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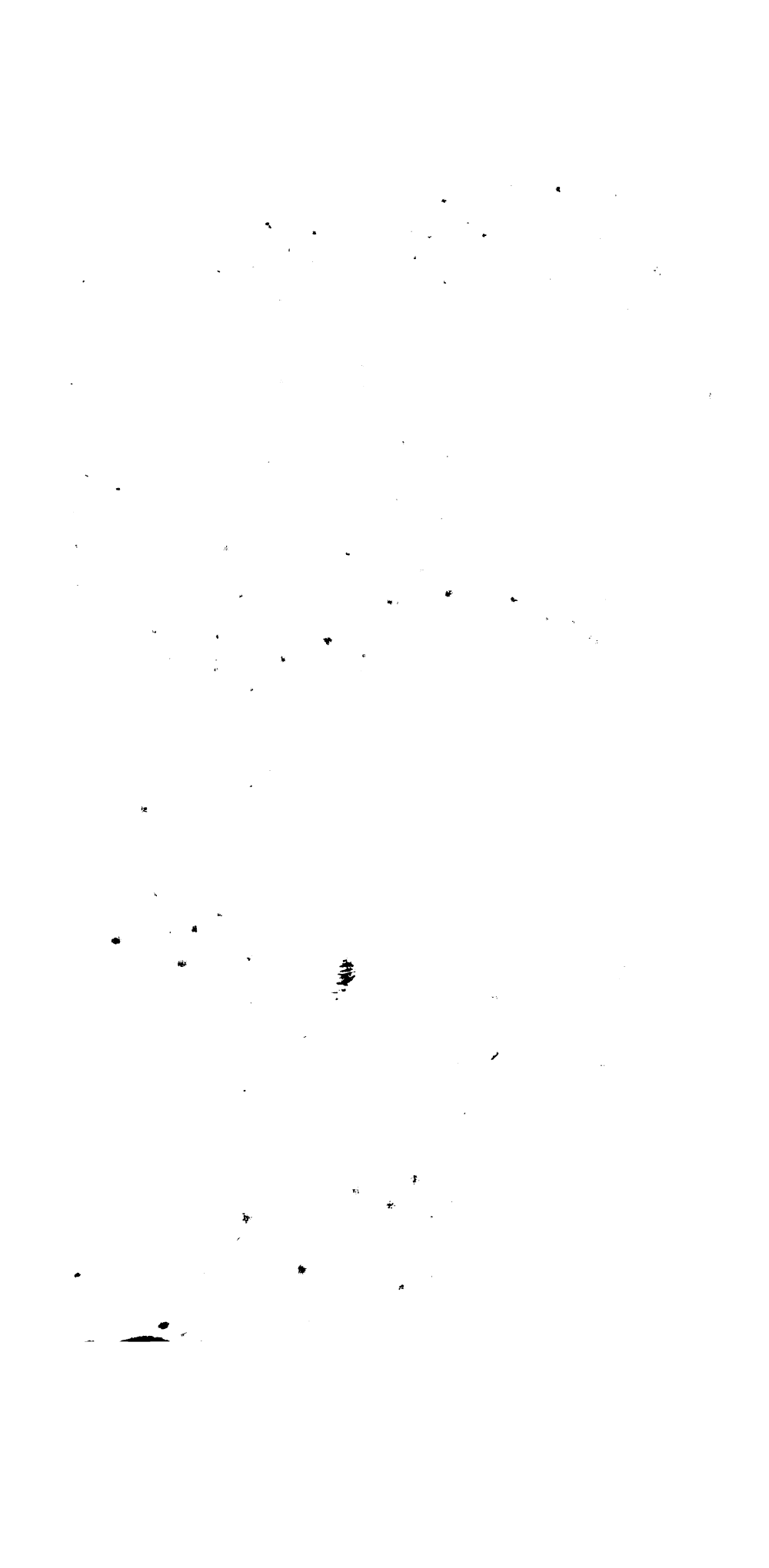
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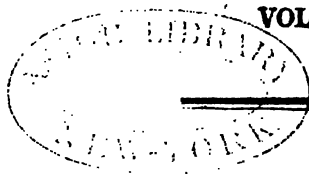
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THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 1.]

WEDNESDAY, JANUARY 22, 1817.

[Vol. I.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

To appear in Numbers, one Number every two Weeks, at one Dollar a Year.

THIS publication will be issued by T. & J. Swords, New-York, under the inspection of the Right Rev. Bishop Hobart.

It shall be devoted to theological and miscellaneous subjects, and particularly to interesting religious and literary intelligence, and biographical and obituary notices.

Besides occasional original matter, it shall contain selections from the various British periodical works, literary and religious. Arrangements have been made with agents in England, to transmit these works regularly to us as they issue from the press. The readers of the *Christian Journal* will thus be furnished, in the speediest mode, with valuable and interesting selections from the latest British periodical publications.

While it shall be the object of the Journal to record important religious events in general, particular regard will be paid to those which relate to the Protestant Episcopal Church.

Lists of new publications in England and in this country will be inserted, with occasional notices of their character and merits, and, particularly, with extracts from judicious reviews of them, and often the reviews entire.

It shall thus be the object of the *Christian Journal* to present a summary of the interesting opinions, elucidations, and reasonings on theological subjects, which are contained in the publications of the present day; and it shall be, occasionally, enriched with the sentiments of those masters of theology who were the glory of the days that are past, and whose writings exhibit the soundest views of Christian doctrine and order, and the highest fervours of pious feeling.

Whatever can advance the interests of religious truth; the purity, the unity, and the prosperity of the kingdom of the Redeemer; and the faith, holiness, and consolation of the Christian; shall, as far as practicable, find a place in this Journal.

The plan, if executed with tolerable ability, must certainly render this publication useful and interesting to all classes of Christians; and the price of it is so low as to bring it within the reach of all who can be profited or interested by its contents.

VOL. I.

It shall be printed in a large octavo size, and regularly pagged; and at the close of a volume a neat title-page will be given.

Two numbers will be published in a month: The work being issued solely from an earnest desire to promote the interests of religion, with the view to its general circulation, it will be furnished at the low rate of one dollar a year, payable in advance.

Agents shall have a commission of 20 per cent. on the amount of subscriptions for which they become responsible.

Subscriptions received by T. & J. Swords, 160 Pearl-street, to whom communications may be addressed, and persons at a distance may transmit their names, with directions by what conveyance the Journal shall be sent to them. But all communications and applications for this paper must come free of postage.

January, 1817.

THE CHARACTER OF LUTHER;
With Remarks on the Principles of the Reformation.

(Abridged from the British Review.)

In estimating the character of Luther and the Reformers, it is requisite to ascertain the existence and extent of the evils for which they professed to provide a remedy. Institutions boasting prescription and usage nearly immemorial, sanctioned, as was the case with Popery, by the consent of almost the whole European world, and identified with whatever was great and good, possessed no ordinary presumptive claims to submission and respect. A few slight blemishes would have furnished but an inadequate apology for overturning a system interwoven in the opinions of men with every institution human and divine. To have plunged the amputating blade into the quivering vitals, when the whole evil might have been remedied by the puncture of a lancet, or the application of an escharotic, would have been no enviable mark either of wisdom or integrity. We have, therefore, always considered it a most favourable circumstance for justifying the Reformation, that the errors and crimes of Popery were so glaring and decisive. No attenuated metaphysical subtleties of speculation were necessary to convince mankind of its enormities. Its character was unequivocal and obvious; so that no sooner were its faults

first developed, than the world began to wonder at its own infatuation in not having discovered them long before. Even Pope Adrian himself could not but admit—and that at a moment when such an admission, from such a quarter, was most ominous and fatal—that the Church had considerably deviated from its original purity; and although his predecessor Leo X. whose elegant licentiousness had much obtunded his moral susceptibility, saw it prudent to maintain a contrary opinion, yet it cannot be doubted but that the majority of the more respectable and intelligent Romanists were conscious that abuses had prevailed, though they might hesitate as to their extent, and felt no desire for their correction. It is indeed almost incredible, that Christendom could groan for centuries under such flagitious enormities as were afterwards detailed in the celebrated “Centum Gravamina,” without being in some measure sensible of its misery; and in fact we find, that even in the darkest ages, reformists occasionally sprang up, though, alas! unprotected and alone; and who were usually induced to yield in silence to those irresistible *argumenta ad hominem* which a blood-thirsty priesthood was accustomed to employ. Nor were their innovations, however laudable, likely to spread; as no conclusion could be more deeply impressed on the minds of the people, than that a man whom an inquisitorial consistory had thought fit to condemn, must necessarily be a most malignant and irreclaimable heretic. If, as we find to have been the case with Galileo and others, the flames of the stake were held up to reflect a ray of light upon physical science, we cannot wonder that they should have possessed the same magical power in the elucidation of divinity.

The devotees of Papacy were not only avaricious, profligate, and sensual, but so completely immersed in pride and ignorance as to exhibit a spectacle at which we know not whether to laugh or weep. The authentic stories which are recorded on the subjects of relics and indulgences alone, would furnish volume upon volume of more cruel satire upon poor human nature than the pen of Juvenal could have produced; to which the nauseous intemperance, inebriety, avarice, impurity, superstition, and frauds of the religious orders, would form a most voluminous appendix.

The very devotion of the age was grafted on ignorance. In Italy itself, once the proud seat of elegance and learning, there arose a detestable order of friars, denominated “*Fratres Ignorantiæ*,” who were obliged by the statutes of their foundation to take the most solemn oaths neither to know, learn, nor understand any thing whatever; but to answer every question

with the silly but appropriate word *nescio*. The pontifical college absolutely encouraged the grossest ignorance, especially amongst the mendicant friars; shrewdly observing, “Should these brethren study and become learned, they would master us; therefore hang a bag about their necks, and send them begging through cities, towns, and countries.”

As for the laity, they appear to have been completely stultified on every subject connected with the prevailing superstitions. Thus, for instance, if an image, as was often the case, gave signs of favour or disapprobation to the surrounding devotees, in exact proportion to the sum of money invested in the priest’s hands for its use and benefit, it never occurred to the adorer to ask whether there might not be wires and springs in its interior mechanism. A curious and most delectable instance of this credulity is related in the Table Talk of Luther. A priest, it seems, had charitably bestowed upon a pilgrim the leg of a certain humble quadruped, mysteriously wrapped up in a silken cloth, as a relic of immense value, with strict injunctions not to open the sacred treasure till he should enter upon the borders of his native country. Here, however, he casually meets with four other pilgrims, each of which, like himself, immediately begins to boast of having received from Rome a leg of the identical animal which had carried our blessed Lord into Jerusalem. We might have conceived that the inference, that the priest had imposed upon their credulity, was absolutely irresistible; but so far, however, from suspecting their kind father, who had so beneficently rewarded their pilgrimage, they began to speculate upon the problem whether or not the aforesaid quadruped had really been in possession of five legs when alive! They had not, it appears, arrived at that admirable solution of Father John Ferrand, who, on being pressed with a somewhat similar difficulty respecting the number and perpetuity of relics in their nature perishable and unique, sagaciously replied, that “God was pleased to multiply and reproduce them for the devotion of the faithful!” Spalatin enumerates no less than nineteen thousand three hundred and seventy-four sacred relics in the great church of Wittenberg alone;—what then must have been the number and value at more celebrated shrines! We can, however, give credit to almost any stories of Romish absurdities, astonishing as they may appear, when we consider the strange facts which were disclosed in our own country at the dissolution of the monastic institutions, and which, after the most charitable deductions, still present a picture which every feeling mind must shudder to behold.

Considering these awful facts, the precise moment of Luther's attack upon the absurdities and impieties of the age appears to have been singularly providential. Unconscious as the agent himself might be of the great work which he was about to undertake, the vast affair was evidently conducted, *non sine numine Dei*, with a view to the whole of the obnoxious system.

Had Luther begun with attacking a mere doctrinal error, however flagrant or absurd, he would doubtless have been foiled, if not by the then current subtleties of Aristotelian dialectics, at least by the powerful terrors of inquisitorial authority. But an attack upon those nefarious practices in Popery which so unsparingly exhausted the purses of its devotees, could scarcely fail to be popular; and thus eventually paved the way for a more free examination of the whole system to which such expedients were appended. So unblushing was the effrontery of the priesthood, and so unsuspecting the blindness of the age, that the officers of the Roman chancery published a book containing the exact sum to be paid for any particular sin. A deacon guilty of murder was absolved for twenty crowns. A bishop or abbot might assassinate for three hundred livres. An ecclesiastic might violate his vows of chastity, even with the most aggravating circumstances, for the third part of that sum. To these and similar items it is added, "take notice particularly, that such graces and dispensations are not granted to the Poor; for, not having wherewith to pay, they cannot be comforted."

These were facts that came home to every bosom. No logical or rhetorical arts were necessary to render the subject interesting. An ignorant man could discover that a pilgrimage was troublesome, and a thoughtless one, that a dispensation was expensive; a prince, that the traffic in indulgences diminished his revenues; and an ecclesiastic, that a foreign jurisdiction was a constant tax and inconvenience. Had Luther coolly immersed himself in his Augustinian cell till he had thoroughly formed and digested a complete body of pure divinity, he would have found, on its publication, that he had far outstripped the knowledge and the feelings of the age; and would probably have lost his life for his audacity, instead of attracting disciples by the justness of his reasoning. But beginning, as he happily did, with a simple obvious evil, the untenable system of indulgences, he could not fail of securing attention; and to a man in his circumstances, with truth and Heaven on his side, to attract attention was to secure victory. Had he laid at once a train of gunpowder under the whole fabric, he would have lived,

perhaps in the records of history only as a mad incendiary who had perished in his rash attempt; but beginning with a few decayed fragments, which he could readily prove to every passing spectator were a nuisance to the whole building, he was permitted to commence the demolition of them: one unsound part thus removed, another was rendered visible, so that he was at length suffered to proceed till he had not left a single portion untouched in the vast edifice of superstition. Indeed he himself was as little able to support a premature disclosure of the whole truth, as the most bigotted of his opponents. His own intellectual eye had been but recently couched, so that he could describe the objects which he beheld only in the gradual order in which they were wisely unveiled to his perception. A full burst of meridian light would but have dazzled him and his contemporaries with an overpowering glare; they were therefore gradually conducted from the pitchy darkness of the cavern in which Popish superstition had so long immured the world, to the first matin glimmering of celestial day;—as the light advanced, their intellectual optics became familiarized to its reception, till at length they could cheerfully bask in the bright and vivifying beams of a noontide sun.

The state of the Catholic Church was at this period quiet and reposing. Though many circumstances had occurred to prepare the public mind for the introduction of a new order of things—though some portentous gatherings of the no distant tempest might have been discernible to attentive observers, when not only private persons but distinguished princes upbraided the despotism, the fraud, the avarice, the extortion, the licentiousness of the Popish hierarchy, and even demanded a reform of abuses by means of a general council,—yet the right of private judgment was not asserted, the supreme authority and infallibility of the Pope in religious affairs was not disputed, and the Roman Pontiff felt the utmost self-consciousness of security. The commotions which had been excited in some former ages by the Waldenses, Albigenses, and Beghards, and more recently by the Bohemians, seemed to be at an end; and as in nature the storm is frequently preceded by a peculiar stillness diffused around, when the winds are hushed into peace—not a leaf of the forest stirs—not a wave ripples on the tranquilized surface of the lake—not a bird flutters through the air to dissolve the universal enchantment; so was the atmosphere of Rome at this time hushed into the deepest calm—not a breath of murmur stirred—not a tongue moved—not a voice was heard to excite alarm, and ecclesiastical authority lolled at perfect ease in the papal chair.

If the low mutterings of discontent began to roll, they were too distant to be heard, or too contemptible to be feared. If any intimation were given of the existence of rebellious feelings, they were only treated with the smile of ridicule. What mortal power could storm the citadel of St. Peter, and overturn the turrets of superstition? Who dare resist the well established power of papal domination? Where was a son of Jesse to be found who could hope to slay the giant in his strength and glory?

Luther was that hero. Assisted by a concurrence of providentially disposed circumstances, he resolutely began the tremendous task, and who has not heard of his aptitude for its fulfilment? Bold, vigorous, and persevering, incapable of being bribed by kindness or terrified by menace, he attacked the papal power in its most vital parts, and never ceased the unequal contest till the triple monster sank beneath his arm. The whole of Europe stood spectators of the long protracted combat! Every face exhibited breathless expectation and anxiety, interrupted only by the terrific clash of contending arms, and the alternate shouts of zealous partisans encouraging their favourite champion, or triumphing over the momentary fall of his opponent. The wounds received by Popery in that memorable conflict, have never yet been healed; and though they have not had the happy effect of materially moderating her pride, they have so greatly exhausted her strength and crippled her energies, that Europe has comparatively little to dread, at least in a political view, from her insolent pretensions.

Hitherto, however, we have not adverted to the precise and most important point in which the religious system of Luther, and, we may add, of the New Testament itself, radically differs from that which he was the instrument of overpowering. Indulgences, and dispensations, and similar topics, did not bound the views of our great reformer: he began indeed with these practical and obvious abuses, but his powerful mind soon perceived that they all flowed from a common source, and however various in appearance, were only adjuncts to one fundamental misconception. He viewed the vast system of Popery—though worthy of reprobation on various other accounts—as levelled especially against one plain doctrine of our holy faith, which being fully established and defined, the individual abuses in question would inevitably lose their support.

The doctrine of a plenary atonement for sin, an atonement wholly irrespective of human desert, is the characteristic of the Christian economy; and it was not,

the necessity of continually recurring to its importance. He perceived that the abuses which Popery had introduced were almost all at variance with this fundamental tenet of revealed religion. Penances and pilgrimages had nearly superseded, in human opinion, the necessity for that great and only sacrifice which the New Testament exhibits as the sole atonement for sin;—and above all, the doctrine of indulgences, besides involving a thousand absurd errors, proceeded on the anti-scriptural hypothesis, that man, frail and fallible man, might not only perform all that was required, but might even accumulate a supererogated stock of merit, transferable to any individual who would venture his money in the purchase. So completely had this idea taken root in the minds of men, that the shrines of saints, so called, became crowded with offerings and devotees, whilst that of Him who is the only Mediator between God and man was neglected and despised. A curious instance of this occurs in the annals of the cathedral at Canterbury, where a shrine had been erected to the memory and worship of that arch-traitor Thomas à Becket, whom the Papists canonized as a glorious martyr for the rights of the priesthood. The offerings of pilgrims to the cathedral in one year were as follow:

Becket's shrine	- -	L.832	18	6
The Virgin's	- - -	63	5	6
CHRIST'S	- - - -	3	2	6

A subsequent year furnished a still more remarkable proof of forgetfulness towards Him to whom alone we ought to ascribe the blessings of salvation.

Becket	- - - -	L.554	6	3
The Virgin	- - - -	4	1	8
CUNIST	- - - -	0	0	0!

Luther insisted so unremittingly on individual doctrines, especially on the one under consideration, and which he was accustomed to denominate *articulum stantis vel cadentis ecclesie*, not solely on account of their great relative importance in the Christian scheme, but on account also of their being the precise points on which the whole Reformation appeared to him to depend. Adhering to the scriptural idea of our justification before God being, not the reward of our imperfect merit, but a gratuitous act of divine mercy depending on our repentance and faith, he needed no stronger battery from which to act with irresistible effect on the whole concatenated system of papal superstition.

Happy was it for Luther, that amidst his arduous contest with the Romish Church, he did not stand alone, but was possessed of a friend and companion eminently qualified for correcting his errors, supplying his defects, and regulating the

beloved Philip Melancthon was about fourteen years younger than himself, being born in the year 1497.

A circumstance which conduced materially to the happiness of these two eminent characters, while it furnished a never-failing source of virulent declamation to their adversaries, was their having each entered into the bonds of connubial felicity. Luther's marriage was peculiarly obnoxious to the Papists, in consequence of his having been himself a monk, and Catherine de Bora, whom he married, a nun; nor was it altogether pleasing to the Reformers themselves, on account of the unfortunate political juncture at which it happened. It is pleasing, however, to behold this rough polemic occasionally relaxing from his labours to enjoy the comforts of domestic life.

Warm as he was in temper, and unaccustomed to yield to authoritative commands, he yet possessed much of the milk of human kindness. Few men entered with more ardour into the innocent pleasures of society. His frankness of disposition was apparent at the first interview, and his communicative turn, joined to the richness of his stores, rendered his conversation remarkably interesting. In treating of humorous subjects, he discovered as much vivacity and playfulness as if he had been a man unaccustomed to serious research. The visitor of Luther's domestic circle was assured of witnessing a pleasing union of religious service with conjugal and paternal affection. His fondness for music continued during life, and spread a charm over the discharge of his serious duties. He was always a zealous advocate for the use of music in public worship. In an evening, before parting from his family and friends, he was in the habit of regularly singing a hymn. This he usually did in a high key, and with all the advantage of a delightful voice. In his hours of occasional dejection, music proved his most pleasant and effectual restorative. It was much to be regretted that his constitution, though apparently robust, by no means afforded him the steady enjoyment of health. Whether from taking too little exercise, or from the repeated occurrence of mental agitation, he was subject to frequent and severe headaches. In respect to diet, he was remarkably abstemious; a habit probably acquired in his monastery, and continued in consequence of the sedentary nature of his occupations.

The moment at length arrived, in which, after eight and twenty years of most intimate and honourable attachment, these friends were obliged to part, at least till that auspicious morning of the resurrection in which they might hope to be again united. Luther, though not more than sixty-three years of age, had been long

languishing by the slow accession of disease. The ardour of his mind had prematurely worn away its corporeal companion; the sword had cut the sheath. The following is an extract from the letter written by his friend Jonas to the Elector of Saxony, February 18th, 1546. After describing the various symptoms of his disorder, and the incidents and conversations which had occurred during his sickness, he adds:

"Luther now prayed, saying, 'O my heavenly Father, eternal and merciful God, thou hast revealed to me thy Son, our Lord Jesus Christ. I have preached him, I have confessed him, I love him, and I worship him as my dearest Saviour and Redeemer, him whom the wicked persecute, accuse, and blaspheme.' He then repeated three times the words of the psalm—'Into thy hands I commit my spirit—God of truth, thou hast redeemed me.' Whilst the physicians and we applied medicines, he began to lose his voice and to become faint; nor did he answer us, though we called aloud to him and moved him. On the countess again giving him a little cordial, and the physician requesting that he would attempt to give an answer, he said, in a feeble tone of voice; to Coelius and me; yes, or no, according as the question seemed to require. When we said to him, 'Dearest father, do you verily confess Jesus Christ the Son of God, our Saviour and Redeemer?' he replied, 'Yes,' so as to be distinctly heard. Afterwards his forehead and face began to get cold, and although we moved him, and called him by name, he gave no answer, but, with his hands clasped, continued to breathe slowly until he expired between two and three o'clock."

His interment was at once splendid and sorrowful, and his friend Melancthon pronounced, with no ordinary emotions, the funeral oration over his grave.

The PASTOR'S VISIT to the COTTAGE.
From a late Publication of the Rev.
J. CUNNINGHAM, Author of "The
Velvet Cushion."

It happened, that, on a fine summer's evening, I was taking my rounds in my parish, to look after my little flock, and came at length to a cottage; where I remember to have paused for a moment, to admire the pretty picture of rural life which it presented. The mists of the evening were beginning to float over the valley in which it stood, and shed a sort of subdued, pensive light on the cottage and the objects immediately around it. Behind it, at the distance perhaps of half a mile, on the top of a lofty eminence, rose the ancient spire of the village church. The sun still continued to shine on this higher ground, and

shed all its glories on the walls of the sacred edifice. "There," I could not help saying to myself, "is a picture of the world. Those without religion are content to dwell in the vale of mists and shadows; but the true servants of God dwell on the holy hill, in the perpetual sunshine of the divine Presence."

I entered the cottage, and was much struck with the appearance of its owner. She looked poor; and the house was destitute of many of those little ornaments which are indications not merely of the outward circumstances, but of the inward comforts of the inhabitants. She was sitting busily at work with her sister.—I always feel it both right and useful to converse a good deal with the poor about their worldly circumstances. Not only does humanity seem to require this, but I find it profitable to myself: for after, as it were, taking the depth of their sufferings, I am ashamed to go home and murmur at Providence, or scold at my servants, for some trifling deficiency in my own comforts. Besides, I love to study the mind of man in a state of trial—to see how nobly it often struggles with difficulties—and how, by the help of God, it is able to create to itself, amidst scenes of misery and gloom, a sort of land of Goshen, in which it lives, and is happy.

After conversing with her for some time on topics of this kind, and discovering her to be a person of strong feelings deeply wounded, of fine but uncultivated powers, and of remarkable energy of expression, I naturally proceeded to deliver to her a part of that solemn message with which, as the minister of religion, I am charged; and not discovering in her the smallest evidence of penitential feeling—being able, indeed, to extract nothing more from her than a cold and careless acknowledgment that "she was not all she ought to be," I conceived it right to dwell, in my conversation with her, chiefly upon those awful passages of scripture designed by Providence to rouse the unawakened sinner. Still

feeling then, as I do always, that the weapon of the gospel is rather love than wrath, I trust that I did not so far forsake the model of my gracious Master, as to open a wound without endeavouring to show how it might be bound up. Few persons are, in my poor judgment, frightened into Christianity: God was not in the "earthquake,"—he was not in the "storm,"—but in "the small still voice."

After a pretty long conversation, I left her, altogether dissatisfied, I will own, with her apparent state of mind. Nay, such was my proneness to pronounce upon the deficiencies of a fellow-creature, that I remember complaining, on my return home, with some degree of peevishness, I fear, of the hardness of her heart. I would fain hope that I have learnt, by this case, to form unfavourable judgments of others more slowly; and in dubious, or even apparently bad cases, to "believe," or, at least, to "hope, all things."

Notwithstanding, however, my disappointment as to the state of her feelings, it was impossible not to feel a strong interest in her situation. Accordingly, I soon saw her again; but neither did I then discover any ground for hoping that her heart was in the smallest degree touched by what had been said to her. But, at a short distance of time, as I was one day walking in my garden and musing on some of the events of my own happy life, and especially on that merciful appointment of God which had made me the minister of peace to the guilty, instead of the stern dispenser of the thunders of a severer dispensation, I was roused by the information that this poor young creature desired to see me.

One of her poor neighbours, who came to desire my attendance, informed me, with apparent tenderness, that Fanny "was very ill;" that, as she expressed it, she had been in a very "unked state since I saw her, and that she hoped I would be kind enough to come and comfort her." "God grant," I said to

the poor woman, "that she may be in a state to be comforted." "That she is, Sir," said the woman: "she has suffered a deal since you were with her. The boards be very thin between our houses, and I hear her, by day and by night, calling upon God for mercy. It would break your heart to hear her, she is so very sad. Tom (her husband) scolds and swears at her; but she begs, as she would ask for bread, 'Let me pray, Tom; for what will become of me if I die in my sins?'"

This account disposed me, of course, to make the best of my way to the cottage. I soon reached it; and there, to be sure, I did see a very touching spectacle. Her disease, which her fine complexion had before concealed, had made rapid strides in her constitution. Her colour came and went rapidly; and she breathed with difficulty. Her countenance was full of trouble and dismay.

It was evident, as I entered the room, how anxious she had been to see me. At once she began to describe her circumstances; informed me, that, even before my first visit, her many and great sins had begun to trouble her conscience; that although her pride had then got the better of her feelings of shame and grief, this conversation had much increased them; that she had since, almost every evening, visited the house of a neighbour, to hear her read the scriptures and other good books; that she was on the edge of the grave, without peace or hope; that she seemed (to use her own strong expression) "to see God frowning upon her in every cloud that passed over her head."

Having endeavoured to satisfy myself of her sincerity, I felt this to be a case where I was bound and privileged to supply all the consolations of religion; to lead this broken-hearted creature to the feet of a Saviour; and to assure her, that if there she shed the tear of real penitence, and sought earnestly for mercy, *He, who had said to another mourner, "Thy sins are for-*

given thee," would also pardon, and change, and bless her.

I will not dwell upon the details of this and many other similar conversations. Imperfectly as I discharged the holy and happy duty of guiding and comforting her, it pleased God to bless the prayers which we offered together to the Throne of Mercy; and this poor, agitated, comfortless creature became, by degrees, calm and happy.

The Episcopal Church in Scotland.

The Protestant Episcopal Church in America can never forget her obligations to the Episcopal Church in Scotland, in consecrating her first Bishop, Dr. Seabury. Concerning that Church, Bishop Horne expressed the opinion, that she more nearly resembled, in all respects, the apostolical and primitive Church, than any other Church now upon earth. The Protestant Episcopal Church in America is nearly allied to the Church in Scotland; exhibiting Episcopacy as it existed in the first ages, unconnected with a state establishment. We rejoice to find that the Episcopal Church in Scotland is rapidly emerging from her state of depression, and flourishing in the numbers and in the learning of her clergy. The following article contains much interesting information with respect to her present situation.

(From the British Critic.)

The Duties and Dangers of the Christian Ministry considered, in a Sermon preached in Charlotte Chapel, Edinburgh, on Monday, June 24, 1816, at an Ordination held by the Right Reverend Daniel Sandford, D. D. and now published at the Request of the Bishop and the Clergy present. By the Rev. R. MOREHEAD, A.M. of Balliol College, Oxford, Junior Minister of the Episcopal Chapel, Cowgate, Edinburgh, and Domestic Chaplain to her Royal Highness the Princess Charlotte.

Mr. Morehead is already well known by a volume of sermons, which both merited and obtained a large share of public patronage. He has lately published a second volume, which we have no doubt will meet (as it also merits) with similar approbation.

The discourse now before us is very creditable to the preacher, and peculiarly interesting to our feelings, from the circumstances of the Church, in the communion of which Mr. M. now lives. The Episcopal Church in Scotland is, in every particular of doctrine, discipline, and worship, similar to our own, with the single difference of being only tolerated, not established. It exhibits to us in practice

the spiritual authority, which forms the ultimate and the sacred sanction of our own system. We are peculiarly gratified to see a man of Mr. M.'s talents and respectability, educated and ordained among ourselves, supporting, with such steady ability and such conciliating candour, the same system, in circumstances so different. We have much satisfaction in seeing him honoured with the high distinction of Domestic Chaplain to our young Princess. If he rise, as he deserves, and as he probably will rise, to high preferment among us, his disinterested services in the humble Church to which he is now attached, will be a source of great personal satisfaction to himself, and will entitle us to hope that he will come among us, actuated by the highest and purest principles of our sacred profession. Our Establishment is interesting to ourselves, and important to the constitution of our country. It is best supported, however, by those who, to a respect for the civil sanctions by which it is guarded, add a reverence for its spiritual authority, on which we would ultimately rest its defence. We are proud of our Establishment; but we would rather claim the allegiance and the devotion of her members to the ordinance of God, than to the arrangements of man. On this account, we always hail our Scottish brethren as friends, on whose purity of principle we can rely in every extremity. They have been tried in the school of adversity, and they show us the value of that principle, which, after all, is the greatest ornament and the best support of our Church.

From Romans chap. i. ver. 1. Mr. M. points out, *first*, the "duties which follow from a separation unto the gospel." He considers the divine authority of the ministerial commission and the sacred import of the sacramental seals, the administration of which is exclusively committed to those who are regularly separated unto the gospel. In this view, as ministers of a **REVEALED RELIGION**, and administrators of rites which are of divine institution, he justly claims the right to magnify his office, the source and intention of which are equally sacred and salutary. After considering "the dignity of the office of the Christian priesthood," he proceeds, in the *second* place, to point out and enforce "the duties which attach to it." He considers, in the *third* place, with great and affecting impartiality, "the nature of those dangers which lie in the way of the faithful discharge of the clerical office." Mr. M. concludes his very able and interesting discourse with a slight sketch of the present circumstances of the community to which he now belongs. We select the following, because the facts are very interesting:—

"The Episcopal Church in Scotland, of

which we have the happiness to be members, was, as you too well know, from its supposed political attachments, for many years an object of suspicion and jealousy in this country; and I believe it is now generally acknowledged, that it was forced to undergo many severities from the dark character of the times, which it required all its firmness and principle to bear with Christian magnanimity and patience. It is, I believe, now as generally acknowledged, that this noble part it performed—that throughout every trial and severity, its pastors stood firm to the religious principles which they maintained; and exhibited, amid persecution, and poverty, and neglect, somewhat of the faith and fortitude of the primitive martyrs. These disastrous days are past; the temporary wrath of man has ended in 'the praise of God;' and while we of this Church look back with gratitude to those humble but intrepid men who have secured to us the unbroken order of a spiritual descent, we look back with veneration upon those examples of patience, of perseverance, and of piety, which they have so fully afforded us, and by which alone we feel, that the Church they have preserved and adorned, can be, in our hands, either adorned or preserved. To be a member of such a Church, carries with it, indeed, a more than common obligation to become 'separated unto the gospel of God,' without any private or less holy view. In the days which it has been our blessing to see, the faith and the purity so admirably displayed by this Church, during the times of her persecution, have as bountifully been rewarded. The political calamities in which she was involved have happily passed away, and the government of our country has wisely and generously felt, that the opposition which principle alone occasioned, would be converted into as strenuous support, when principle also demanded it. In the same auspicious hour, the Church of England stretched out the right hand of fellowship, upon the first notice of the wishes of her holy, though humble, sister, and with the true feeling of apostolical times, acknowledged the equality of her spiritual claims, although unsupported by the outward dignity of temporal distinction. The sons of that great and wise establishment now join in communion, and in every reciprocal interchange of love and duty with their Episcopal brethren in this part of the island. Something of support, as well as of honour, has thus been conferred upon this northern Church; while she, in return, holds examples, nurtured in her bosom, of a well tempered zeal, of modest worth, and of professional learning, which well deserve to be studied and copied by the noblest and most prosperous establishments. Thus, happy in her connexion from

without, she is now no less happy in her situation at home. The jealousy of former times, let us thank God, is gone: the liberal and enlightened establishment from which she dissents, looks upon her almost with a kindred eye; and I am sure I may say, that, of all who dissent from it, she would be the last to touch its privileges with a rude and sacrilegious hand. While she is sincere in believing that her own constitution approaches nearer to the purity of primitive times, she yet acknowledges, with gratitude and veneration, that the established Church of Scotland has well performed its duty; that it has reared and fostered a thinking, a sober, and a religious people; that its roots are interwoven, and deservedly interwoven, with their habits and with their hearts; and she is well aware, that nothing short of its own internal corruption (happily, as little likely to ensue, as it would be deeply to be deplored,) ever can or ought to shake the stability of a Church, the labours and fidelity of whose ministers Providence has so long and conspicuously blessed. In every path of light and of religion, their distinguished names, indeed, may well awaken her emulation; but this is all the rivalry which she can ever feel. It is, in truth, her singular and characteristic glory, that she is *not* established; and they, I am convinced, know little of the peculiar honours to which she has it in her power to aspire, who, for a moment, would wish her to be so. It is her lofty destiny (shall I say?) amidst the recollection of her former faith and sufferings; amidst her present friendly ties and friendly dissensions; with the respect and protection of rulers, on whom, at the same time, she has no political dependence; fostered in a country conspicuous for the light of genius, of science, and of philosophy; it is more within her reach than perhaps has ever fallen to the lot of any other Christian body, to hold up to the eye of a civilized and inquisitive age, the truth, the simplicity, and the independent dignity of the gospel; to unite the primitive model of apostolic faith and purity, with every thing enlightened, excellent, and wise, which has been evolved in the course of ages; and while her sons are 'separated unto the gospel of God,' free from political and worldly avocations, at the same time to exhibit them free from the narrowness of any partial sect, and wedded only to the boundless charities of their Master!"

We have long been persuaded, on what we conceive to be sure and solid grounds, that the Episcopal Church in Scotland affords the most perfect model of what a Church, not established, ought to be. She did so amidst contempt and persecution: she has done so since she was admitted to the rights of toleration; patient and peaceable in the one case, modest and respect-

ful, and unassuming in the other. We are pleased to find the conclusion, which he had formed from other sources, confirmed by an authority so respectable and unsuspicious. We were led to suspect, from some things which we have heard and remarked in occasional visits to Scotland, and from some publications which we have perused, that the established clergy did not entertain for their Episcopal brethren the candid and sympathetic feelings which we are convinced that they have always merited. We are willing to believe, on the testimony of Mr. M. that there is a salutary change. We heartily rejoice to hear it, and earnestly trust it will be permanent.

Lines written by the Poet Mason, at the Age of 72.

"The feeble effort of a genius almost exhausted, of a light twinkling in the socket, but the tribute of a humble and holy spirit prepared to meet its God."

Again the year on easy wheels has roll'd
To bear me to the term of seventy-two:
Yet still my eyes can seize the distant blue
Of yon wild peak, and still my footsteps bold,
Unpropp'd by staff, support me to behold
How Nature, to her Maker's mandate true,
Calls Spring's impartial heralds to the view,
The snow-drop pale, the crocus spik'd with gold;
And still, (thank Heav'n!) if I not falsely deem,
My lyre yet vocal freely can afford
Strains not discordant to each moral theme
Fair truth inspires, and aid me to record,
(Best of poetic palms!) my faith supreme
In thee, my God, my Saviour, and my Lord!

Man's Demerit.

The following is from the forcible pen of the "judicious Hooker."

Our very virtues may be snares unto us. The enemy that waiteth for all occasions to work our ruin, hath found it harder to overthrow a humble sinner than a proud saint. There is no man's case so dangerous as his whom Satan hath persuaded that his own righteousness shall present him pure and blameless in the sight of God. If we could say, we were not guilty of any thing at all in our consciences, (we know ourselves far from this innocency, we cannot say, we know nothing by ourselves; but if we could,) should we therefore plead not guilty before the presence of our Judge, that sees further into our hearts than we ourselves can do? If our hands did never offer violence to our brethren, a bloody thought did prove us murderers before him. If we had never opened our mouth to utter any scandalous, offensive, or hurtful word, the cry of our secret cogitations is heard in the ears of God. If we did not commit the sins which daily and hourly, either in deed, word, or thoughts, we do commit; yet in the good things which we do, how many defects are there intermingled! God, in that which is done, respecteth the mind and intention of

the doer. Cut off then all those things wherein we have regarded our own glory, those things which men do to please men, and to satisfy our own liking,—those things which we do for any by-respect, not sincerely and purely for the love of God, and a small score will serve for the number of our righteous deeds; let the holiest and best things which we do be considered. We are never better affected unto God than when we pray; yet when we pray, how are our affections many times distracted! how little reverence do we show unto the grand majesty of God, unto whom we speak! how little remorse of our own miseries! how little taste of the sweet influence of his tender mercies do we feel! Are we not as unwilling many times to begin, and as glad to make an end, as if in saying, *Call upon me*, he had set us a very burdensome task! It may seem somewhat extreme, which I will speak; therefore let every one judge of it, even as his own heart shall tell him, and no otherwise; I will but only make a demand: If God should yield unto us, not as unto Abraham, if fifty, forty, thirty, twenty, yea, or if ten good persons could be found in a city, for their sakes this city should not be destroyed; but, and if he should make us an offer thus large, search all the generations of man since the fall of our father Adam, find one man, that hath done one action, which hath passed from him pure, without any stain or blemish at all; and for that one man's only action, neither man nor angel should feel the torments which are prepared for both. Do you think that this ransom, to deliver men and angels, could be found to be among the sons of men? The best things which we do have somewhat in them to be pardoned; how then can we do any thing meritorious, or worthy to be rewarded? Indeed, God doth liberally promise whatsoever appertaineth to a blessed life to as many as sincerely keep his law, though they be not exactly able to keep it. Wherefore we acknowledge a dutiful necessity of doing well, but the meritorious dignity of doing well we utterly renounce. We see how far we are from the perfect righteousness of the Law; the little fruit which we have in holiness, it is, God knoweth, corrupt and unsound: we put no confidence at all in it; we challenge nothing in the world for it; we dare not call God to reckoning, as if we had him in our debt-books: our continual suit to him is, and must be, to bear with our infirmities, and pardon our offences.

The Liturgy.

(From a late Charge of the Bishop of Gloucester.)

The censurers of Dathan and Abiram,
those sinners against their own souls,

though once filled with strange fire, and used by unworthy worshippers, yet remained the same, hallowed as before, unperturbed and unpolluted; so is our Liturgy unaffected by the weakness or the corruption, the false opinions, or even the evil motives, of those into whose hands it may, possibly, at any time be intrusted. It ever remains unchanged, ready to become the vehicle for the purest incense; for the most genuine and the liveliest devotion. But we must never forget, that, after all, incomparable, unalterable as it is, it is but a vehicle. The feelings of our hearts must correspond with the sentiments expressed; the prayers must be appropriated by each worshipper, and made his own; the fair and exactly proportionate image must be kindled into life by the breath of the soul; the offering on the altar must be set on fire, and its savour ascend, or it will never reach Heaven, and be acceptable to Him who is a Spirit, and must be worshipped with the spirit and with the understanding.

It is our design to make this publication to some degree a *Literary Register*; and occasionally to introduce literary articles friendly to piety and morals. With this view, we insert the following article, abridged from a late number of the *British Review*. While it does justice to the genius of the author whose work it criticises, it displays, we think, with great force and interest, the licentious tendency of that popular production, and contains many correct remarks on modern poetry in general.

BERTRAM, or the CASTLE OF ST. ALDORAND; a Tragedy, in Five Acts. By the Rev. R. C. Maturin.

The epidemic among modern poets is the disease of affectation, which is for ever carrying them into quaint, absurd, and outrageous extremes. One is determined to say nothing in a natural way, another is for saying every thing with infantine simplicity, while a third is persuaded that there is but one language for the drawing-room, the Royal Exchange, the talk of the table, and the temple of the muses. One consequence of this fatal propensity to affectation among our poets, is a terrible sameness or mannerism in each of those who have been encouraged to write much; and the worst of it is, that each of these luminaries, while he moves in his own orbit in perpetual parallelism with himself, has a crowd of little moons attending him, that multiply the malignant influence, and propagate the deceptious glare. But the most insufferable of all the different forms which modern affectation in composition has assumed, is the cant and gibberish of the German school, which has filled all the provinces, as well of imagination as of science, with profound nonsense, unintelligible refinement, metaphysical morals, and mental distortion. Its perfection and its boast is, to be fairly franchised from all the rules and restraints of common sense and common nature; and if domestic events and social manners are the theme, all the natural affections, ties, charities, and emotions of the heart, are displaced by a monstrous progeny of vice and sentiment, an assemblage of ludicrous

s, or a rabble of undisciplined feelings, shall hail the day, as a day of happy auspice to the moral muse, when our present race of poets shall have exhausted all "monstrous shapes and sorceries," and used understandings of our countrymen to break these unhappy spells, forsake the aid of demons, and be divorced from deformity. To us especially whose duty condemns the horrible drudgery of reading whatever has a certain reputation may choose to write, as a great refreshment, if it be only for variety of the scene, to find ourselves once if not at the fount of Helicon, or on the top of Parnassus, yet at least in a region of fog and gloom are not perpetual, and is so far mindful of its origin and ancient character as to proceed in the path of intelligence and to propose to itself some meaning and end, if not some moral end.

Even principles and a bastard sort of sentimentality, in short, as have been imported into poetry from German moralists and poets, are interest of this stormy and extravagant situation. The piece is so much in the taste of Byron, that the public have let that man into a large share of the credit of the success. How that may be we dare not venture to advise the reverend draught for the sake of the holy and immortal is connected with his profession, to withdraw himself from all connexion with Lord's tainted muse, and to the greatest distance possibly can from the circle within the demons of sentimental profligacy exert pernicious incantations. The best we can recommend him to use by way of remedy against the influence of these spelleries, is the frequent, the perpetual perusal of the word of God, of which it is his happy privilege to be the organ and expounder. Let him put it for a sign upon his hand, and let it be frontlet between his eyes, and he may nought all the fascinations of depraved examples. In that source of sublimity, of truth, and beauty, will be found the forms and ideas which the poet, and especially the poet, may study with security, advantage and delight: there will be found a holy ideal of moral perfection, a magnificent disinterested grandeur, towards which the soul erect itself in an attitude of correspondent emotion, and carry its views safely beyond the narrowties of material existence into regions of eternal splendour, and among those happy objects which bear the poet aloft on his wings,

"And wake to ecstasy the living lyre."

very *dramatis personæ* of this performance sufficiently announced to us what we were to expect, and particularly the ominous line at the bottom of the page, "Knights, monks, soldiers, &c. &c. &c." recalled to our mind the alarm which we felt on reading Lord's motto to his last redoubtable performance—*"Guns, trumpets, blunderbusses, drums, and war."* The story of this piece is told in few lines. Count Bertram, a nobleson, is high in the favour of his sovereign, and is loved by Imogene, a young lady of comely humble birth, who returned his love with equal passion. By a sad reverse, the success of his ambition and rebellion, he is deprived of all his fortune and honours, and banished from his native land. With a band

of desperate followers he continues to keep the shores and the state itself in alarm. His great enemy and fortunate rival, to whose ascendancy he was forced to give way, is St. Aldobrand, a valiant and a loyal subject, who, to complete the mortification of the discomfited rebel, obtains the hand of Imogene in the absence of her first lover. The lady's excuse for this breach of constancy is the starving state of a parent, whose wants she is thus enabled to relieve. Count Bertram, with his desperate band of followers, is shipwrecked upon the coast near the monastery of St. Anselm, and within a little distance of the castle of St. Aldobrand. They are received at the monastery with the hospitality usual in such places, and soon after a message comes from the fair Imogene to invite the shipwrecked voyagers to the castle of St. Aldobrand, as being capable of affording them better accommodation and refreshment than the convent. In the meantime, in a conversation with the prior of the convent, Count Bertram reveals himself, and makes a full declaration, with all the bitterness and rage of disappointed passion, of his deadly hate towards St. Aldobrand, and determined purpose of destroying him. He is made acquainted with the temporary absence of his enemy, then with the Knights of St. Anselm. Upon learning this he expresses a horrid joy, considering the opportunity as now arrived of satiating his vengeance. He goes to the castle of St. Aldobrand, where his followers are feasted. His interview with Imogene, and the dire impressions on his mind when the full disclosure of her situation is made to him, are exhibited in a scene of great tragic pathos and terror.

At the next meeting of this luckless pair, which is at the convent of St. Anselm, after much painful conflict, Bertram extorts a promise from Imogene to meet him under the castle walls, and yield him an hour's intercourse. The appointment is kept, and in a wretched moment the stain of guilt is added to the sorrows of the unhappy wife. Immediately after the parting, Bertram hears that Lord Aldobrand had received a commission from his sovereign to hunt down the outlawed Bertram. From this moment he forms an inexorable determination to murder (for whatever gloss is given to the act, in reference to the manner, place, and time of doing it, no other name could properly describe it) his devoted enemy. His horrid purpose is declared to the wretched wife, whose pitiable and mad despair, on being unable to move him from his purpose, is certainly a most distressing picture of female anguish. The murder is committed; and all that succeeds is the utter misery, madness, and death of Imogene, and the death of the count by his own hands.

That there is much deep distress in the story of this tragedy, very considerable force in the expression of feeling and passion, and both vigour and beauty in the imagery and diction, we are very ready to admit: but in dignity, propriety, consistency, and contrast, in the finer movements of virtuous tenderness, the delicacies of female sensibility, the conflict of struggling emotions, heroic elevation of sentiment, and moral sublimity of action, this play is extremely deficient. The hero is that mischievous compound of attractiveness and turpitude, of love and crime, of chivalry and brutality, which in the poems of Lord Byron and his imitators have been too long successful in captivating weak fancies, and outraging moral truth. Let but your hero be well-favoured, well-begone, mysterious, desperately

brave, and, above all, desperately in love, and the interest of the female reader is too apt to be secured in his behalf, however bloody, dark, and revengeful, however hostile towards God and man, he may display himself in his principles and actions.

The cardinal crime on which the story turns, is the fatal act of infidelity committed under the walls of the castle of St. Aldobrand: and this crime is proposed and assented to by the contracting parties, in a manner as little consistent with common modesty in woman, and common generosity in man, as can well be imagined. But if that which ought most to soften a man towards the sufferings of a woman, be the consciousness that he himself has been the cause of it, then is this Bertram one of the worst specimens of a man and a soldier that we have yet encountered in the course of our experience. After cropping this fair flower, he treads it under foot, and scatters in the dust its blasted beauty. With ruthless delight and demoniac malice he spurns her soft and melting prayers in her husband's behalf, whom he resolves to murder in his own mansion, in the presence or hearing of his wife and child, and, as it seems, while he rests on his couch after the fatigue of a journey. All this he resolves, and the deed is done, without any tender visitings of nature, and with less compunction or conflict in his bosom than Milton's devil expressed on the eve of destroying the felicity of paradise.

But ill as the lady Imogene was used by her sanguinary and brutal lover, we cannot say that her own character is such as to entitle her to much respect. The author has endeavoured in a very lame manner to support the credit of her constancy by the pretext, not a very new one, and in the present instance clumsily enough inserted, of a starving parent whose life was saved by the sacrifice: and after this first sacrifice to convenience or exigency, not unlike those which, in the coarse arrangements of ordinary life, parents are apt to require of their daughters, and daughters are apt very cheerfully to submit to, she makes another voluntary sacrifice of her honour, her husband, and her child, to another sort of convenience or exigency, which is created by the urgency of nature or the stress of passion. The events are of ordinary occurrence and of ephemeral frequency in vicious society; and though the author has raised them to tragic dignity by his manner of telling and describing them, and the vivacious touches of a very glowing pencil, yet the real substratum of the tale is one of those turbulent triumphs of passion over duty which mar the peace of families, and make the practisers in Doctors' Commons.

That this murderous fellow of a count is meant to engage our admiration and interest our sympathies, is but too apparent. After Bertram has revealed to the prior his bloody trade as the leader of a banditti, and his yet more horrible purposes, the holy man, as he is called, thus addresses him:

* *Prior.* High-hearted man, sublime even in thy guilt."

And again, after the horrible murder, which certainly had as little sublimity in it as the murders of Radcliffe Highway, the saintly prior meets the bloody Bertram with this exclamation:

"*Prior.* This majesty of guilt doth awe my spirit—
It is the embodied fiend who tempted him,
Sublime in guilt."

Never was a murderer of a man in power let off so well. He walks abroad a chartered ruffian; and he who but a little before had been proclaimed as an outlaw, and his life declared to be forfeited, is left, after the assassination of the greatest and most honourable man in the country, to hold a long parley with monks and friars, and at last to die at his own leisure, and in his own manner. What occasioned the fall of Count Bertram and his banishment is not disclosed, but we are at liberty to suppose it was rebellious and treasonable conduct. The prior, who seems to have known him well, alludes to the similarity of his case to that of the "star-bright apostate;" and the main ground of his implacable hostility to Lord Aldobrand, is the patriotic office which he is invested of preventing him, if possible, from infesting the coast as a marauder, and chasing him out of the woods wherein he and his banditti were secreting themselves. It does not appear that Aldobrand had vowed his destruction, but on the contrary the prior thus advises him:

"Flee to the castle of St. Aldobrand,
His power may give thee safety."

So that, upon the whole, there seems to be a want of a sufficient provocation to the horrid crime which Bertram committed, except a tendency by nature to acts of blood and cruelty be supposed to have pre-existed in his mind, and to have prepared the way to the villainy which followed. And when all this is properly weighed, the desperate love towards such a restless, ill disposed person, in the mind of a gentle lady, unsubdued by a union with a kind and noble husband, distinguished by public fidelity and private worth, the fruit of which union was a child, the tender object of the love of both its parents, stands pretty much without defence, even at the bar of that tribunal where love holds its partial sessions.

On the stage, there should be no tampering with the majesty of Heaven. Neither appeals, nor addresses, nor prayers, nor invocations to the King of Kings, nor images taken from his revealed word, or from his providences, or his attributes, can be decorously or safely introduced on the stage, or adopted for the purposes of mere poetical effect, or pretended situations. Objects of such tremendous reality are not the proper appendages of fiction: they were intended only for hallowed uses, and not for entertainment or ornament. Upon these grounds it seems to us to be a practice that cannot be justified by any prescriptive usage of the drama, to blend the pure idea of heaven, and heaven's King, with the corrupt display of human passions, and representations of earthly turmoils and distractions. We do not mark the play before us as peculiarly deserving of censure in this respect; but the passage which follows, has given us the opportunity of boldly declaring ourselves on this subject, whatever credit we may lose by it in the opinion of the more liberal critics of these times.

"*Ima.* Aye, heaven and earth do cry, impossible!
The shuddering angels round the eternal throne,
Veiling themselves in glory, shriek, impossible!
But hell doth know it true."

But the play of Bertram is a production of undoubted genius. The descriptive as well as the pathetic force of many passages is admirable, and the rhythm and cadence of the verse is musical, lofty, and full of tragic pomp. As the

Reader has observed, we have many serious objections to the piece, and we cannot but greatly regret that a mind like that of its author should have lent itself to the trickery of Lord Byron's cast of characters, and employed itself in presenting virtue and vice in such delusive colours, and unappropriate forms.

Anecdote of Viscount Barrington.

A young officer, who had not been included in a recent promotion, waited on Lord Barrington, and in a very decided and unequivocal manner demanded satisfaction for the affront. His Lordship replied—"Young gentleman, if I had made it a rule to fight every officer who was disappointed on every general promotion which took place, I should not have been now able to wish you a very good morning;" and beckoning to his attendant to open the door, parted with his doughty and offended visitor.

Silliman's and Simond's Travels.

We select the following remarks on Silliman's and Simond's Travels in England, from the last number of the Quarterly Review, not yet republished in this country:—

The "Journal" of Monsieur Simond has no illiberality, no hostile feeling, and few prejudices of any kind. The writer indeed, being born in France, having resided twenty years in America, and married an English woman, was so connected with the three countries, as to have the strongest moral reasons for wishing the prosperity of all. He spent two years in England, without any other object than that of seeing the country; and few travellers have seen so much of it. His book has appeared under some disadvantages in England; it was ushered into the world with a pert, puffing advertisement, and is disfigured with paltry prints, containing some of the very worst representations of noted places that we ever remember to have seen.—There is also a self-sufficiency in the writer, detracting something from the respect to which his general good sense largely entitles him; he has no relish for Handel, none for Raphael or Niccolo Poussin, none for Milton; and he speaks contemptuously of the greatest musician, the greatest painter, and the greatest poet, without suspecting any deficiency in his own ears and eyes and intellectual faculties. But, in the main, the book bears marks of an observant, candid, and intelligent mind; to other countries it will impart much information respecting the real state of England; in this it must necessarily be read with less interest than elsewhere; but it is one of those works

which derive value from time; that which conveys no knowledge, and imparts little amusement to the present generation, may communicate both when this age shall have past away, and its momentous annals become a tale of the times that are gone.

Mr. Silliman visited Europe with the pleasant and honourable commission to purchase philosophical and chemical apparatus, and books for Yale College, in Connecticut. Coming in this character, the American traveller brought with him such feelings as became a man of letters and a member of that commonwealth in which all distinctions of country should be forgotten, or remembered only when principles and paramount interests are at stake. His Journal represents England to the Americans as it is, and exhibits to the English a fair specimen of the real American character.

The contrast between these writers in taste and feeling, is curiously shown by their remarks upon Oxford. M. Simond says, "it looked old, dusty, and worm-eaten, the streets silent and deserted."—"No place," says Mr. Silliman, "ever impressed me with such feelings of admiration and awe, and I presume it is without a parallel in the world. Instead of the narrow and dirty lanes of trading towns, and the confused noise of commerce, there are spacious and quiet streets, with fine houses of stone. The whole town has an unrivalled air of magnificence and dignity." M. Simond accredits the refuted calumnies of what he is pleased to call "a certain illustrious literary association," and says, that when Oxford ceased to teach exploded doctrines, it taught nothing at all in their stead. Mr. Silliman, on the contrary, inquires farther, and is better satisfied, and affirms that the English universities have been greatly misrepresented in America. They cannot, he says, be fairly compared with the more circumscribed institutions in his own country:—if the parallel were to be made, it should be with some individual college, then the American institutions would have less reason to shrink from the comparison,—comparatively his own colleges are more respectable than he had imagined, although in many things certainly inferior. We cordially join him in the hope and expectation that the American colleges will become more and more honourable and useful to their country. Let the seeds of knowledge and improvement be sown where they will, the fruits are for all mankind.

M. Simond concludes his Journal with a parallel between the French and English nations, drawn with moderation, discernment, and in the spirit of good will toward both.

NEW-YORK, January 22, 1817.

*Church at Canandaigua, Ontario County,
State of New-York.*

A wood engraving of this Church, by Anderson, from a drawing by Mr. J. L. D. Mathies, is placed on the cover of this number, and will be introduced as a vignette in the title-page to the volume.—The Church at Canandaigua is considered a remarkably neat and beautiful building in the Gothic style, and may serve in some measure as a model for other Churches. The exertions and zeal of the congregation merit also all the distinction which the pages of the Journal can confer upon them. In but little more than six months, they have completed an edifice that attracts the notice and admiration of every visitant to the beautiful and flourishing village which it adorns. In the year 1812, when Bishop Hobart first visited Canandaigua, there was no Episcopal Congregation organized. Through the blessing of Heaven on the exertions of the Missionaries in that quarter, a congregation was soon after collected. In the year 1815, at his second visitation, Confirmation was administered in the Court-House, where they regularly assembled for worship; and in December last, assisted by the Rev. Mr. Clark, Mr. Welton, and Mr. Onderdonk, whose labours had contributed to this pious work, and by the Rev. Mr. Johnson, the Missionary in Genessee County, he enjoyed the high satisfaction of consecrating a building, which, while it presents a beautiful and imposing exterior, is calculated, in its internal arrangements, for the celebration of the holy ordinances of our religion with solemnity and effect.

But it may be asked, is the erection of a building for worship, by a congregation in a new settlement, so extraordinary an event that it must be celebrated with such display and panegyric? We answer, that it is extraordinary that Episcopalians should exhibit so much munificence in the religious edifices which they erect, because, in many instances, they are very few in number, and of limited wealth, compared with other religious congregations. In the village of Canandaigua, with the exception, it is believed, of a few re-

spectable individuals, who aided them with their counsel and their contributions, the congregation owes, under God, its prosperity and the handsome building which they enjoy, to some young men; who, attached to the Church from principle, and animated by the presence of the Rev. H. U. Onderdonk, their present Missionary, with an enterprise not to be discouraged, and a perseverance not to be baffled, have conducted, through many discouragements and many difficulties, the affairs of their religious society to a most prosperous issue. We trust God has been with them hitherto for good. May he bless them in the services of that temple which they have devoted to his glory; and prepare them, by the mercy and grace of its sacred ordinances, for his temple above.

We confess, we dwell on the subject with pleasure; we are not ashamed to say, with some enthusiasm; for we know no higher enjoyment than to behold the services of that Church which, in its doctrine, its ministry and worship, we firmly believe is a sound and pure member of the mystical body of the Redeemer, sending forth their holy influences, to gladden, with the light and comforts of salvation, every part of our land.

To their praise be it spoken, the Episcopalians who remove to the new settlements, seldom relinquish their attachment to their Church. Many of them indeed are Connecticut Churchmen; who, wherever they go, rank among the foremost in knowledge of the principles of the Church, and in zealous and devoted affection for her; and but for whom, she would have been unknown in many places, where, thanks to God, she now displays her evangelical and apostolic services. Not only in Canandaigua, but in Auburn, Manlius, Granville, Oxford, New-Berlin, and in other towns, a mere handful of Episcopalians, within a few years, have organized congregations which are now flourishing; and with their comparatively scanty means erected neat and commodious edifices for worship. They have contributed, individually and collectively, with a liberality which exceeds even city munificence.—The Episcopalians in the country, and particularly in the new settlements of the state, are generous and zealous in their contributions to their Church. They only ask their more wealthy and favoured brethren to aid them for a short time with

aries, until they can maintain Clergymen themselves.

Protestant Episcopal Church must have nurseries for Clergymenological schools; and the means of getting them out as Missionaries, with Prayer Books, and Religious tracts; or her progress and prosperity is seriously affected, and her influence confined to a few of the most populous. An immense field already in our labours in our own state; and we look beyond it to the new discovered forests of the wilderness, we ought that it is the highest duty even of us, to use the most vigorous and tried efforts for the diffusion, in the most primitive form in which our Church professes them, the truths of that religion, without whose controlling and guiding influence civilized man would be worse than the savage, and the life of social life be desolated by the passions.

Only want Clergymen, and the means of sorting them as Missionaries, to exert their Church, and with it the blessings of civilization throughout every part of this western country. Alas! that Episcopalians so distinguished as many of them by their wealth and their influence, they are "doing good unto all men, in some cases, to forget their proper and paramount duty of doing good unto those who are of their own household of faith."

As a record as an instance of pious munificence, that a member of the congregation of Trinity Church waited on Bishop Doane, and without any suggestion or request, contributed \$250 for the support of a Missionary.

Protestant Episcopal Missionary Society of Young Men.

Young men of our city who are attached to the Protestant Episcopal Church, with a zeal for her interests, from the most favourable results may be expected. They established a Bible and Prayer Book Society, which, by industry and perseverance, has already produced extensive benefit; and these few days they have organized a Missionary Society. By the Canons of the Church in this state, the Mission-

ary business is intrusted to the Bishop, in conjunction with a Committee appointed by the Convention. The mode by which this Society proposes to aid the ecclesiastical authority in the important work of employing Missionaries, is very correctly settled by the following article of their Constitution; which also makes the Bishop *President, ex officio*. All interference with the ecclesiastical authority is thus prevented, and unity of operation secured.

"The object of this Society is to assist, but not in any degree to interfere with the established authority of the Church in the support of Missionaries. It is therefore declared, that in whatever shall be done, that authority shall be conformed to. Accordingly, the monies raised by this Society shall be paid to such body as, by the Constitution and Canons of the Protestant Episcopal Church in this State, may have the appointment of Missionaries: provided that the Missionaries who may derive their salaries from the funds of this Institution, shall be designated as 'Missionaries aided by the Protestant Episcopal Society of Young Men in the City of New-York:'" and the President, *ex officio*, shall be requested to lay before the Board of Managers of this Society, from time to time, the names of the Missionaries aided by the funds of this Society, and such information in regard to them as he may deem proper, with the reports of these Missionaries, which may have been presented by him to the Convention of the Church."

At a meeting held on Monday evening last, in the Vestry-room of Trinity Church, for the purpose of forming a Protestant Episcopal Missionary Society of Young Men—Dr. Gerardus A. Cooper being called to the chair, and Alexis P. Proal appointed Secretary; a Constitution was adopted, and the following gentlemen were elected as a Board of Managers for the ensuing year; *viz.*

Right Rev. JOHN H. HOBART, (*ex officio*) President.

John Watts, junior, 1st Vice-President.

Floyd Smith, 2d Vice-President.

Gerardus A. Cooper, 3d Vice-President.

Don Alonzo Cushman, Treasurer.

Ferris Pell, Corresponding Secretary.

J. Smyth Rogers, Recording Secretary.

Geo. R. A. Ricketts, Luther Bradish,

David R. Lambert, Cornelius R. Duffie,

Francis B. Winthrop, William Baker,

jun. W. Onderdonk, jun.

Louis Loutrel, William Osborne,

Alexis P. Proal, Jonathan Goodhue,

Edward Hitchcock, Warmuldus Cooper.

GERARDUS A. COOPER, Chairman,

ALEXIS P. PROAL, Secretary.

New-York, January 21st, 1817.

The Society in England for Promoting Christian Knowledge.

The great exertions on the part of the Society to extend its efficiency in the sundry important objects already detailed, press heavily on the funds, and call therefore for the continued and increasing support of the benefactions and legacies of well-disposed Christians.

The audit of last year left no balance in the hands of the Treasurers, and they were under the necessity of selling out between six and seven thousand pounds three per cent. consols.

The strength of the Society has, however, been greatly increased by the accession of Subscribing and Corresponding Members, making together 11,746; and there have been admitted since the printing of the last Report, viz. from Christmas, 1814, to Christmas, 1815, in all 1429; consisting of Subscribing Members 1198, Corresponding 26, and Ladies Subscribers 205.

Mrs. Jenkins, of Wells, Somerset, has conferred a donation of 100 guineas on the Society, on condition that Common Prayer Books to the value of three guineas be transmitted yearly to the present Vicar of St. Cuthbert in Wells, during his incumbency, and afterwards for ever to his successors, Vicars of St. Cuthbert, and the senior Priest Vicar of the Cathedral Church of St. Andrew's, also in Wells, jointly, in order that those Prayer Books may be duly distributed in those two parishes, and the hamlets appertaining thereto.

The General Board were glad to participate to the best of their ability, in carrying this prudent and charitable design into effect; and have directed the 100 guineas to be funded.

ABSTRACT OF RECEIPTS.

Benefactions and Legacies	-	14,113	7	9
Annual Subscriptions	-	-	7,440	1
Dividends of various Funds	-	-	7,426	13
				6
		18,980	2	4
To which may be added—				
Received on account of books	-	25,235	7	3
		L44,215	9	7

New Family Bible.

The public are very speedily to be presented, from the press of T. & J. Swords, with a new edition of the Holy Bible, containing the Old and New Testaments, with a Commentary, arranged under the sanction of the Society for Promoting Christian Knowledge in England, by *George D'Oyley*, B. D. and *Richard Mant*. The exalted character of the persons engaged in this compilation, and the high auspices under which it appeared in England, have given to it there a most extensive circulation. The work is planned upon the purest model, and executed with a particular view to general use. The excellence of this Commentary, which will be put at a remarkably low price, will no doubt secure to it a very extensive patronage from the American public.

The following important work, from the pen of a venerable Clergyman, to whom the Church has been for many years indebted for his able writings in her defence, is just published by David Longworth:—

Observations, (by a Protestant,) on a work entitled, "*Profession of Catholic Faith*," by a Clergyman of Baltimore, and with the authority of the *Right Reverend Bishop Carroll*.

The following theological works have been recently published in England:—

An Apology for the Ministers of the Church of England, who hold the doctrine of Baptismal Regeneration: in a Letter addressed to the Rev. George Stanley Faber, B. D. in consequence of the misrepresentations of their opinions contained in his Sermons on Regeneration. By Christopher Bethel, M. A. Dean of Chester.

A brief Statement of the Nature of Baptism, and of the Benefits bestowed upon Christians in that Sacrament; according to Scripture, and the sense of the Church of England. To which are added some Observations intended to show the necessity on the part of baptized persons, of a perseverance in the performance of their Baptismal Vows. By Robert Hardy, A. M. Vicar of the united parishes of Walberton and Yapton, and of Stoughton in Sussex, and Chaplain to his Royal Highness the Prince Regent.

Considerations on the Doctrines of Regeneration, in the sense in which that term is used in the Church of England in her Public Formularies. By the Rev. Charles Daubeny, Archdeacon of Sarum.

The Personality and Office of the Christian Comforter asserted and explained, in a course of Sermons on John xvi. 7. Preached before the University of Oxford in 1815, at the Lecture founded by the late Rev. John Hampton, M. A. By Reginald Heber, M. A. 8vo.

A Treatise on the Records of the Creation, and on the Moral Attributes of the Creator; with particular Reference to the Jewish History, and to the Consistency of the Principle of Population with the Wisdom and Goodness of the Deity. By John Bird Sumner, M. A. 1m 2 vols. 8vo.

A Familiar and Practical Exposition of the Thirty-nine Articles of Religion of the United Church of England and Ireland. By the Rev. H. C. O. Dunningham, A. M. 12mo.

A Course of Lectures, containing a Description and Systematic Arrangement of the several Branches of Divinity. By Herbert Marsh, D. D. F. R. S. Part iv. 8vo.

A Familiar Exposition and Application of the Epistle of St. Paul to the Colossians, in eight Sermons, by Thomas Gisborne, M. A. 12mo.

The public, and particularly the friends of religion, are respectfully informed, that the price of this Journal is put so low, that unless it receive extensive patronage it cannot be continued. It is hoped, therefore, that all who feel an interest in the objects which this publication is intended to promote, will exert themselves in extending its circulation.

In places where a number of copies may be subscribed for, it is desirable that some responsible person should become the Agent for the whole, to whom the Journal may be sent, and from whom the individual Subscribers may receive them. To such Agents Subscribers will pay their Subscription Money; and the Agents will please to embrace the first good opportunity of remitting it to the Publishers.

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AND
LITERARY REGISTER.

No. 2.]

FRIDAY, JANUARY 31, 1817.

[Vol. I.

The CHARACTER, and some PARTICULARS in the LIFE of PHILIP MELANCTHON.

(Abridged from the British Review.)

PHILIP MELANCTHON appears, from his history, to have possessed a mind formed for friendship and all the amenities of social life. His genius was marked by unusual precocity, yet accompanied with so much suavity and kindness, that he was greatly beloved, as well as respected, even amongst the childish rivals and companions whom the brilliancy of his talents was accustomed to eclipse. His memory was so powerful, that he not only retained the general ideas, but even the very words of almost every author he perused. Being as remarkable for persevering application as for quickness of intellect and retentiveness of memory, his literary attainments were so diffuse and rapid, that he commenced Doctor in Philosophy before he had completed his seventeenth year. At a very early age he had become master of the principal Greek and Latin classics, especially of the elegant Terence; whose works he rescued from that unadorned prosaic dress in which, through the ignorance of transcribers, they had long appeared. The eulogies of learned men, and even of religious disputants, respecting Melancthon, would fill, says Seckendorf, if collected together, a considerable volume. Erasmus himself has borne frequent and magnificent testimony to his genius, his learning, and his virtues.

But to crown his fame, he had the singular felicity of being beloved as well as eulogized; so that even his adversaries, said Erasmus, cannot find it in their hearts to hate him.

Vol. I.

The important change which at an early age took place in the mind of Melancthon on the subject of religion, may be ascribed to the perusal of a copy of the Bible which the celebrated Capnio had put into his hands, and which instantly became his inseparable companion. The monks, with their usual virulence and prejudice, instantly became his persecutors.

The spirit manifested by these religious barbarians on this occasion, perfectly harmonized with the language of one of the monkish fraternity, whose preposterous ignorance and bigotry have furnished a standing joke ever since the Reformation. "A new language," says he, "has been invented, which is called *Greek*; guard carefully against it, it is the mother of every species of heresy. I observe in the hands of a great many people, a book written in this language, which they call the *New Testament*; it is a book full of thorns and serpents. With respect to Hebrew, it is certain, my dear brethren, that all who learn it are instantly converted to Judaism!"

At the early age of twenty-one, by the particular desire of Frederick the Wise, Melancthon migrated from his own university of Tübingen, to undertake the Greek Professorship at that of Wittenberg. The sorrow of his Alma Mater at her loss, was exceeded only by the joy of Luther and his colleagues at the treasure which they had gained. Melancthon instantly became so popular, that innumerable students flocked to Wittenberg; and his own auditory of pupils is said to have amounted to more than fifteen hundred persons. The praises bestowed by Luther upon the youthful stranger, amount almost to

rapture; he even condescended himself to become his pupil in the Greek language, and from the first moment of their intercourse, a hallowed friendship commenced, which ended only with their lives.

The advantages resulting from this connexion, both to the illustrious associates themselves and to the glorious cause which they espoused, can scarcely be appreciated. Though possessed individually of the most astonishing powers, neither alone would have been adequate to the task which Luther had commenced. The bold, sanguine, yet obstinate mind of the senior reformer, was doubtless greatly moderated by the uniform Christian prudence and serenity of his friend; and, in return, his friend must have derived from constant collision with so strongly marked a spirit—a spirit which could neither be intimidated nor cajoled—no small portion of that energy and resolution which his own complexion had denied.

In a literary point of view also, the Reformation derived very great advantages from the efforts of Melancthon. The learning of Luther, at least in his early years, was dry and scholastic; his mind also was somewhat coarse and ungraceful; the more elegant pursuits of literature formed scarcely any part of his studies or his taste;—what an accession, therefore, was it to the strength of his most righteous cause, to have found a friend of acknowledged profundity of classical learning, of indisputable taste, of true Attic wit, and master of all those graces of thought and language which the revival of learning had greatly qualified the greater part of Europe to enjoy and appreciate! At a time when genuine religion was injuriously identified with party, (and when, alas! has that ceased to be the case?) nothing could have operated more powerfully than the conduct and character of the judicious Melancthon, to associate it with sentiments of cheerfulness and taste. There appears in his writings a sort of practical good sense, combined with great elegance and lite-

rary merit, which must have produced irresistible effects on those discerning readers, who, fatigued with the nonsensical jargon of the schools, had begun to look around for some more interesting and rational discussion.

In another point of view also their friendship was important; for Luther had rendered himself so completely obnoxious to the Papists, that it became at length inexpedient, on various accounts, for him to appear in person at the public disputations; especially after the proscription at Worms, when to have taken away his life would have been esteemed a meritorious act of piety. The ridicule also with which he had assailed the head of the Romish Church had so irritated his opponents, that nothing like a calm investigation of truth could reasonably be expected where he was present at the discussion. But Melancthon was free from these exceptions; so that at the great conference at Augsburg, he conducted the whole affair on the side of the Reformers, Luther being placed at a convenient distance for intercourse and consultation.

Melancthon has always been, as he deserved to be, a considerable favourite with the Protestant world; and even the Roman Catholic writers themselves, in default of being able to impeach his character or his talents, have affected to boast that so illustrious a man was born and educated within the pale of the infallible Church. As far, however, as the work of reformation is concerned, he can by no means claim equality with his gigantic friend. Luther might have done much without Melancthon, but Melancthon could have done nothing without Luther. The one was fitter for discovering and opposing abuses, the other for edifying a Church substantially correct. We believe both to have been equally free from that worldly policy which would have urged them to accommodate their doctrine to the fashion of the times, but the same real quality of heart assumed a different air in the two men, by passing through the

medium of a very different temper and disposition. Luther's love of truth oftentimes assumed an appearance of malignity towards its opposers; while Melancthon, though far from shrinking from the promulgation of his tenets, and conscientiously willing even to suffer martyrdom for the cause in which he was engaged, clothed his conceptions in such conciliating terms, and accompanied them by such mild and engaging manners, that he secured reverence and even regard from the very men whose principles he was opposing.

"I am born," exclaims Luther, "to be for ever fighting with opponents, and with the devil himself, which gives a controversial and warlike cast to all my works. I clear the ground of stumps and trees, root up thorns and briars, fill up ditches, raise up causeways, and smooth the roads through the wood: but to Philip Melancthon it belongs, by the grace of God, to perform a milder and more grateful labour—to build, to plant, to sow, to water, to please by elegance and taste. O happy circumstance! and shame to their ingratitude who are not sensible of it!"

The charge of culpable timidity, so frequently urged against Melancthon, is in a great measure unjust. Compared with Luther, he might be timid;—and who is not? but what so often *appeared* in him like timidity and equivocation, arose rather from a tender conscience than a weak heart. He hesitated, not because he was afraid of torments, or of death itself; but because he was accustomed to weigh, deliberate, and re-consider, before he finally resolved, and dreaded lest he should endanger his own salvation, and disturb the repose of the Church by unnecessary innovations.

It is no common testimony to the truth of the doctrines avowed by the Reformed Church, that each of these illustrious men should have been converted from Popery by the perusal of the sacred writings.

With regard indeed to Melancthon, he never became thoroughly decided respecting the great points at issue between the Reformers and

the Church of Rome, till after the memorable conference at Leipsic.—Here, on the very spot where Popery expected a complete triumph, the goodness of the Protestant cause appeared so obvious, that the ingenuous Philip, who had been present only as an auditor, became an unshaken advocate, and attached himself irrevocably to the side of his colleague. Still, however, on looking back to his early history, we perceive that the first impressions on his mind, which ultimately produced this decisive step, were derived from the patient study of the Volume of Inspiration.

Melancthon appears to have been singularly happy in his domestic connexion. His house was greatly frequented both by the rich and the poor; the former for the pleasure of his society, the latter for that relief which he was never known to deny. Indeed both himself and his partner in life seem to have been characterized by an exuberant benevolence; and to complete their comfort, possessed, what in modern days is no common treasure, a most valuable and faithful servant, whose praises have been justly handed down to posterity along with those of his beloved master. So complete was the union of the great and the minor virtues in our illustrious Reformer, that he whose presence had been earnestly courted by no less than three crowned heads at once, namely Henry VIII. Francis, and his own sovereign the Elector of Saxony, could condescend to invent puzzles for children, or even literally to rock his infant to repose.

From the period of the death of Luther, almost all the weight of the Reformation devolved upon the survivor, who was spared about fourteen years longer to continue the work which his companion had commenced. His lamp burned brightly to the last. He would not for a moment desist from his ordinary labours, till once, by the kind stratagem of his friends, who saw and lamented his extreme weakness of body, the pupils of the university were advised to absent themselves from the lecture-room, so that he was obliged to return to his

chial charge. Abstract qualifications, however high, are of little avail, if there be no sympathy and fellow-feeling with the diligent curate in the remotest village of the diocese. It was a remark extorted from the haughty Episcopal persecutor of Bernard Gilpin, when he beheld the zeal and piety of that celebrated "Apostle of the North," that Gilpin was better qualified to be the Bishop of his diocese, than he himself was to take charge of Gilpin's country cure.

The mitre is not an appropriate reward for superannuated merit, or mere literary, much less political, services. There are, as there ought to be, sinecures quite sufficient, both in value and dignity, to remunerate all claims of this description; but the high and responsible post of a governor of the Church should be reserved for men of known activity and practical wisdom; for men who have passed their days, neither in literary seclusion nor political intrigue; neither in the slumbers of the college quadrangle, nor in the splendours of the regal drawing-room; but who, with a sufficient acquaintance both with men and books, have been seen throughout life to find their chief delight and occupation in the holy studies and active labours of their immediate profession. We do not mean to say that every good parish priest would necessarily make a good Bishop, any more than that every useful and respectable country magistrate would be fit to conduct the affairs of the nation: but the converse is strictly correct, that no man will make a complete Bishop who is not a good parish priest, any more than a magistrate would be fit to regulate a nation, who could not fill with propriety the limited sphere of a provincial neighbourhood.

The right reverend author next adverts to his own *claims*. To those who believe with us, that unaffected simplicity, and humility, and affection, ought to characterize an Episcopal Charge, as much as a true degree of dignity and manly firmness, the quotation may be acceptable.

"The claims of his successor to your regard, consist mainly in a hearty desire

and determination, which he now solemnly professes before Almighty God, to fulfil, under the guidance of the Holy Spirit, the arduous office committed to his charge, not 'as a man-pleaser, but as unto the Lord, and as in his sight;' to be the counsellor and friend of those whose heart is in their work, while he is the firm reprover of open offences and obstinate negligence; 'to be so merciful that he be not too remiss, and so minister discipline, that he forget not mercy;' esteeming it his highest privilege to send forth well qualified labourers into the vineyard of his Lord; and not only to direct, but, as far as in him lies, to share their labours, their trials, and 'their joy.'

"May your indulgence to his many defects, your prayers for his support and success, and your cordial co-operation in his efforts to promote the usefulness of the ministry, ever animate, sustain, and carry him forward in his course! May He, whom, I trust, we mutually desire to serve—the 'High Priest, who can be touched with a feeling of our infirmities,' and 'without whom we can do nothing,'—vouchsafe to us all such a hope of his pardon, and such a measure of his grace, that we may fulfil each his portion in the great work appointed to us, with *one* heart and *one* voice; and then may He re-unite us all in one 'house eternal in the heavens,' the house of rest, and peace, and love, and praise to the common 'Shepherd and Bishop of our souls!'"

Pronouncing a just and splendid eulogium on the Liturgy of the established Church, he reminds his clergy, that "incomparable as it is, *it is but a vehicle*." Hence he justly infers, that "the feelings of our hearts must correspond with the sentiments expressed; the prayers must be appropriated by each worshipper, and made his own; the fair and exactly proportioned image must be kindled into life by the breath of the soul; the offering on the altar must be set on fire, and its savour ascend, or it will never reach Heaven, and be acceptable to Him who is a spirit, and must be worshipped with the spirit and with the understanding." To this end his lordship points out, as far as human means avail, the high importance of a "clear, distinct pronunciation, decent slowness of delivery, unquestionable marks in voice and countenance, of deep attention, of reverential awe and affectionate earnestness, to give the Liturgy all

its force, and draw forth all its beauties." He shows the importance of *praying* the prayers as well as reading them, and points out the happy effects of such a devotional spirit being seen in the officiating minister.

From devotion, the honourable and right reverend author passes on to preaching; on the subject of which his lordship designates some of those errors which may be expected more immediately to concern the clergy of his diocese. Under this head the Bishop's first allusion is, to "the ministers who in some neighbouring dioceses have lately seceded from the Church; and to the few who may yet remain in it, but who adopt, in some measure, their opinions and practice." His lordship then proceeds to combat the antinomian heresy on which the system in question is built; urging on his clergy the necessity, not only of a right foundation, but of a suitable superstructure; not only of possessing faith in Christ, but of exemplifying that faith by holiness and good works. "While, in every discourse," remarks his lordship, "you exalt the Lord Jesus Christ, leading your people to Him as the needful, the only Saviour of their souls, all-sufficient to procure them pardon, and to give them grace, never fail to press the indispensable necessity of maintaining, and the tremendous danger of neglecting good works; the necessity of 'living unto Him who died for us.'"

The second error on which the Bishop feels it his duty to animadvert, is one which, "though not perhaps so obviously dangerous, is little less injurious to the real objects of the ministry, and, without doubt, much more likely to attract and mislead." This error his lordship states to be intimately connected with the subject of Baptism. He considers it most correct and most expedient to confine the individual term *regeneration* to baptismal privileges; for though he states that there is authority "amply sufficient to excuse, and perhaps justify," the more enlarged application of the word; yet he by no means conceives that such an application is to be recommended.

"The question, so far as it regards the use of the term, is, in my opinion, satisfactorily determined by the Articles and Offices of our Church, and by the meaning uniformly annexed to it in the four first centuries of the Christian era.

"The number of eminent and justly revered writers (some of exalted station in the Church, amongst whom we must reckon Archbishop Tillotson,) who have spoken at times of a *regeneration* distinct from the baptismal, though amply sufficient to excuse, and perhaps justify, is not, I conceive, sufficient to recommend such an application of the term.

"It may naturally excite confusion in the minds of those hearers, whose capacity and reading may be limited, and lead them to hesitate about the propriety of our Baptismal Service. It is by no means indispensably necessary, in order to convey a full idea of that radical, fundamental change of views, desires, and pursuits, so generally requisite in those who, having been baptized in infancy, have reached the age in which they can commit actual sin.

"I would therefore wish generally to restrict the term to the baptismal privileges; and, considering them as comprehending, not only an external admission into the visible Church—not only a covenanted title to the pardon and grace of the Gospel—but even a degree of spiritual aid vouchsafed and ready to offer itself to our acceptance or rejection, at the dawn of reason, I would recommend a reference to these privileges in our discourses, as talents which the hearer should have so improved as to bear interest, as seed which should have sprung up and produced fruit."

The following observations, connected with a general view of the subject, deserve the utmost attention.

"But, at the same time, I would solemnly protest against that most serious error (which has arisen probably from exalting too highly the just view of baptismal regeneration) of contemplating all the individuals of a *baptized* congregation as *converted*, as *having* all at once known the truth, and entered upon the right path, though some may have wandered from it, and others may have made little progress—as not therefore requiring (what all by nature, and most, it is to be feared, through defective principle and practice, require) that 'transformation' by the renewing of the mind, that 'putting off the old man, and putting on the new man,' which is so emphatically enjoined by St. Paul to his *baptized* Romans and Ephesians.

• We would prefer, as a more correct term, "renewed"—*Editor.*

"Recommend to your people inquiries of the following nature and purport:— 'What is your general course of conduct? Is it agreeable only to your natural inclinations, and to the fashion and opinions of the world; or is it your endeavour to regulate it by the rule of the divine law? What is your prevailing principle and motive? Is it humble fear and fervent love of God, and desire to live in the service of Christ, whom you feel to be all in all to you; or is it self-love, and the fear and love of the world? What is your main object and hope? Is it to secure an interest in the atonement and righteousness of Christ, and a place, even the lowest, in his kingdom; or is it rather worldly honour or wealth, success in earthly projects, or at best the union, if possible, of all the good things in both worlds, the recompense of a divided service between God and Mammon?'

"Suffer none to exempt themselves from such an examination, whatever be their outward privileges and specious appearance; and the result, if they seek a right knowledge of themselves in hearty prayer, will, under the influence of the Holy Spirit, divide, as it were, the congregation, not indeed externally in the view of each other, but through the estimate which each individual will take of his own state.

"It is your part, then, 'rightly to divide the word of truth,' and, without venturing yourself to assign it positively to any individual, offer to each character his portion, which he may apply to himself, according as, thus instructed, he shall perceive his state to be in the sight of God. Exalt the Saviour before the eyes of him whose conscience bears humble witness that he has chosen the better part, as his own God, in whom he has believed and found what his soul required. Entreat such a man to rely with more entire dependance upon *His* ever-faithful love; to watch more scrupulously, lest he prove ungrateful to so much mercy, and do despite to the Spirit so freely given; and to labour more assiduously in all the means of spiritual benefit, and in all the duties of private and social life, in order that he may adorn his profession, and show that he has not received this grace in vain.

"Exalt also the Saviour before those whose consciences must bear a contrary testimony, as the God whom they have hitherto rejected, grieved, and provoked from day to day, but who has borne with them so long, and still waits to be gracious; as the God, however, whose mercy may have a limit, and whose countenance may be about to change.

"Exalt him in all his offices of Prophet, Priest, and King; in all his manifestations of love; in all his exhibitions of power.

"Thus, after the model of St. Paul, 'determine not to know any thing among your people save Jesus Christ, and him crucified.'

"Let this be the general matter and strain of your addresses. It will produce no crude unqualified statement, no dry barren theory, no visionary conceits, no enthusiastic impulses. It will admit, nay demand, a deep and accurate development of the foldings of the human heart, and its inmost motives. It will allow of the nicest adaptation of warning and encouragement to each varying shade of human character. It will accord with the tenderest and most discriminating care, lest you should wound the weak and needlessly desponding conscience; lest you should 'break the bruised reed,' and make 'the heart of the righteous sad, whom the Lord hath not made sad.' It will require the most particular enforcement of moral duties, in all their detail, and in their highest perfection. 'Do we make void the law through faith? God forbid! yea, we establish the law.' The whole of Scripture, its didactic, historical, and prophetic portions; its articles of belief, its practical precepts, its models of devotion, will all readily find their place in such a system, and perform their respective offices. It will be indeed the 'declaration of the whole counsel of God,' 'the preaching of the Cross,' 'the manifestation of the Spirit,' the preaching that will be 'a savour of life unto life, or of death unto death.'

"It was such preaching, which, proceeding from the lips of Cranmer, Latimer, Ridley, and our own Hooper, dispelled the darkness of Popery, and erected our Church on its ruins. It is such preaching which has ever since maintained its purity and its power of doing good. It is preaching of this general nature and tendency which Archbishop Secker, and Bishops Horne and Horsley, so forcibly recommended in their Charges, and to which the humblest of their followers must now set to his seal, and bear his unequivocal and decided testimony. It is by such preaching that our incomparable Church will prove incontestably, in every part of her public ministry, no less than in her doctrines and services, the sanctuary and dispenser of true religion and virtue, and may best hope, with the assistance of the Divine Spirit, to present to that God from whom she derives her origin, the most acceptable sacrifice of gratitude for great and peculiar blessings—a people zealous in his faith, and walking in his ways."

We earnestly pray that the feelings and sentiments which the concluding paragraph recommends, may

be adopted by all who minister in holy things.

"May we, my reverend brethren, ever recollect, that we are bound together by no common tie, not only as members of one body, but as fellow-workers in one ministry, even the ministry of an apostolical Church. May we from this time ever seek to look at one another with an aspect of genuine kindness, correspondent with the nature of the work in which we are jointly engaged, and congenial to the mind that was in the Master whom we serve; 'bearing with each other's infirmities,' making allowance for difference of opinion upon non-essential points, striving chiefly to be fellow-helpers in the same service, and hoping thus to be fellow-heirs in the same joy."

"May we ever look at our common Church in full sympathy of respect and affection; and, the loftier the views we entertain of her claims to preference, (and too lofty we hardly can entertain) the higher may we raise our estimate of the character and duties which become those who minister at her altars, the more anxious may we be to set up to our privileges and obligations; lest her sacred name should be profaned through the inconsistency of our private life, or her usefulness impeded through the remissness of our official conduct!"

"May we ever look at ourselves, as unworthy and helpless in the sight of God, but capable of 'doing all things through Christ that strengtheneth us;' and then look up in the prayer of faith, and in the conscientious exercise of every duty, to Him who has been with His Church, and will be with it to the end of the world; who is pledged and ready to make each of us an instrument in edifying that Church, in converting many an inanimate into a lively stone, and in building up her believing people in their holy faith!"

"Thus only shall we all, whether now in higher or lower places, 'taking heed unto ourselves and unto the doctrine, save both ourselves and those that hear us;' and, when 'the Chief Shepherd shall appear, receive' each, as exactly proportioned to his service, but wholly and exclusively due to the merits of his Saviour, 'a crown of glory which fadeth not away."

Such is an outline of the Charge which we have thought it right to bring before our readers. It is the Bishop of Gloucester's high praise—a praise to which we can add nothing, that he is most conspicuously himself what he desires his clergy to become; and that in frequent preaching, in

charitable exertion, in the unremitting administration of instruction and advice, and in every other public and private duty of the ministerial and episcopal office, he is seen, with a constant spirit of piety, and meekness, and urbanity, to labour amongst his clergy "more abundantly than they all;" "besides those things which come upon him daily, the care of all the churches." We most sincerely pray what we venture to predict, that his lordship may find his reward in the increasing piety and activity of his clergy, in the rapid moral and religious improvement of his diocese, in the renewed stability of that Church of which he is himself so firm an advocate and so bright an ornament; and, above all, in the heartfelt enjoyment of that "peace which passeth all understanding," that sense of divine favour and paternal benignity which the Gospel represents as the highest privilege of its votaries upon earth, and which in an enlarged measure will constitute the very bliss and enjoyment of eternity in heaven.

A Dialogue between THOMAS STEADY and WILLIAM CANDID, about going to Church. (Altered from a Religious Tract published in England.)

Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. 2 Pet. iii. 15.

Candid. I often wonder, neighbour Steady, what makes you go to church so constantly. Till I became acquainted with you, I always used to think that only formal self-righteous people went to their parish church, and not those who are really in earnest about their salvation.

Steady. I can only say, I wonder how you could think any such thing.

G. Why you know it is, at best, but a "rag of Popery."

S. I'm sure, my friend, I know nothing of the kind; but just the contrary. Did you never hear of

our Reformers who wrote the Prayer Book, and what good men they were?

C. Oh yes; I have often read in the great book of Martyrs about them, and how they were persecuted, and many of them burned at the stake for the cause of God. Dissenter as I am, I love these good men to my heart.

S. And well you may, for to them we all, whether Dissenters or Churchmen, owe our religious privileges. They stemmed the torrent of Popery, and hazarded their lives unto the death. And do you think these great and venerable men, after all they had seen and known of Popery, and had suffered from it, were wicked and silly enough to establish a Church that should be, at best, but a *rag of Popery*?

C. Why to be sure I did not think of all that, when I used the expression. Indeed I cannot but own, that such good and wise men must have known better what they were about. But still I think they might have established a much better system.

S. They took for their model the primitive Church of Christ, before Popery crept into it. The errors which Popery had introduced they rejected; at the same time retaining whatever appeared of importance in those pure ages, before Popery was known.

C. Truly that was no bad plan.

S. No indeed; for by this means our Church became not a new Church, but only the primitive Church of Christ revived in its purity; taken from the model of those ages, in which the example and practice of the Apostles themselves were fresh in memory.—The ministry of our Church is not a new ministry, but that which has proceeded from Christ and his Apostles, freed from the usurped power of the Bishop of Rome.

C. But do not you think it would be better, if we had something more edifying, and less formal?

S. I wish nothing better than the Church possessed in the apostolic ages.

C. But I like something lively and animating.

S. So do I; and what can be more so than our service, particularly our Litany, and all those numerous parts in which the minister and people recite the service by turns.

C. Yes; but I object to set forms in general.

S. But did you never hear that the primitive Christians used to worship God chiefly by set forms? and had it not been for these forms, every wicked minister might have introduced new errors; so that, for all I know, we might have become long ago a nation of Atheists or Deists, or of Arians or Socinians. I therefore bless God for these forms; they have preserved the soundness and spirituality of our Church at the worst of times. But tell me, what kind of prayers do you like?

C. The minister whose preaching I attend, and whom you know to be a pious and sensible man, usually begins his prayer with an acknowledgment of sin, and of our unworthiness to call upon God's name; after which, there is great comfort in pleading His promises of pardon and forgiveness to penitent sinners. And besides these, there are many things to pray for; such as, that God would turn away evil from us, and give us all necessary blessings for body and soul; and we ought to pray for all men, especially for our rulers, and our spiritual teachers; and we should praise God for mercies received, especially for any particular providences most fresh in our memory, such as deliverance from sickness, &c.

S. Before you proceed, let me ask if you have been at church lately?

C. No; I have not.

S. I thought so; for if you had, you would have known, that the prayers of the Church are much of that kind you have been mentioning, and drawn up with admirable order and method. We have confession, and prayer, and praise, and

intercession for others, and every thing, in short, that a true Christian can desire.

C. You surprise me. So often as I used to go to church, I never perceived all this.

S. Perhaps it was in your days of ignorance and irreligion.

C. It was, I confess. I used often to go, but being a thoughtless young man, did not take the trouble to understand the service; and when I became more serious, and in earnest about my salvation, I left off going, because I longed for something more spiritual, and was afraid of becoming a pharisee if I went to my parish-church. This is near twenty years ago.

S. Permit me, neighbour, to tell you that you acted very wrong; for that was the very time in which the Church service would have appeared to you quite a new thing. I'm sure you would not have complained of any want of spirituality. I know at least how it was with me.

C. Tell me; I should like to hear.

S. I went to church, like yourself, for many years, without understanding the service, or caring about it. I thought there was a great deal of goodness in going, even if I slept, or thought of something else the whole time. I have often thought how wicked this was, and how God might have justly punished me for profaning his house. But as I was saying, I used to go to church as a mere formalist; but when I was awakened to a concern for my salvation, I became more attentive. I plainly saw, that our Reformers meant something more by the service than I at first thought of. I found myself to be a sinner, and that unless I repented, I must perish for ever. The Bible, the Church-prayers, and the Minister's sermons, were all plain on this point. You may imagine what concern and alarm I felt; for I had all my life thought myself very good, because I was not worse than many others.

C. That is a very common and delusive error.

S. It is; for though outward decency of conduct may profit a man like oneself, it cannot extend to God, or merit heaven. You see I had no knowledge of the holiness and strictness of God's law, but thought I should be saved in a crowd with others. But when I discovered myself to be a sinner, unable of myself to help myself, I found this would not do. I then longed to hear of the Scripture-method of salvation through Christ. I listened to the prayers, the psalms, the lessons, and the whole service, including the sermon, with the utmost attention, because I found that they suited my case. Every thing acquired an interest which it never before possessed. I repeated the Confession with much grief, for I felt I had wandered from God's ways, and that there was no health in me. I knew if I were cut off in my sins, I must perish for ever. The sentences of Scripture, with which the service begins, seemed very suitable to me; and while the minister was reading those words of the repenting prodigal, I determined with myself, that by the grace of God I would imitate his humble resolution, and would arise from my state of sin, and would go to my heavenly Father, confessing my sins before him, and praying for free, unmerited pardon, through his mercy in Christ. Well, so I did, and that most earnestly, in the words of the general Confession. Every sentence in it was the language of my very soul. It seemed made on purpose for me. If I had tried till now to express my feelings in my own words, I could not have described them so well. I was much affected, and began to think such a sinner as I knew myself to be, could scarcely be forgiven. But the Absolution, in which the minister, you know, addresses the penitent sinner in God's name, and tells him of the mercies of God in Christ, seemed to afford me some comfort. I saw my case was not utterly hopeless.

C. These convictions of sin were

a token for good. Your character, however, had not, I believe, been what the world considers amiss.

S. It had not, and on this I used to place my trust. Persons like myself are often difficult to be convinced of their guilt in the sight of God, and thus often die in a false peace. Outward morality is not enough; renovation of the heart, and inward piety regulating the affections and the life, are necessary to salvation. It was not till I felt my sin, that I knew the value of the Saviour; for those who think themselves whole, feel no need of a physician; but those only who are sick; (as indeed we all are, whether we know it or not,) and sin is the most loathsome and dangerous of diseases.

C. You have answered several of my objections to the Church, much to my satisfaction; but I have another, which I think you cannot get over, which is, the great inconsistency of joining in one service, prayers, and praises, and rejoicings, and lamentations, and I know not what. How can a man be in a right frame for all? How could you, for instance, when under the burden of your sins, repeat psalms of thanksgiving and delight, with any sort of propriety or consistency?

S. I remember reasoning thus. God deserves at all times to be praised for his mercies. If I perish, it is only my own impenitence that seals my doom. God has in infinite love provided plenteous redemption. Were I cut off this moment, I could not deny his justice or even his mercy. But, thought I, there are brighter hopes. These feelings of guilt and sorrow for sin, are a sign that He has more gracious purposes towards me. His promises are faithful; if I repent and believe in Christ, steadfastly purposing to lead a new life, He will not cut me off, but will pardon me, and accept me through the merits and intercession of my all-prevailing Surety. Even the desire to do so must have been his own work. These feelings are not natural to

fallen man, but are, I trust, implanted by Him, from whom all good desires do proceed. If I have no other evidence of being in a state of grace, I have this, that I loathe sin, and long to be freed from it. I love with all my soul, and mind, and strength, the merciful Redeemer, who died to deliver me both from sin and its consequences.—And what numerous mercies have I received, temporal and spiritual, both for myself and others, that prompt me to sing psalms of praise and gratitude to God! I am sure, so far from being unwilling to join in these psalms, I could have repeated them for hours together with new delight; and I have ever since observed, that when I have felt most humbled under a sense of my sin and helplessness, I have joined with most fervency in praising God for his love and mercy in Christ Jesus my Lord.

C. You are right; I will never object to the Church service again, for any supposed inconsistency of this sort. But, neighbour, you have raised my curiosity to go and hear for myself. I intend to be at church to-morrow.

Sheridan and Phillips.

The following remarks on two poems, celebrating the memory of the late R. B. Sheridan, are abridged from an article in a late English Review; and from the celebrity of the characters whom they notice, will, it is presumed, be interesting to our readers.

Monody on the Death of the Right Hon. R. B. Sheridan. Written at the Request of a Friend, to be spoken at Drury-lane Theatre.

A Garland for the Grave of Richard Brinsley Sheridan. By Charles Phillips, Esq. Barrister at Law.

Mr. Charles Phillips tells us, in reference to the object of his idolatry, the unhappy Sheridan,

“That Ignorance worshipp’d the path which he trod.”

His meaning is rather ambiguous, if

must be confessed, but the assertion is literally true. The path which Sheridan trod, only Ignorance could worship. But it has conducted him to the grave; and therefore, whatever follies and whatever crimes characterized the man while living,—whatever, to adopt the phrase of the author of the *Monody*, “*seemed*” to be “*vice*,”—he is, it appears, no longer to be spoken of, but in the language of adulation, as one of the rarest specimens of humanity. We are to sigh

“ — That Nature form’d but one such
man,
And broke the die—in moulding Sheridan.”

Yes; he was one of those thirty thousand deities to which modern idolatry has allotted an *apotheosis*; for this apparent reason, that their talents were somewhat above, and their vices somewhat below, the ordinary level of humanity. We have no Pagans now in this country, and therefore we have no priests to bring forth the sacrifice in honour of this demi-god, and to shout, “The gods are come down in the likeness of men.” Otherwise, it would seem that had Paul and Barnabas visited us, they would have been in less danger of being saluted with divine honours, than the poor shattered wreck of genius, the late manager of Drury-lane Theatre. So far from being Pagans, we profess to be even Protestants, and the farce of canonization is justly held in derision. Otherwise, like one of the crew of the *Victory*, who said he thought St. Nelson as good a saint as any in the calendar, we might have our St. Pitt, St. Fox, and St. Burke,

“ The wondrous three,
Whose words were sparks of immortality.”

Aye, and St. Sheridan also, enrolled in the Litany of the fashionable world; and *Ora pro nobis* devoutly warbled at their names.

If this be thought an extreme supposition, we need only quote a few lines from Mister Phillips’s *Garland*.

“ He is gone to the angels that lent him
their lyre,
He is gone to the world whence he borrow’d his fire;
And the brightest and best of the heavenly
choir
The welcome of Paradise pour.”

But it would indeed be an insult to the age to suppose that these *Monodies* could be received in any other light, than that of a decent ceremonial tribute to a man of genius, in which courtesy demanded that the utmost pomp of panegyric should be used, of which the style and titles of the deceased would admit. It is but matter of course for the herald to proclaim, when the ashes of the peer are consigned to the family-vault, that the deceased was the Most Noble, or the Right Honourable, or His Grace, Duke, and Prince, or Earl, Viscount, and so forth. For “they are all, *all honourable men*.” And would you but believe the escutcheon, and the marble, the weeping statues, the cherubs, and the achievement, there was grief on earth and joy in heaven at their departure.

Besides, in this present case, the “*Monody*” was written to be spoken at Drury-lane Theatre. Surely, in a place where grief and madness, and prayers and imprecations, and death itself, are so often acted, it would have been out of the question to exhibit Sheridan unmasked and in his native character. No; dresses enough were in readiness to lend dramatic effect to the veteran of the drama; and the mimic clouds, the well-drest angels, and the unsubstantial heaven of the stage machinery, would serve to throw a fair illusion over his last scene: and if the *Monody* was well spoken, who would think of inquiring—is it true?

Phillips’s “*Garland*,” take the prose and verse together, is one of the most exquisite pieces of tawdry bombast that ever gained a young writer’s self-complacency. Putting aside the extreme folly of representing Sheridan’s death as an occasion for triumph, and alleging that

“ He lived mid corruption, yet cloudless
his name ;”

putting aside the impiety of the opening stanza, what shall we say to the taste displayed in the following lines, in reference to his dramatic works?

"Whose streams of liquid diamond roll'd
Their orient rill o'er sands of gold!"

Again:

"He is gone—but his memory sheds a ray
That e'en in sorrow cheers;
As sinking in the ocean surge,
Beneath the dulcet sea-maid's dirge,
The glorious God of parting day
Blushes a beam o'er the evening grey,
To chase creation's tears."

Once more:

"Erect not now earth's emblematic stone,
The starry regions brighten in his fame;
And ruin rolling o'er the crumbled throne,
Can but regenerate that deathless name!"

The name of the writer of such a stanza as this, certainly needs be regenerated before it will be deathless.

But let us present to our readers a specimen of the prose.

"What scene did not his life illumine! What circle has not his loss eclipsed! Another Burke may chain the senate—another Shakspeare crowd the theatre—another Curran fascinate the board—another Moore enchant the fancy, or another Hampden vindicate the land; but where shall we behold their bright varieties again combined, concentrating, as it were, their several lights in one refulgent orb, that left no cloud untinged, no charm uncreated."

This is followed by a parallel between the character and the fate of Sheridan, who is styled "the human epitome of Ireland," and the "strange and peculiar characteristics" and pitiless condition of that "unhappy island."

"But this," exclaims our orator, "is a subject from which I must pass away—I cannot write on it without danger; for, thank God, I cannot think on it without indignation."

Our readers doubtless recollect Dr. Johnson's laconic reply to the message he received from Millar the bookseller, that he "thanked God he had done with him"—"Dr. Johnson is very glad Mr. Millar has grace enough to thank God for any thing."

Mr. Phillips is known to the public, through the medium of the newspapers and of the Edinburgh Review, as the author of a speech in the case of Gu-

thrie *versus* Sterne, and of others on the Catholic Claims.

As to poor Sheridan, although we have thought proper to bestow deserved ridicule on the courtly mockery with which his memory has been *monodized*, his death awakens reflections of unmingled melancholy. His talents were of the highest order.—Whatever is included in the idea of genius, a most felicitous combination of faculty, and the rarest powers of social influence and attraction, were all his own. The annals of modern forensic eloquence furnish no instance of an *effect* equal to that produced by Mr. Sheridan's speech on the trial of Governor Hastings. It drew forth the unbounded eulogies of Fox, of Burke, and of Pitt; the latter of whom entreated the House of Commons to adjourn, in order to "give time for a calmer consideration of the question," than the state of feeling produced by that oration would allow. How splendid the career that then opened to the man thus invested by acclamation with the palm of oratory! What might not Sheridan have with such powers achieved in the national council of a free country, where mind still maintains a degree of ascendancy, and opinion shapes the decrees and restrains the incursions of power? His life was indeed a miserable instance of "failing wisdom;" and were the world but capable of receiving the lesson of his example, the darkened close of that life which opened with so much splendour, would furnish the most salutary instruction. But the moral is too trite to be regarded: it is like the closing couplet of a sentimental drama, completely lost upon those who care only for the spectacle and the actor.

NEW-YORK, January 31, 1817.

Those Persons who are friendly to the diffusion of RELIGIOUS TRUTH are earnestly requested to peruse the following.

The Board of Trustees of the PROTESTANT EPISCOPAL TRACT SOCIETY beg leave again to present their Institution before the public for an increase of patronage. In the spring of the last year they ad-

dressed a circular to the members of the Protestant Episcopal Church in this city, representing the claims of the Society to their support. They employed a Collector to wait on the individuals thus addressed for contributions, and now tender their grateful acknowledgments for the liberality with which, in many instances, they were aided. It was found, however, that so many families had then left the city, as to render it expedient to postpone further applications till the winter. They are, therefore, now about to resume them, and cherish the hope that their Christian brethren will feel an interest in the prosperity of an Institution which has for its object, disseminating among all classes of the community, the influence of pure and undefiled religion—of that religion which is the most fruitful source of individual and social happiness, and the most effectual guard of civil order and fidelity.

In their earnest desire to answer the pressing calls that have been made upon them, the Board have not only exhausted their treasury, but, rather than lose opportunities of doing good, have anticipated the liberality of their fellow Christians.

The following is a general view of the operations of the Society, from its institution in 1810, until the present time:—

<i>There have been published, of</i>	<i>Copies,</i>
A Tract on the Duty of Morning and Evening Devotions (3 editions)	7,000
A Tract on Profane Swearing (2 editions)	4,000
A Tract on Sins of the Tongue (3 editions)	7,250
The penitent Swearer's Soliloquy and Prayer (2 editions)	6,000
The Procrastinator's Soliloquy and Prayer (2 editions)	6,000
The Poor Man's Soliloquy and Prayer (2 editions)	6,000
A Tract on Drunkenness (2 editions)	4,000
Every Man the Friend or the Enemy of Christ (2 editions)	6,000
A Tract on the Church (2 editions)	6,000
A Tract on Prayer, with Forms of daily and occasional Devotions (2 editions)	6,000
A Tract on the Sabbath (2 editions)	6,000
A Tract on Family Worship	2,000
Nelson on Confirmation	2,000
Total	68,250

In addition to the above Tracts printed by the Society, there have been purchased for gratuitous distribution, of

	<i>Copies.</i>
The Companion for the Book of Common Prayer, by Bishop Hobart	400

The Catechism recommended by the Bishop and Clergy of the Protestant Episcopal Church in the State of New-York	1,120
The Dairyman's Daughter	250
Sacra Privata, by Bishop Wilson	160
The Candidate for Confirmation instructed, by Bishop Hobart	100
The Christian Manual, by ditto	50

Total - - 2,080

Total number of Tracts printed and purchased by this Society - 70,330

Of these there have been already dispersed (including a small proportion sold at reduced prices) about 32,600.

Trusting that this view of the operations of their Society will excite an interest in its behalf, the Board of Trustees commend it to the liberality of their friends, and the blessing of that God to whose honour it is devoted.

By order of the Board,

BENJ. T. ONDERDONK,
WILLIAM CREIGHTON, } Committee,
JOHN WATTS, Jun.

Should there have been an inadvertent neglect of sending the circular to any person disposed to aid the Society, or should the Collector omit to call on any such, Subscriptions and Donations will be thankfully received by either member of the above Committee, by the Treasurer, Mr. Cornelius R. Duffie, No. 86 Wall-street; or by the Agent, Mr. Thomas N. Stanford, No. 160 Pearl-street.

The regular payments for members and subscribers (ladies) are \$2 50 cts. at the time of becoming such, and \$1 per annum. The payment of \$15 constitutes a person member or subscriber for life.

A person is appointed to collect Subscriptions and Donations for the above valuable Institution, in the hope that the friends of Religion will not refuse to contribute to the important object of diffusing Gospel truth, and promoting piety and good morals, by the dispersion of Religious Tracts. The Clergy and others from various parts of the country, bear testimony to the great good which has been done by the Tracts which they have received; and it will be much to be lamented, should the Society, from the want of funds, be compelled to cease their exertions.

New-York Auxiliary Bible and Common Prayer Book Society.—We regret that want of room compels us to postpone several articles until the next number, and particularly the interesting Report of the New-York Auxiliary Bible and Common

Prayer Book Society. The friends of the important objects of this Institution were much gratified by the assemblage of a large and respectable congregation in St. Paul's Church, on the evening of the 28th inst. when a collection was made for the benefit of the Society, and an address, of great interest and eloquence, delivered by the Rev. Dr. How. The gratification arising from the services of the evening, was increased by the performance of several anthems by a portion of the members of the Handel and Haydn Society, accompanied on the organ by Mr. S. P. Taylor. The collection amounted to 437 dollars.

At the earnest request of several respectable friends of this publication, we have been induced to change it from the folio to the octavo size.

The folio size was adopted on account of its being the least expensive, and of some other advantages. But many subscribers have expressed a wish to preserve the numbers, in order to bind them in a volume; and for this purpose the octavo size is certainly the most eligible. The change, however, will be attended with a considerable increase of expense; which, from the present low rate of the work can be ill afforded, but which is encountered, in the expectation that the Journal will receive extensive patronage. The first number in the folio size can be folded in such a manner as to be bound in an octavo volume. For the convenience, however, of those who may choose the octavo size, the first number will be hereafter reprinted in that form, and furnished to them at a moderate expense, as soon as it is ascertained that the number of subscribers to the work will justify this measure.

The two numbers for February will be issued in the course of the month.

Confirmation.—On Sunday, Dec. 22, Confirmation was held in Christ Church, in the city of New-Brunswick, New-Jersey, by the Right Rev. Bishop Croes. On this occasion, morning service was performed, and an appropriate sermon preached, by the Rev. J. C. Rudd, of Elizabeth-Town; after which 47 persons received this holy rite.

Boston, January 23.

The Rev. Thomas Carlisle was, on Tuesday, admitted to the holy Order of Priest, at St. Peter's Church, in Salem; and yesterday he was instituted Rector of that Church. The services on the occasion were performed by the Right Rev. Bishop Griswold, who also administered Confirmation in the evening service.

The Episcopal Tract Society on Thursday celebrated their anniversary. The discourse on the occasion was preached by the Right Rev. Bishop Griswold, and was peculiarly calculated to advance the interest of the Institution. The music was uncommonly excellent.

The following account of some recent Confirmations by the Bishop of Exeter, is taken from an English paper. From the great numbers confirmed at the same place, it appears that several congregations in a particular vicinity must have assembled for this purpose.

Exeter, Oct. 1, 1816.

The Lord Bishop of Exeter finished his Confirmations on the 17th ult. at Teignmouth, and the following is an account of the number of persons confirmed by his Lordship, within his diocese, in the present year.

At Axminster,	846	At St. Anstle,	486
Crediton,	1102	Lostwithel,	683
Chulmleigh,	675	Liskeard,	1329
Southmolton,	944	St. Germans,	278
Barnstaple,	2072	Maker,	276
Bideford,	736	Plymouth,	478
Torrington,	1328	Stone Damarel,	404
Hatfield,	347	Plymton St. Mary,	835
Okehampton,	1201	Modbury,	503
Tavistock,	977	Kingsbridge,	994
Lanuceston,	1235	Fornes,	2039
Stratton,	1070	Ashburton,	667
Lantegloss,	558	Chudleigh,	819
Hodmin,	941	Broad Clyst,	552
St. Columb Major,	759	Exeter,	533
Truro,	1129	Topsham,	654
Redruth,	467	Alphington,	1025
Penzance,	839	Fiscerton,	1506
Helston,	1005	Moniton,	1552
St. Gluvias,	463	Teignmouth,	548

The number confirmed by his Lordship during the late visitation, was 23,718 persons in Devon, and 11,225 in Cornwall—Total 34,957.

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SATURDAY, FEBRUARY 15, 1817.

[Vol. I.]

SOME ACCOUNT OF THE
LIFE OF JOHN WICKLIFFE.

JOHN WICKLIFFE lived about the year thirteen hundred and seventy-one, in the reign of Edward the Third. He was Professor of Divinity at Oxford for many years. By diligently studying the Scriptures, he was convinced that the pure Gospel of Christ was almost wholly buried beneath the load of errors and deceits which the corruption, the pride, and ignorance of the Pope and Romish Clergy had introduced. Being much concerned at this sad state of things, and desirous that others should share in the light imparted to himself, he began to protest against the errors of the times, and to direct the people to Jesus Christ as the only Saviour.

He denied the power of the Pope to be beyond that of any other Bishop. He denied that the bread and wine in the Sacrament were turned into the real body and blood of Christ. He declared the Gospel of Christ to be a sufficient rule of life for every Christian man. He taught, that if a man be truly penitent towards God, it is sufficient, without making confession to the priests: that Friars (an order of men in the Romish Church, who, under pretence of religion, supported themselves by begging) are bound to get their living by the labour of their hands: that greatness among Christ's disciples does not consist in worldly dignity or honours, but in the near and exact imitation of their Saviour: that Christ never meant his Gospel to be locked up in a learned language which the poor cannot understand, but that it was to be read and understood by all.

These new doctrines, which Wick-
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liffe preached at Oxford with great boldness, met with much support. A large number of followers soon embraced them; and so rapidly did the flame spread itself abroad, that great alarm was quickly taken by the Bishops, the Monks, and the richer sort of priests. They raised a violent outcry against Wickliffe, and would certainly have crushed him, had he not been supported by the Duke of Lancaster, one of King Edward the Third's brothers.

In the year thirteen hundred and seventy-seven King Edward the Third died, and was succeeded by his grandson Richard the Second, who was then only eleven years old. Wickliffe had now a great many followers. They, as well as himself, went about the country preaching diligently to the people, and were every where listened to most attentively.

The Duke of Lancaster had now lost much of his great power. About this time, the Pope becoming alarmed at the progress of the new doctrines, directed a Bull (or letter of authority) to the University of Oxford, sharply rebuking them for not having rid the Church of the errors of Wickliffe. He sent another to the Archbishop of Canterbury and the Bishop of London, ordering them to have Wickliffe immediately taken up and cast into prison. The Bishops accordingly again ordered him to appear before them; but so many persons interested themselves in his favour, that they were afraid to do what they wished, and were contented with charging him no more to preach his old doctrines. But all this had no effect upon him; for he still went on exactly in the same way as before.

Some time after, the enemies of

Wickliffe prevailed to have a law passed, the object of which was to enable them to imprison him and his followers. This was the beginning of a furious persecution, which was afterwards carried on against him without mercy.

Wickliffe was the author of a vast number of books and tracts, all defending or explaining his doctrines, and pointing out the errors of Popery. But his great work, and that which ought ever to make his name dear to the people of England, was an English translation of the Bible. They who know the comfort of having a Bible in the house, which they can understand, and delight to read and pray over, will best be able to imagine what a treasure Wickliffe thus presented to his countrymen. The Romish priests, however, did all they could to keep it out of the people's hands. Yet many did read it, and thereby became wise unto salvation.

The latter days of Wickliffe were spent in peace and quietness. He had been obliged to hide himself to escape the fury of his enemies, but their attention being now directed another way, he returned to his parish at Lutterworth. Here he quietly departed this mortal life, in the year thirteen hundred and eighty-four.

Wickliffe's doctrines did not die with him: all the efforts of his enemies could not crush his followers in England. Some they burnt, others they imprisoned, or barbarously tortured; yet still they, and others after them, boldly bore testimony to the truth. Things went on thus down to the very period of the Reformation.

But it was not only in England that Wickliffe's doctrines were spread abroad: many of his books were dispersed in Germany and Bohemia, where they were read eagerly. This prepared the minds of men for that great and glorious Reformation of Religion which afterwards was effected by Martin Luther.

In the year fourteen hundred and six, the University of Oxford published a testimony concerning the great learning and holy life of Wickliffe, in which, among other things, it is de-

clared that, "even from his youth upwards unto the time of his death, his conversation was so praiseworthy and honest, that never, at any time, was there any note or spot of suspicion noised of him. But in his answering, reading, preaching, he behaved himself laudably, and as a stout and valiant champion of the faith; vanquishing, by the force of the Scriptures, all such who blasphemed and slandered Christ's religion."

This is the best answer to all the slanders of his enemies, and a full justification of that praise and honour in which Wickliffe's name is held in all the Protestant churches.

The light of reformed Christianity, of which Wickliffe scarcely beheld the dawn, has, since his time, under various disadvantages, been making gradual advances. We trust it will shine more and more to the perfect day. The doctrines which Wickliffe preached, were, in the main, the same as those contained in our Liturgy and Homilies.

Let us then imitate the courage and zeal of this good man in promoting the glory of God, by walking in the light of pure, undefiled Christianity. Let us look for salvation, as he did, only to the cross of Christ; and never be tempted to have recourse to any other hope, or to follow any other guide. The word of God is truth. That word is now no longer looked upon in a foreign language. All may understand it. Let us then study it daily, praying for grace to receive it in the truth and in the love of it; and so to lay it up in our hearts, that we may not sin against God, but walk in all his ordinances and commandments blameless.

Extract.—Christianity alone teaches us, in the words of our Saviour, to say, even "when we shall have done all those things which are commanded us, we are unprofitable servants: we have done that which was our duty to do." Nothing short of an immediate revelation from heaven could assure us, that for those transgressions, of which even the most perfect must be sometimes guilty, satisfaction has been made by the sacrifice of our blessed Redeemer: that "Christ was once offered to bear the

sins of many; and that unto them that look for him shall he appear the second time, without sin, unto salvation.

A second Dialogue between THOMAS STEADY and WILLIAM CANDID, about going to Church. (Altered from a Religious Tract published in England.)

Candid. WELL, neighbour Steady, I went to church yesterday, for the first time these twenty years; and what was more, I determined to go in an humble Christian spirit, and without prejudice, to take things just as I found them.

Steady. In that case, I am sure you were not disappointed.

C. No indeed, I was not; on the contrary, I was highly delighted; and have resolved never to absent myself from church any more.

S. How is this sudden change?

C. The prayers, the preaching, the whole service, were truly heavenly. I found particularly, that having a book, so that I could see what was coming next, was a great advantage in prayer.

S. I have always thought so, because it gives us time to consider, and see the nature of the petition, and our own need of the thing which we are about to ask for. It is not like a fine speech, in which we want something new and striking.

C. Very right; for as long as we are in the body, we daily need the same things. And indeed, I never considered till now, how much the Lord's Prayer teaches us this; for it is very remarkable, that Christ did not give his Apostles a new prayer for every day, but made the same do for all, because our wants remain very much the same.

S. Very true; and if you want other examples, the children of Israel, on various occasions, joined in one form of prayer and praise; and the whole book of Psalms was a set of forms, inspired by the Holy Ghost for the temple-service.

C. I begin to be much of your opinion on these subjects, especially

as no one refuses to sing a written psalm or hymn; and if we can praise God by set forms in singing, why not pray to him so too?

S. And it is very much to be wished that church people would use their prayer books, and keep their eyes fixed on them through every part of the service, even though they may know the prayers. This is more devout and orderly, and would prevent their minds from wandering. But tell me more particularly what passed at church yesterday; for I was not there, being obliged to stay at home with my wife, who was expected to die before the service was over.

C. I was sure it was no slight cause that kept you away.

S. No, Sir; a man who feels the importance of his soul, will not, dare not neglect the means of grace. I often think with sorrow on my younger days, when I was glad of an excuse to miss church. I preferred attending to my worldly occupations and amusements to going to the house of God. If I had been cut off by death in those days, what must have become of me? But God in infinite mercy has spared me, and, I trust, turned my heart. But return to what you were saying.

C. There was nothing new in the service; it was just as it used to be twenty years ago, when I was in the habit of attending. But yet it was altogether new to me, for I enjoyed it exceedingly, which I never did before. How was that?

S. The change was in yourself. To a person careless about his salvation, the prayers of the Church are mere matters of form; but to a man who feels the burden of his sins, and desires to be delivered from them, and to obtain the mercy and favour of God, the prayers are very sweet and comfortable.

C. So I found them; and I am persuaded, that if many of my friends who are prejudiced against the Church-service, because they used to hear it in their days of irreligion and ignorance, when it was impos-

sible for them either to understand or enjoy it, would be persuaded to attend seriously and without prejudice, they would find it very suitable and excellent. Many persons, you know, speak against the Church, who know nothing of it; which is very childish and unfair. I was much struck with the repeated and fervent prayers for mercy and forgiveness.

S. And so am I every time I hear them. But did the congregation seem attentive?

C. Oh yes; and what pleased me most was, that they all made the answers to the minister; you know what I mean; for instance, when the minister says, "The Lord be with you," they all uttered, as if with one voice, "And with thy spirit."

S. Yes; those are called the Responses. I have met with many ignorant people, who thought it was very rude to join in them, and used to laugh at several pious old gentlemen for it. You see, they thought the parish-clerk ought to do all, and the people to be silent. But you know such an opinion was very foolish, for the Prayer Book particularly mentions the people's joining.—Whenever the clerk reads or sings, the people ought all to accompany him.

C. No doubt; and I am sure every good man will be glad to do this, for nothing can be more pleasing or devotional. They all sung at church yesterday, and it really reminded me of heaven.

S. Well it might, for nothing is so like heaven as a congregation of Christians singing praises to God. But what did you think of the sermon?

C. I was much pleased with it; and I liked it especially for this, that it was just the same doctrine as the rest of the service. This is one comfort in the Church, that you can find out whether a minister preaches scripturally, by comparing his sermon with the prayers, and seeing how far they agree. The sermon yesterday was respecting jus-

tification by the merits of Christ alone; and the minister showed that this was the great doctrine of the Bible.

S. So it is, and a very comfortable doctrine too; for how could guilty and helpless man be justified by his own works? Why, you know, those very works which men call good, are not pleasing to God, unless they spring from faith in Christ. God requires the heart and the affections as well as the outward act.

C. The minister spoke much to that purpose; and what would have pleased you much, he proved all he said to be the doctrine of the Church of England. He exhorted us most earnestly to that holiness of heart and life, without which, he said, it was impossible to see the Lord, or to have any evidence of our possessing justifying faith. He cautioned us against trusting in a dead faith. He told us to judge of the tree by its fruits; and showed us how wicked it was to name the name of Christ, without departing from evil.

S. I am glad he said this; because I know several persons, who think that the doctrine of justification by the merits of our Lord Jesus Christ, leads men to neglect good works: but you know, the Apostle St. Paul was astonished at such a wicked thought, and answered—"God forbid."

C. I am sure such preaching will never make men neglect good works, but rather abound in them.

S. You say very true; and if examples be wanted, I could point out twenty persons or more in my own neighbourhood, who were once drunkards, or swearers, or dishonest, or openly vicious in other respects, who, since they have embraced these doctrines, have led a new life, and are now among the most useful persons in the parish. Such examples are among the strongest proofs of the truth and unchangeableness of the Gospel. It suits men now as much as ever, and wherever it is embraced in sincerity, will produce as great effects as ever it did.

C. It will indeed. But how awful must be the case of those who profess to believe the Gospel, without knowing any thing of this spiritual renovation which the Bible represents as essential to salvation!

S. Awful indeed! May they, through divine grace, see their danger, before it be too late; and obtain that true faith which works by love, purifies the heart, and overcomes the world.

C. And may those who profess this faith, evidence it more and more by good works, and thus adorn the doctrine of God their Saviour in all things.

S. I pray God they may.

Distresses in England.

From the last number of the Quarterly Review, not yet published here, we extract the following interesting display of the causes of the present distresses in England.

Peace was at length effected. This was a great and sudden change; and such a change, however desirable, however necessary, however beneficial at last, could not occur without much immediate inconvenience. It was not our military departments alone which were upon the war establishment, it was every branch of trade, and every kind of industry which was in any way connected with the war, or influenced by it. The ordnance, for instance, employed the founderies, the gunsmiths, &c. &c. these manufactories called upon the iron and brass works, and the furnaces kept the colliers in activity: thus it was in every part of the great political machine, (the most complicated that ever existed,) wheel within wheel, and when one was checked, the obstruction was felt through all. The whole annual war expenditure, to the amount of not less than forty millions, was at once withdrawn from circulation. But public expenditure is like the fountain-head in the Indian paradise, which diffuses in fertilizing streams the vapours which it was created to collect and condense for the purpose of more beneficially returning and distributing them. A vacuum was inevitably produced by this sudden diminution, and the general dislocation which ensued may not unaptly be compared to the settling of the ice upon a wide sheet of water: explosions are made and convulsions are seen on all sides; in one place the ruptured ice is

dislodged and lifted up, in another it sinks; sounds inexpressible by language, and wilder than the howlings of the wilderness, are emitted on every side; and thus the agitation continues for many hours, till the whole has found its level, and nature resumes in silence its ordinary course.

A like effect must always be occasioned by the transition from war to peace, different in degree according as the war has been more or less protracted, according to the scale on which it has been carried on. The transition from peace to war, so infinitely deplorable in other respects, brings with it less disturbance to the trading concerns of the community; those merchants whose dealings lie with the enemy are ruined, and credit receives a sudden shock, but the effects are partial and transitory; and an increased activity produces an increased circulation, and on all sides a demand for labour. In the present case, many causes concurred to aggravate the embarrassment which unavoidably accompanied the return of peace. As the country had never before been engaged in so momentous a contest, the expenditure had been greater than any country had ever before sustained, and the exertions of every kind greater than ever had been made before by any known nation. We were at one time cut off from foreign supplies of grain, and we had to feed large armies in an unproductive land. Extensive tracts of ground which had hitherto lain waste, were, therefore, at great expense, but with the prospect of an adequate return, brought into cultivation in all parts of Great-Britain; on a sudden the question came upon us, at the return of peace, whether we were to open the ports, that provisions of every kind might become as cheap as possible for the good of the whole community, or whether the general good would not be better consulted by shutting them, and keeping up the price of agricultural produce, to save the agricultural interest from loss. Here was a question which at first sight appeared simple to every man, whether he saw the black or the white side of the shield, and as plain as his own direct personal interest; but it belongs to the metaphysics of political economy, and is in reality infinitely complicated and infinitely difficult. And this point was not mooted for the discussion of speculative men, to be considered at leisure, and dispassionately investigated in indifferent times; it was brought forward as a practical question of immediate vital importance, and debated with all the blind vehemence of private interest and popular prejudice. While the Corn Bill was in debate, the evil which the landholders deprecated was going on; and when the

bill was passed, the proposed remedy which had been solicited so eagerly, and so violently opposed, produced no perceptible effect in either way. The dislocation had taken place in the natural course of things, and in the natural course things found their level; but while they were finding it, great inconvenience arose, and widely extended distress. The agriculturists received a severe shock; the credit on which they used to rely was withdrawn, the markets fell, and ruin stared them in the face.

A set of miserable sciolists have maintained that selfishness is the foundation of all our virtues as well as of all our vices, the ruling passion and prime impulse of the best men as well as of the worst;—there is therefore no other difference, upon this philosophy, between Epictetus and Tiberius, or Howard and Buonaparte, than that the one was a better calculator than the other. The opinion is not less execrable in morals than the principle itself is prejudicial when operating in ordinary life, whether as it regards individuals or communities.—Heavy as the taxes were during the war, the rents of land were raised in more than an adequate proportion; a disposition too generally prevailed to exact from the tenant the largest possible sum.—When the revulsion took place, the tenant was equally disposed to make his advantage of the landlord, and demanded a reduction not less exorbitant than the former advance. Each party in its turn endeavoured to profit to the uttermost by the unfavourable situation of the other: the standard of equity was disregarded. High rents, which were as much the consequence of moral as of political causes, of error as of circumstances, have had their share in producing the existing distress; and those landlords who had screwed them to the highest point, are the persons who now experience the most inconvenience; where the advance had been moderate, the tenants were able to withstand a temporary pressure. The manufacturing and commercial interests owe much of their embarrassment, in like manner, to the avidity with which immediate gain has been pursued. The iron trade, for instance, is one which has suffered most. Some years ago this was so lucrative a branch of business that great capitalists, and even men of rank, crowded into it; men who were actually rich, and who in other times would have believed themselves so, could not be contented with the safe and regular returns which their property would have yielded in land or in the funds, but for the sake of enormous profit risked it, making themselves dependent upon chances and circumstances which they could neither foresee nor control. The gain being in

proportion to the extent of the works while it was a lucrative concern, every man extended his works to the utmost; the possibility of producing more iron than might be required was not taken into the account; more therefore was produced than the country could consume, or than vent could be found for by exportation, and the trade was literally ruined by its prosperity, as over-feeding brings on disease in the animal body, and death.

This, though the most striking instance which could be given, is not the only one; there are many articles with which the market both at home and abroad has been overstocked. For it must not be dissembled that both America and the continental nations have learnt to manufacture for themselves many things for which they had been accustomed to depend upon England. It is vain to imagine that improvements in machinery can for any length of time be confined to the country in which they are invented, and attempts to prevent manufacturers from emigrating by penal statutes, are not only oppressive, but inefficacious. Both men and machinery have found their way abroad; the manufacturing system has struck root there; we may perhaps find out new markets, (certainly neither enterprize nor activity will be wanting in the search,) but very many of the old ones are preoccupied, and must continue to be closed against us. There is no ultimate evil in this; on the contrary, it would be easy to show that great ultimate good must arise from it, both to ourselves, and to the general interests of mankind,—from which no nation can separate its own with impunity. But the unavoidable temporary consequences are disappointment and loss, with no inconsiderable degree of embarrassment and distress. While other countries have thus been learning to manufacture for themselves, (and this, it should be remembered, they would have done in peace as well as in war, and probably sooner in peace,) improvements have continually been made in our machinery at home, all tending to diminish the necessity for human labour,—here also is a great prospective good, and a great present evil; the good permanent, the evil only for a season. And still farther to lessen the demand for labour, when sufficient employment could not be found for adults, children have been taken from their mother's side, from the sports which should have invigorated their bodies, and the schools which should have disciplined their mind and given them at least the rudiments of morality and religion, to be worked night and day amid the filth and stench of manufactories, to the sacrifice of enjoyment, health, morals,—of all which distinguishes immortal man from brute

inimals, and all which renders life—mere animal life—desirable! These coinciding causes have thrown upon the public a vast number of persons, able and willing to work, but unable to obtain occupation, and this at a time when the landed interest, on whom they are thrown, are least able to support the burden.

Review (abridged from the British Review) of A Series of Sacred Songs, Duets, and Trios. The Words by Thomas Moore, Esq.

THE writer of sacred poetry must bring with him to the task, "a clean heart" and "a right spirit." To sing of heaven with rapture, he must think of it with holy joy; and to pour forth the sorrows of repentance in tender and touching strains, he must feel its actual vibrations on the strings of his heart, and recognise its transforming power throughout the whole interior man. Now we have no right to say that this gentleman, hitherto known by the significant appellation of Anacreon Moore, has not this deep infusion of piety which we have pronounced so requisite to the accomplishment of his new undertaking; but we venture to say, that, in our judgment, the specimens of sacred poetry which we have now before us, are not marked by that integrity of feeling, that simplicity of manner, and that spiritual unction, which we look for in the honest effusions of a devout mind. No live coal from the altar has yet touched the lips of the poet. The feverish dreams of carnal love still appear to cling to his imagination; nor has the Jordan in which he has immersed his Muse, so washed out the stains of her leprosy, as to qualify her to sing the glories of him who is a God of purity. In plain language, we do not think the poet has sufficiently felt the total irreconcilable opposition which separates the character of the amatory poetry, in which he has so long and so perniciously indulged, from that of the dialect and imagery which is suitable to the celebration of the ineffable ЖЕHOVAH.

If some of the strains now offered to the public, in which the tears of the penitent are the subject, be sincere

emanations—and surely the trembling expectations that surround the soul of a self-convicted being, no one that knows himself to be naturally corrupt and morally accountable can describe without feeling, or assume as the mere subject of verse, in order that a fictitious pathos may be extracted from such awful verities—if, we say, these strains be sincere, Mr. Moore will cordially concur with us in pronouncing a severe sentence upon those of his productions which once classed him, even in the judgment of Lord Byron, among the "melodious advocates" of that to which we trust his genius will no more be degraded. Indeed we hear that undertakings worthy of his powers have now engaged the poet's pen; and as we think that pen, though it can never unwrite the mischief it has done, is as well able to make compensations to virtue as any of the present day, we rejoice in the hope which we are thus allowed to entertain, and of which the production before us is at least a favourable omen, that Mr. Moore is resolved, in what he proposes in future to write, to suffer no line to escape him which "dying he will wish to blot."

One consequence very likely to result from this publication of Mr. Moore's we foresee with some uneasiness. The style of the composition, though professedly sacred, is such that the transition will be very easy from heaven to earth, from devotion to passion, from the visions of spiritual beatitude to images that inflame the senses and corrupt the heart. Mr. Moore's sacred and profane songs will be very apt to compose the promiscuous entertainment of the same evening. To a person of sound religious feelings such an intermixture is very disgusting, and to a mind of incipient piety and vacillating zeal it is very dangerous.—Where the creature and the Creator are celebrated in terms nearly commensurate, and treated almost with the same adoration, things are profanely approximated in idea, between which, in reality, the distance is infinite; and the ark and the idol stand side by side in the same temple. Be-

fore the writer of the present work will be able to rise "to the height of this great argument," it seems to us that a lustrum of purification will be necessary, during which the volume of inspiration must be studied for the sake of itself, whatever pleasure the devout mind may afterwards allowably receive from the beauty of the poetry alone.

We do not always find religion in the poetry of him who finds poetry in religion. A sacred song is a poor thing unless it is grounded in original piety; it is poor and paltry as an imitation or a copy. To become religious poets, we must begin by being religious men. It would be almost as absurd to talk of the art of feeling religiously as of writing religiously. A holy tact, a vital heat, a deep and conscious principle, a central feeling which diffuses round the soul the light of heavenly love, and happy trust, and devout gratitude, are the proper qualifications for composing hymns or sacred songs worthy of acceptance with him who himself is worthy to receive glory, and honour, and power from the saints in bliss.

We are not of opinion that a writer of sacred poetry chooses well in taking the Scriptures themselves for his model. Neither art nor genius can copy the language of inspiration. As well might the builders of the second temple have affected to represent the supernatural radiance which shone between the cherubim in the first. The harps of those holy minstrels that once sang the Messiah and his kingdom, the sorrows of the earthly and the triumphs of the heavenly Jerusalem, are mute and "hanged upon trees," far out of the reach of our sacred songsters. But although we can no longer sing the songs of Sion, though the timbrel of Miriam and the harp of David sound no more, and the Bridegroom of the Church, and the Captain of our salvation, can no longer be worthily celebrated, there is yet a simple, genuine style of sacred poetry, which is very attainable by minds in which good taste and scriptural knowledge are combined with a humble and spiritual frame of

thought. But in the "Sacred Songs" which are now before us, we discover too much of jingle, too much of artifice, and too much of point, to be altogether satisfied. A certain strain after antithesis and refinement of expression has lowered what it was designed to elevate, and impoverished a subject, the majesty of which raises it almost above decoration. Yet there is a brilliancy in the failures of this poet which dazzles criticism and arrests its censures: and with the genius that he evidently possesses, we do not despair, if he will attend to our sober hints, of his writing more in correspondence with his subject, and more in earnest with God and his own soul. We do not charge him with writing what he does not feel, but we are sure that the transition from the themes in which he has been so long engaged, is too sudden to be without embarrassment from habits so foreign to his present employment. We will now lay before our readers what we esteem the best of these productions.

I.

Thou art, oh God! the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from Thee.
Where'er we turn thy glories shine,
And all things fair and bright are Thine.

II.

When Day, with farewell beam, delays
Among the open clouds of Even,
And we can almost think we gaze,
Through golden vistas into heaven;
Those hues, that make the Sun's decline
So soft, so radiant, Lo! are Thine.

III.

When Night, with wings of starry gloom,
O'ershadows all the earth and skies,
Like some dark, beauteous bird, whose
plume
Is sparkling with unnumber'd eyes;—
That sacred gloom, those fires divine,
So grand, so countless, Lo! are Thine.

IV.

When youthful Spring around us breathes,
Thy Spirit warms her fragrant sigh:
And every flower the Summer wreathes
Is born beneath that kindling eye.
Where'er we turn, thy glories shine,
And all things fair and bright are Thine.

*Comparison between Byron and Scott:
an extract.*

We turn with pleasure from a school where no kindly plant is rooted, no good feeling flourishes, to the writings of one, who, notwithstanding all his offences against our stricter taste, is master of every noble, every soft affection of the heart; who in all the chequered scenes of life which he presents to our view, whether of joy or sorrow, of vice or folly, is still the friend of human kind. We are nauseated with the mawkishness of affected sensibility, we are disgusted with the baskings of proud and sensual misanthrophy. Ancient Cynicism was ludicrous, modern Cynicism is odious. The Diogenes of the present day has all the rags, without the art of the ancient philosopher. For ourselves, we prefer the homely plaid of our north country bard, to the black velvet coat and the Daggerwood tattlers of the noble Lord.

It has generally been supposed that the divines of the Church of England, in the reign of Charles the Second, were deficient in attention to the peculiar doctrines of the Gospel. Doubtless the extreme to which these doctrines were carried by many of the Puritans, produced a strong counter tendency. But there were certainly some divines of the Church of England of that period, to whom the charge of neglecting the distinguishing truths of Christianity will not apply. We know no where finer strains of evangelical sentiment expressed with greater force and pathos, than are contained in the sermons of ALLESTREE, one of the Chaplains of Charles the Second, Regius Professor of Divinity in Oxford, and Provost of Eton. We select the following as a specimen, particularly of *tender evangelical eloquence*.

Christ's Compassion for Sinners.

THE sinner who hath strayed into by-paths, gone away from the Shepherd of his soul, is a lost sheep; but yet when he is gone his farthest, and is in his mazes, knows not which way to betake himself, then this good Shepherd does not invite only to a return, or as the father in the parable, run to meet him in his coming back; but he does go himself to seek him, seems to mind the recovery of each single one that is lost, and contributes as carefully to his return, as if that one were all his charge, and the whole flock is not dearer to him than that one. He leaves the ninety and nine to seek that

one, and he seeks till he finds it, and when he finds it he lays it on his shoulders. The wandering sheep was wearied it seems with straying, and had tired itself with running from its shepherd; but this too is provided for; he could not come home, therefore he is carried. It is not now, *Come unto me all ye that labour and are heavy laden*, I will not refuse you. Nay, when you are so lost in labyrinth of guilt out of which you can see no issue; when you have so laboured in the paths of error that you are not able to come home; if you will but be found, I will seek you, yea, and carry you home too. That no one, how far soever he have gone away, may yet despair of coming home, this sheep had wandered to such a distance and to so much weariness, that he was fain to be borne back when he was found. And he lays it on his shoulders rejoicing; was glad of such a burden. How willing is our Saviour to find out a strayed sinner, when after such long errors he does seek him till he finds him, and carries him, if he be weak and fainting; yea, and rejoices in that carriage; as if that rest he gives the sinner were such ease and refreshment to himself, he joys in it! And that joy spreads itself to heaven, for there is joy in heaven at that sight; and *there is joy in the presence of the angels of God over one sinner that repents*. Thou poor disconsolate sinner, that liest groveling under the sense of the burden of thy sins, thy soul sinking under that heavy weight, and sinking also in the waters of thy fears, drowned in thy sorrow, be of good cheer. Dost thou not think there is some joy in this estate of thine, when it can make a joy in heaven? Those tears, assure thyself, have comfort in them; for God, and Christ, and all the angels do rejoice at sight of them. And do not dread thy burden, if thou dost truly labour under it, and dost but faithfully desire and endeavour to throw it off thee. Dost thou not see him that laid the lost sheep on his shoulders as ready to take thee up? He that would not reject thy cross when it was laden with thy guilt, will not reject thyself when thou art lighted from that guilt. He that would receive thee on his shoulders when thou wast fainting under the burden of thy sins, when that is cast away into the sea and buried in his grave, will certainly receive thee into his bosom. He that would carry thee to give thee ease when thou wert wearied with running from him, when thou dost come to him and faint into his arms, will give thee everlasting rest; a rest whose blessedness to understand were to enjoy it, and to be able to conceive were to be infinite as itself is; a blessedness which to behold is beatific. O cast away your burdens and *make haste, and come and see*.

The first advance to Christ is by this

conviction of the burden and horror of sin. The Church hath taught us, when she invites us to come to him in sacrament, to make the first step this confession: *We be heartily sorry for these our transgressions, the remembrance of them is grievous unto us, the burden of them is intolerable.* Account thy sins here thy torments, hate them in time, perceive them to be burdens while they may be laid down, and then come unto Christ, and he will give thee rest.

And evermore, O Lord, give us of thy rest, a rest from sin here, and a rest from misery eternally. Yea, O Lord, give us to labour, and to find trouble under that intolerable burden of our guilt, that we may with eager haste fly to the refreshment; that we, perverse, obdurate sinners, whom thy mercies cannot invite, our own miseries may force to be happy; and though our wickednesses are multiplied into an infinite mass and weight, yet despise us not, when we fall under them; for thou didst invite us to come, and bring all that load to thee: despise us not, though heavy laden; for thou thyself didst bear this weight, and didst die under it. And O thou, who didst thyself thus suffer by reason of this load, pity us that labour with it, ease us of the burden of our former guilt, free us from the slavery of our iniquity, from bearing any longer Satan's loads; then shall we at last sit down with thee in the land of everlasting rest, delivered from all weights but that eternal weight of glory, and resting from all labours save that of praising thee, and ascribing all honour, power, praise, might, majesty, and dominion to Father, Son, and Holy Ghost, for evermore.

NEW-YORK, February 15, 1817.

The first Annual Report of the Managers of the AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY, at their Anniversary Meeting, Jan. 1817.

UPON this, the first anniversary of our Association, the Board of Managers cannot refrain from expressing their gratitude to the Supreme Disposer of events for affording the opportunity to tender their congratulations that PEACE continues to shed its fragrance upon the Christian world. Its benignant smile is meliorating the human heart. DIVINE TRUTH beams with brightened lustre, and idolatry is crumbling before its effulgent and majestic march.

Amid the splendours of so holy a triumph, it is cheering to reflect that we have not been idle; although difficulties have obstructed our path, we feel justified in pious exultation. Our Institution

is indeed in its infancy; but its infancy presages a vigorous and useful maturity. It presented its claims to attention at a moment peculiarly inauspicious; when public opinion was engaged in support of a stupendous National Association, and public sympathy plighted to a host of beneficent charities. It came, like the religion it professes to recommend, without the patronage of age inspiring veneration; of talent enlisting confidence; or wealth imparting power. A system was to be organized; information to be laboriously acquired; and disciples ascertained, who were at once inclined to seek, and competent to relieve religious penury.

But the smile of Heaven has cheered our path, and inclined the hearts of our fellow-citizens to cherish our exertions. We have appealed to their pious patronage; and, in despite of the general pressure, the appeal has been munificently sanctioned.

Our Treasury Report exhibits an aggregate in receipts and dues, during the year, of \$2753 1. Of this sum, \$330 50 were derived from collections voluntarily made by ladies, members of the Church; \$30 from the Episcopal Society of New-Jersey; and the residue partly from subscriptions, but principally from gratuitous contributions.

Under the animating influence of so bountiful a patronage, it will not surprise you that we have proceeded with confidence. We have opened a correspondence with almost every section of this and the adjoining states, and, in general, throughout the United States; and laid, we fondly hope, the basis of much future usefulness. Our communications to the British and Foreign Bible Society have been reciprocated with benedictions upon our undertaking, and a donation of books. We have addressed circulars to most of the Congregations in the United States, soliciting co-operation, and recommending the establishment of similar Institutions.

We have been emboldened to purchase a set of STEREOTYPE PLATES for the BOOK OF COMMON PRAYER. The inducements were powerful, and, we hope, will meet your approbation. The quality has been improved, the price diminished, and our ability to be useful enlarged. The BOOK OF COMMON PRAYER formerly cost us forty-seven and a half cents; we can now furnish it of superior quality at thirty-eight cents. The type is durable, and the possession of it enables our Institution to become the fountain of supply to every other in the Union. It was the first, and is, we believe, the only set now used in this country. We have taken measures to apply to the Legislature for an Act of Incorporation, and anticipate many facilities from its attainment.

We have sought information abroad and at home. From almost every quarter the intelligence is cheering and impressive. A rich and animating fervour seems kindling every where. In various parts of the state our scattered spiritual brethren are forming themselves into congregations, or associating for worship, and have solicited that aid which it is the object of our Society to afford. At Newbern, in North-Carolina, our communications have been received with gratitude, and an Association organized in conformity. The accounts from various other quarters are not less pleasing. Our distributions have been various and extensive. During the year there have issued from the Depository, 521 Bibles, and 2750 Common Prayer Books: a large portion of which has been disposed of at home; but when opportunity offered, solicitations from abroad have received attention.

At the first meeting of our Board, liberal donations were made to the various charitable Institutions in this city. Similar bounty has been extended to the several military posts in its vicinity, and to the Sunday School establishments connected with our Church. In reply to numerous communications from the established congregations within the Diocese, we have furnished Bibles and Common Prayer Books for the use of the poor and destitute. And several new congregations, in remote and indigent districts, have been supplied almost entirely by our bounty. The returns evince the most enlivening gratitude, and afford flattering encouragement.

In despite, however, of every exertion, it cannot be disguised that the field is still ample; and that not only in distant and less favoured districts, but within the sphere, and in the very bosom of our social enjoyments, the diffusion of Divine Truth is not adequate to the wants of religious penury. Education has not yet reached every hovel; and until that period arrives, the religious harvest must continue to be more abundant than the reapers.

Such has been the progress, and such is the condition of our Society. We are conscious that much has been neglected. Zeal will not always supply ability. But we are conscious too that much has been done. We have pioneered the path for our successors, and prepared for them a golden harvest; a continuance of the munificent patronage that has been vouchsafed is alone wanting to insure success. We cannot, nor do we wish to conceal that our exertions have kept pace with public bounty, and that the balance now in our Treasury is only \$137 71. But we cherish the reflection, that, to anticipate desertion now, would evince an unjust suspicion of our patrons, and an un-

due distrust of our cause. For surely, if the blessing of God be on him that blesseth; if social enjoyments can shed beauty and fragrance upon this vale of sorrow; if the preservation of peace, and the enhancement of national prosperity can impart pleasure; if a bolder anthem round the throne of God, and a brighter joy amid the just made perfect, be objects worthy of human ambition, motives to patronize our cause can never be wanting.

Upon surrendering the stewardship your indulgent confidence has intrusted to us, we congratulate you upon the spirit of conciliation and forbearance that pervades the Christian world. We contemplate with delighted awe the stupendous moral machinery that is now shaking the corruptions of the globe. We greet, with cordial welcome, every effort, however feeble, to diffuse the word of God, and hail it as a token of his beneficent superintendence. Far from wishing to impede the career of others, we are solicitous to emulate them in the race for that goal, toward which we wish all were tending. Diversity of feeling, temperament, and views, will ever give rise to diversity of opinion. Its origin is divine, and man fails in duty to Him who implanted it, when he neglects to render it an instrument of virtue. The principles to which we are attached may forbid us to co-operate on all occasions with others; but we venerate their motives, and admire their zeal. In giving, we solicit charity of construction. We believe that the Bible has power to subdue the wickedness of man; and that it is destined to force its triumphant way, and stand in the moral, as the sun in the physical firmament, the source of light, and the emblem of Divinity. But we also believe that the Book of Common Prayer is the purest exposition of its sublime doctrine that human wisdom has ever presented to human weakness. It is recommended for our judgments by the devotion it inculcates; and embalmed in our hearts by the benedictions of our fathers, who sleep in death. It is the vestibule through which we pass to the altar and worship of God. The same duty therefore that animates us to distribute the Bible, impels us to accompany the blessing with the Book of Common Prayer; and, in presenting the one as the Word of God, to recommend the other as an incentive to its perusal. But the duty is in meekness, and the recommendation in peace and persuasion.

In meekness and in peace let us persevere, and cherish the belief, that the disciples of our Church, under the auspices of a beneficent Providence, will aid in diffusing the blessings they enjoy, and the doctrines of salvation they profess.

By order,

FERRIS FELL, Chairman.

Abstract of the Cash Account for the Year ending January 25, 1817.

RECEIVED.

From the New-York Bible and Common Prayer Book Society	\$ 246 53
From the Episcopal Society of New-Jersey	20 00
Amount of a Collection in Trinity Church	376 61
Donations and Subscriptions from several Ladies in this city	330 50
From the Newark Female Bible and Prayer Book Society	40 00
From the Auxiliary Female Bible and Prayer Book Society of Elizabeth-Town	120 00
From the Bible and Prayer Book Society of Long-Island	38 00
From the Prayer Book and Tract Society of Massachusetts	100 00
Amount of Donations and Subscriptions	1331 37
	\$2603 01

PAID.

For Stereotype Plates	\$ 1221 70
For Prayer Books	686 68
For Stationary, Printing, Advertising, &c	169 28
Current Expenses of the Society	43 77
Insurance on Stereotype Plates	8 00
For Bibles	335 87
Balance in the Treasury	137 71
	\$2603 01

Errors excepted.

J. SMYTH ROGERS, Treasurer.

New-York, January 25, 1817.

The Committee appointed to audit the Treasurer's account certify, that there appears to be a balance in the Treasury of one hundred and thirty-seven dollars and seventy-one cents.

WARMOLDUS COOPER,

WILLIAM ONDERDONK, Jun.

Whereupon the following Resolutions, moved by the Right Rev. Bishop ROBERT, were unanimously adopted.

Resolved, That this Society accept, with high approbation, the Report of the Board of Managers, which contains a gratifying exhibition of the state of the Institution, of their useful labours, and of the motives that should animate the members and friends of the Society to continue to it their patronage, and to pursue with increasing ardour, this work of Christian benevolence.

Resolved, That this Society present to the Board of Managers their cordial thanks for the prudence, zeal, and perseverance with which they have discharged their duties, and unite with them in imploring for the Institution the continu-

ance of the blessing of a gracious Providence.

Resolved, That the Report of the Board of Managers, and the Proceedings of the Society at this meeting, be published.

On motion, *Ordered*, That 1500 copies of the same be printed in the form of a pamphlet, for the use of the members of the Society.

The Laws and Regulations were then read and amended:

Whereupon, on motion, *Ordered*, That the Laws and Regulations, as amended, be published with the Annual Report.

After which the following gentlemen were elected a Board of Managers for the ensuing year; viz.

Edward N. Cox, *President*.

Guy C. Bayley, *1st Vice-President*.

Gerardus A. Cooper, *2d Vice-President*.

Floyd Smith, *3d Vice-President*.

Benjamin Haight, *Corresponding Secretary*.

William Onderdonk, jun. *Recording Secretary*.

J. Smyth Rogers, *Treasurer*.

Thomas N. Stanford, *Agent*.

Clement C. Moore,	Luther Bradish,
Edward R. Jones,	Cornelius R. Duffie,
Wm. E. Dunscomb,	David A. Clarkson,
John Watts, jun.	Duncan P. Campbell,
John H. Hill,	Lewis Loutrel,
David Austen,	Ferris Pell,
Alexis P. Proal,	John Anthon,
Jonathan Goodhue,	Charles Nichols,
Charles Keeler,	Robert C. Barfe.

WILLIAM ONDERDONK, Jun.
Recording Sec'y.

New-York, January 27, 1817.

Subscriptions and Donations are received by the Treasurer, No. 229 Pearl-street; the Agent, No. 160 Pearl-street; and by any of the Managers.

Religion a Resource against Despondency.

—What is the cause of the despondency which frequently oppresses the competitors for the emoluments and honours of the world, and which, in the intervals between their favourite amusements, sometimes clouds the hilarity of the votaries of pleasure? Why are those who live without God in the world, when disappointed in their prospects, and assailed by sickness or other sore visitations of Providence, often overwhelmed with melancholy, and led to the very borders of despair? Why do we see the votaries of the world, ever eager, ever toiling, and pursuing, and never obtaining the object

of their toil and pursuit, or experiencing real tranquillity and happiness? They are ignorant of the only true and satisfying good, destitute of that divine faith which is the only support of the soul. They have sought for that happiness in the creature, which is to be found only in the Creator; and placed that confidence in the world, which is due to God alone. Therefore "distress and anguish come upon them;" and they are left "to eat of the fruit of their own way, and to be filled with their own devices." The soul was not designed to be satisfied with the sordid and perishing gratifications of the world. God hath endowed this immortal spirit with the power of knowing, of loving, and of serving him. He implanted in it that desire after happiness which can never be satisfied until its desires and affections centre in his service.— "Who will show us any good? Lord, lift thou up the light of thy countenance upon us!" He alone can put that satisfying "joy and gladness in our hearts," to which the men of the world are strangers, when their "corn, and their wine, and their oil most abound." Here is the unfailing resource which religion offers against despondency. Reclaiming us from the pursuit of unsatisfying pleasures, and changing our affections from the world to God; reconciling us to him, and exciting our ardent wishes and exertions to "be perfect, as he is perfect;" religion fills that void in the soul which all created enjoyments leave, and fixing our desires upon the infinite source of perfection and bliss, satisfies us from the fulness of God. Transformed into new creatures, and made partakers of the divine image, we are made also partakers of a divine peace. Every desire is gratified, and every hope completed, in the fruition of the love and favour of God. "Lord, what wait I for?" exclaims the soul that enjoys the divine comforts: "my hope is in thee." In meditating on thy law, in adoring thy perfections, in exercising on thee the holy fervours of faith, of love, of hope, and of trust, I find my soul filled with unutterable joy. "With thee is the fountain of life." The sense of thy mercy enlivens and supports me. "The law of thy mouth

is dearer to me than thousands of gold and silver," "In the multitude of the thoughts that are within me, thy comforts refresh my soul."

Communication—Obituary Notice—Died, on the 16th ult. at the house of the Rev. S. Wilmer, at Swedesborough, New-Jersey, the Rev. SILAS SAFFORD, jun. Minister of the Protestant Episcopal Church, in the 24th year of his age.

Mr. Safford had been for more than two years the officiating Clergyman at Middlebury, Vermont. His health having declined, it was deemed expedient for him to seek its restoration by a temporary residence in a warmer climate. For this purpose, he commenced a journey to North-Carolina, and in September arrived at Swedesborough, where increasing debility, and the advice of physicians induced him to relinquish his first design. He gradually wasted under the power of disease, till the discharge of an ulcer suddenly terminated his earthly existence; and seldom have so much worth, and talent, and piety, found so early a grave.

Mr. Safford was one of the many worthy men who, from other denominations of Christians, have, from principle, entered the ministry in our Church. He was educated a Congregationalist, and was universally esteemed, as a pious and exemplary member of that communion. But while he was in honourable eminence, pursuing his collegiate course, he was led to inquire into the nature and constitution of the Christian ministry; and, as the result of a patient and candid investigation of the subject, he attached himself to the Protestant Episcopal Church, and ever after was a firm but catholic supporter of her scriptural worship, her evangelical doctrines, and her apostolical ministry. Though steadfast in his own principles of belief, he was liberal to others. His charity was a generous and diffusive affection, freely extended to all those who love our Lord Jesus Christ in sincerity.

As a preacher, Mr. S. was plain, zealous, and evangelical. He preached not himself, but Christ Jesus the Lord. He "dealt not in the false commerce of a truth unfelt." Conscious of his awful responsibility, he shunned not to declare the whole counsel of God; but delighted to inculcate, in a lucid, experimental, and practical manner, those great doctrines of grace which had, in his estimation, such a manifest tendency to "humble the sinner, exalt the Saviour, and promote holiness in the world." In a word, his uniform devotion to the interests of the Redeemer's kingdom and the salvation of immortal souls, fully evidenced that he

was indeed "moved by the Holy Ghost to take upon him the work and office of the ministry."

As a *Christian*, which was his highest distinction—a distinction not destroyed by death, and indelible through eternity—all who knew him will bear witness that he was vigilant, exemplary, active, devout, fervent, and, if possible, diffident and humble, to a fault.

But why bestow feeble panegyric upon one who has already received the salutations of angels, and been welcomed as a faithful servant into the presence of his God? True; we shall behold his face on earth no more; no more shall we clasp him in the embrace of love; no more shall we mingle with him in imperfect Christian fellowship; no more, with a feeble voice and tottering frame, shall he lead the devotions of saints, and recommend to dying sinners the precious salvation of Christ. He has faded from mortal sight; but the eye of faith can follow him beyond the veil—behold him clothed in the resurrection body, possessed of renewed powers and invigorated faculties, prostrate before the throne of the Eternal, and shouting salvation to God and the Lamb!

The following is an extract from his last letter to his parents, written a few hours before his sudden and unexpected departure.

"In an especial manner ought you and I to be grateful to Him who has called us, as we trust, out of darkness into light, and thus armed us against the vicissitudes of this life, and made us meet for the enjoyment of a better; so that if, in our absence from each other, any thing befall either of us, we may know that he has something to support him against despair; or, if death remove any of us, we may still hope to meet again. Without such a hope, our separation would be unspeakably more painful than it is at present. May we therefore labour to make the evidences of our adoption clearer! May it be our study to be daily making progress in the knowledge of God; in the knowledge of his powerful, renewing, sanctifying grace; of his glory, as displayed in our redemption! May we have our lamps trimmed and burning, and be waiting for the coming of our Lord; mindful that we know not the hour of his coming! *To me that hour is particularly uncertain.* A few months, however, will probably determine what the righteous Governor designs for my lot; whether a longer continuance in this world, or a speedy removal to another. His will be done. But, dear parents, do not forget to pray for me; that whether I live or die, *Jesus Christ* may be the portion of my soul."

A Sketch of the Character, and a short Account of the Life, of the late Right Rev Bishop CLAGGETT, of Maryland, from a Sermon preached at his Funeral, by the Right Rev. Bishop KAME.

You have, no doubt, all along perceived the allusion of my discourse to the occasion which has called us together at this time. Death is indeed, under all circumstances, awfully affecting. To follow our fellow-creatures to the grave is deeply interesting. But there are considerations which add to this occasion an unusual degree of concern and solemnity. A man of God—a venerable minister of the Lord Jesus Christ—an aged veteran in the Redeemer's cause—a holy prelate has yielded up the ghost, and now demands our last offices of love. He has, we are confident, fought a good fight; he has finished his course, he has kept the faith: henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him at that day.

At all times and in every state of things, the ministers of the Gospel have to maintain an arduous fight against the corruptions of the world, the enemies of the Church of Christ, and the influence of sin. But our venerable father fell upon terms of no ordinary difficulty. At the American Revolution, when all things both in church and state, were to be new modelled; to preserve the divine order of the Church, in opposition to a spirit of innovation; to maintain her simple ordinances and her holy sacraments, as fixed by a divine hand; to preserve her venerable Liturgy from the rash hand of self-conceit; to defend her truly evangelical doctrines, during a period favourable to every kind of delusion and error; in this severe conflict he had to act a conspicuous part: and in such a season, as a minister, no man could have maintained a more correct line of conduct. Bishop Claggett was a true and genuine son of the Church. Her ministers he viewed as ambassadors for Christ, and stewards of the mysteries of God. Her sacraments he considered as channels, by which all the benefits of the atonement of Christ, and all the consolations of the Holy Spirit, are conveyed to the soul. Her Liturgy he believed to be the finest formula of devotion in the Christian world; founded on the revelations, injunctions, and limitations of the Gospel on that important subject; and calculated both to restrain the imagination and to elevate the mind. Her Articles he received as containing all the prominent points of Christian faith. And although he was no bigot, yet he was sufficiently tenacious of the character and principles of the Church.

a preacher, Bishop Claggett stood in the foremost rank. His r was commanding and impressive; rmmons were copious and replete riptural matter. To the sinner he l the regions of torment in hell; penitent he displayed all the bene- atonement, and all the riches of o the striving Christian he held l the consolations of divine aid and orious rewards of heaven. The s, and bruises, and putrifying sores natural heart of man, he faithfully ed; and like a skilful physician, lied the only remedy—the blood of

a divine, his learning was of the aluable kind. Having enjoyed the ages of a liberal education, and sine the precious talent of a most ive memory, his knowledge of a history was unusually correct; est divines of the Church he had d in early life, and the fund of edge thus treasured up, he was at all times to dispense to his in suitable portions.

a Bishop, he maintained the divine of the Church against all attempts: s tenacious of her privileges, and is to preserve her high standing in ristian world. To his clergy he fectionate and friendly; and, with late exceptions, he received from every mark of respect and esteem. he estimation in which he was held rector of a parish, you * are able ibit the best proofs. Many of you, it, are ready to say—"To him we debted for our first religious imons: he was an instrument in the of God in checking us in the ca- of iniquity; he led us to a Saviour; ministered the bread of life to our . When we had left our father's , and become depraved and miser- when prodigality had reduced us : most deplorable and vile condi- ie kindly conducted us home; when re, borne down by affliction, he ut- words that carried consolation and "

; my brethren, he is gone! Let him ive in your hearts. Act upon the ples that he inculcated; cherish une of piety that he kindled; main- he Church, into which many of you initiated by him; love your Saviour, om he introduced you, and lay hold se glorious rewards that he display- your view. This will be the most rable tribute of respect that you ssibly pay.

This sermon was preached in one of bishop's churches, and in the pre- of many who had long been his ioners and his intimate friends.

His private character, in the midst of nearest and dearest connexions, who knew his worth and experienced his kindness—in the midst of his friends and neighbours, who have long known, and, no doubt, duly appreciated his virtues, it would be in vain for me to attempt to portray. He has gone to that state, in which the praise of man is mere empty sound. And although we may be allowed to indulge our affections in dwelling on his memory, the use to be made of all such dispensations, is to impress our minds with a deep sense of the uncertainty of our days, of the value of religion, and of the necessity of being always ready for the hour of death. In a little time, our eyes, too, must close upon this world and all its machinery—in a little time, we shall pass into that state in which there is no repentance: and you, who have often listened to his instructions, will have to render an account of the use to which you have applied them. His calls to repentance—his offers of mercy through a Redeemer—his tender and affectionate admonitions to holiness, will never again be repeated in your ears; but at the day of the Lord, it will distinctly appear what improvement has been made of all the advantages you enjoyed. If the seeds of piety which he planted in your hearts have been duly cultivated; if the principles of religion which he taught have been duly improved; if the example which he set has been carefully copied, you will appear with unspeakable joy on that decisive day.

But, on the other hand, should it appear that he called you to repentance, but he called in vain; that he displayed to you all the riches of grace, but you rejected them; that he proclaimed pardon through a Redeemer to every sincere penitent, but you remained hardened in sin; that he opened to you the very regions of futurity, but you remained uninfluenced; alas! your condition then will admit of no remedy.

And now, although as to the mortal part of our venerable brother, we are about to close the scene, and pronounce, *dust to dust and ashes to ashes*, yet we are persuaded that he will never die in your recollection; that his services, like his soul, will be immortal, and furnish the realms of bliss with many a happy spirit.

Eleazar Williams, son of Thomas Williams, a war chief of the Iroquois nation of Indians, has officiated as a religious instructor among the Oneida Indians for nine months past. He is employed as a catechist, lay reader and schoolmaster by the Bishop, and the Committee of the Protestant Episcopal Church for propagating the Gospel in the state of New York.

One part of that nation, who have heretofore adhered to Paganism, and have been always denominated the "Pagan party" of the Oneida nation of Indians, have resolved to embrace Christianity. Their communication to the Governor on the subject, will appear in the next number.

The attention of the friends of religion is earnestly called to the following—

PROTESTANT EPISCOPAL MISSIONARY
NOTICE.

A general Meeting of the PROTESTANT EPISCOPAL YOUNG MEN'S MISSIONARY SOCIETY will be held in Trinity Church, on Tuesday evening next, at 7 o'clock; at which time and place the attendance of all who are friendly to the objects of this Institution is respectfully requested.

The young men who are interested in this Society, were led to the establishment of it by a consideration of the immense field for Missionary labours in this country. They considered, that as they belong to a pure branch of the universal Church, and are blessed with the sublimest formulary of social worship that the uninspired pen has produced, their zeal ought to be proportioned to the religious privileges which they enjoy; and that it is especially incumbent on those who are thus distinguished, to endeavour to extend to others the blessings with which they are favoured. But whatever be their zeal and their exertions, they can do but little without the patronage and aid of their Episcopal brethren generally. They, therefore, indulge the hope, that Episcopalians will come forward on this occasion, and liberally support an Institution, the object of which is to extend the blessings of religion, and the grace of the Saviour, to those extensive portions of our country that are either entirely destitute of the ministrations of the Gospel, or are unable to support a settled ministry. The Missionaries aided from the funds of this Institution, are to be appointed and directed by the authority of the Church; who, as the aggregate amount of the Missionary collections this year, in this city, is much less than in the former year, will not only be compelled, without additional aid, to discontinue many valuable Missionaries, but will

be wholly unable to enlarge the of Missionary labours.

The books of subscription will be on Tuesday evening, for the purpose of receiving Subscriptions and Donations. The annual Subscription for men only two dollars; and females are taxed subscribers, on the payment dollar.

A short account of the life of the Bishop Claggett, contained in an appendix to Bishop Kemp's Sermon, will appear in the next number.

The following notices appear in our publications.

Speedily will be published, in 8vo. with a complete Index, &c. Lives of Dr. Edward Pocock, the celebrated Orientalist, by Dr. Twells—Zachary Pearce, Bishop of Rochester—of Dr. Thomas Newton, Bishop of Ely by themselves—and of the Rev. Skelton, by Mr. Burdy.

Dr. Badham is preparing for the press an Itinerary from Rome to Athens, route of Brandusium, the Ionian Islands and Albania; with classical recollections of the various sites that occur on the journey.

S. T. Coleridge, Esq. has in the press the Statesman's Manual, or the Best Guide to political Skill and Sight.

Mr. D'Israeli is printing a third volume of the Curiosities of Literature. It is also nearly ready for the press, a History of Men of Genius; being his Essay on Literary Character considerably enlarged.

The Rev. W. Wilson, master of Bee's School, is preparing for publication, Collectanea Theologica, or the Student's Manual of Divinity; containing several Latin tracts.

The publishers have distributed a copy of the first number of the Journal in the folio form. It will be reprinted, however, with all convenient speed, in the octavo size, and furnished to new subscribers and others who have already received the folio form, may be supplied with a copy of the new edition at a moderate charge.

Printed and published by T. & J. S. No. 160 Pearl-street, New-York; Subscriptions for this Work will be received at one dollar per annum, or 24 numbers. All Letters relative to this Journal, come free of Postage.

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[Vol. I.

NOBODY'S ENEMY BUT HIS OWN:

A College Story, from the "Proverbialist."

BY THE REV. J. CUNNINGHAM.

FINDING the strong passions so predominant in all quarters of the college, as to promise a large harvest of "warm friends," I thought it desirable to search for some person, who should combine, with this qualification for friendship, the second property named by my aunt—that of "being no one's enemy but his own." Accordingly I began my inquiries with much diligence and circumspection. My aunt abhorred precipitancy, and so did I. I determined, therefore, to make no selection till I had collected the most overwhelming evidence upon the point. At length, however, hearing almost the whole college concur in the praise of one individual, in calling him a fine fellow—a spirited fellow—a real good fellow—a good-hearted fellow—the best fellow in the world—and, finally, in declaring him to be "nobody's enemy but his own," I ventured to decide, and sought by every possible overture to make this individual my friend. And as he was a social, easy sort of person, and, moreover, a prodigious lover of good eating and drinking, I found less difficulty than I had anticipated in accomplishing so momentous an object. Before a few weeks had elapsed we were sworn intimates, and spent almost the whole of our time together. And as some of my readers may have never had an opportunity of very closely examining the life of a person who is reputed to be "nobody's enemy but his own," I shall very liberally give them, without the smallest deduction, the full benefit of my own experience.

VOL. I.

In the first place, I soon perceived that he scarcely ever opened a book. Now, in this, he was plainly enough his own enemy. But whether, in so doing, he was not also the enemy of some parent or guardian, who had sent him to the University for the very purpose of study, I could not at that moment decide, as I knew nothing of his peculiar circumstances. I will own, however, that I could not help, even then, suspecting—in my better moments at least—that, if no enemy to God or man, he was evidently no friend to either, or he would not have consumed talents and time to no purpose, which might have been employed to the honour of God, and to the benefit of his fellow-creatures.

In the next place, I soon discovered him, especially when elated by wine, to be enthusiastically given to every species of riot and disturbance. What is classically termed a "row" was his glory. In this case also, when I heard the casements of a pauper shiver under his fist, or saw the blood of a watchman trickle down his cheeks, I certainly found no small difficulty in conceiving him to be "nobody's enemy but his own."

Moreover, I was not long in ascertaining that he paid no tradesman's bill which he found it possible to elude. And it must be confessed, that neither the tradesmen thus defrauded (especially when they dated their letters from the town gaol), or their wives and children, ever had the generosity to concur in the declaration that he was "nobody's enemy but his own."

Finally, I perceived that his various exploits were not accomplished without a most enormous expenditure. And what was my horror to

learn, after a short time, that this man of "strong passions"—this "good-hearted fellow"—this "best fellow in the world"—this "enemy to none but himself"—was, in fact, the only son of a widow living in a garret, who had economised by abstinence, by days and nights of patient toil, by racking and screwing her aged sinews, the sum of money which he in a few months had squandered at college! She was the destitute widow of a clergyman—shame to the country there should be any such!—and the wish of her heart had been, to hear her son proclaim to the world the principles by which her husband had lived well, and died triumphantly. Such was her wish—such her endeavour to realize it—and such the fruits which this "real good fellow" paid back into the bosom of his aged mother. On a visit to London, I accidentally discovered his house; surprised him in the company of his distracted mother; and shall, to my dying day, thrill when I call to mind the tone and countenance with which she exclaimed,

"How keener than a serpent's tooth it is
To have a thankless child!"

I left the house in disgust, resolved that, whatever might be the consequence, I would never choose for my friend the man who was said to be "nobody's enemy but his own." And experience has served to confirm me in the resolution. I have generally found such persons "warm enemies" perhaps, but certainly cold friends—if men of "strong passions," yet of little real sensibility—men, finally, who, with few exceptions, thought, felt, schemed, lived for themselves, and themselves alone. In short, I have generally discovered reason in such cases exactly to reverse the estimate of the world, and to consider these persons as in fact "*every one's* enemy but their own." And here I would entreat the reader to consider, whether he can employ for himself, or impart to his children, a safer rule for the selection of friends, than the old-fashioned saying, "Take for your

friends those, and those only, who are the friends of God."

MR. FOX'S ELOQUENCE.

AN EXTRACT.

DURING the greater part of Mr. Fox's political life, events of the greatest magnitude were in perpetual succession:—whatever was vast and awful in the contemplation of the patriot statesman was either in agitation or in prospect. A general movement in the moral world was also visibly taking place. It was into such a field of action and enterprise that Mr. Fox was introduced at a very early age; rich in the gratuitous endowments of nature, and with a promptitude of talents for public debate, that at once put him into competition with the oldest politicians. The rapid facility with which his mind spread itself over all the topics of the day was truly surprising. It seemed as if every subject was his own by right of intuition, or as if, instead of *acquiring* the knowledge necessary to the statesman, he was only *recovering* by reminiscence what had before been his. His conception of a subject was instantaneous, and what he mastered with so much ease, he imparted with so much simplicity, that all difficulties seemed to vanish at the touch of his genius.

It is not possible to show any thing in the history of the human intellect that can be compared with Mr. Fox's speeches, in the great excellence of reducing to familiarity a complicated question. His language, too, at least was always thoroughly English,—homebred, pure, and indigenous. Whatever foreign taint faction and disappointed ambition might have introduced into his thoughts, his words and phrases were faithful to their origin; his strange courtesy to the French democracy left these unsoiled by its heathenish vocabulary. One is totally at a loss to comprehend by what combination of faculties this great orator, without preparation or effort, passed with stupendous ease through all the labyrinths of political discussion, rambling with and again recovering the clue, visiting each recess, digressing and returning at pleasure; sometimes pressing onwards in a series of syllogisms, sometimes roving with confident security through the mazes of illustration; always certain of his proposed end, always safe amidst commotion and storm; most possessed of himself when most excited, and moving with the firmest step in moments when intellectual courage is most apt to vacillate, and to require the succour of surrounding approbation.—There is in mechanical operations, or in operations partly mechanical and partly intellectual, a certainty of movement, the

result of repeated practice, which never disappoints expectation; but the complicated organization, the fine machinery, the invisible springs, on which success in oratory depends, make the instances rare indeed, of persons so gifted as at all times to answer with certainty the demands upon the intellect, and to satisfy the sudden exigence of the hour; on Mr. Fox the dependence was always certain: sick or well, losing or winning, he was sure to accomplish the expectations of his party, and to deserve the admiration of his opponents.

His abundance was inexhaustible; and though the same subject was perpetually recurring, as was the case in all the great struggles between the ministers and himself in the war with America and revolutionary France, every stage of it found him recruited with fresh supplies of matter, new topics of illustration, and more interior views of the subject. He rolled perennially along like a clear and rapid stream, at once displaying its deep and pearly bottom, and reflecting from its surface all the chaste varieties with which simple nature had adorned its margin.

But was there nothing to regret in Mr. Fox's oratory? Most certainly there was something wanting; and that something not a mere external grace: the great constituent, the living principle, the soul of eloquence, was wanting. Man has in a peculiar sense been called a religious animal. His indigent nature requires the consolations of religion, and leans upon its support. Without it life is inexplicable. Nothing is in order, or has a proper place or destination, beginning or end, but with reference to this connecting, disposing, vivifying, exalting principle. Mr. Fox's oratory was without it. Its deep tone, and solemn swell, was wanting. The scope, the rule, the reward, the glory, the consummation of human actions, lay beyond the limit to which his morality was bounded. On the subject of religion his lips were cold, his head was ignorant, and his heart unfeeling. In the temple of his worship the statue of Jove might have stood without polluting the sanctuary. The Atheistical prostration of France, her savage desecration of society, her spoliation of the houses of God, her massacres of his servants, her self-idolatry and murderous creeds, provoked no indignant elevation in Mr. Fox's oratory, no vehement sorrow for suffering humanity, no pomp, no pathos, no manly horror. In this respect, Mr. Pitt, Mr. Burke, and Mr. Windham, had a prodigious advantage over him.

The eulogy upon the Duke of Bedford, pronounced by Mr. Fox in the House of Commons, has been highly extolled. It had certainly the merit of graceful and perspicuous language; and, without doubt,

it spoke the sincere sentiments of friendship; but as to the portrait itself, it had scarcely sufficient warmth of colouring to give it the appearance of flesh and blood.

Of the life of this nobleman, of whom it was said by Mr. Fox, that "he had scarcely ever seen an equal," we might naturally expect the concluding scene to be peculiarly touching—that he, who had scarcely an equal among his fellow-men while moving among them, would have disclosed, when on the verge of the last great change, a something almost superhuman. That the late Duke of Bedford did not die as a Christian ought to die, with thoughts full of eternity, trembling for himself, and forgiving others, we would by no means be thought to insinuate; but that Mr. Fox has not given these colours to the parting scene is very clear. "In moments," says Mr. Fox, "of extreme bodily pain and approaching dissolution, when it might be expected that a man's every feeling would be concentrated in his personal sufferings—his every thought occupied by the awful event impending—even in these moments he put by all selfish considerations; kindness to his friends was the sentiment still uppermost in his mind; and he employed himself, to the last hour of his life, in making the most considerate arrangements for the happiness and comfort of those who were to survive him."

Now really in so small a compass it was scarcely possible to put together more harsh things, kindly meant, than these observations with which Mr. Fox wound up his eulogy on his friend. Undoubtedly it becomes every prudent, feeling, and just man to make provision, according to his wealth and means, for those who are to survive and represent him; but are these considerations to be uppermost in his mind at such a season? are the "thoughts of the awful event impending" to be branded as selfish? was there no earlier and fitter opportunity of settling worldly affairs? is religion to have no property in any portion of life, not even in the last sad hour? But why should we be affected with any surprise at this laudatory description of the mode of his friend's departure? Alas! what was his own? According to the sentimental Mr. Trotter, no awful misapprehensions of another state, no misgivings for his conduct in this, filled up the fleeting irrecoverable hour, that short suspense of fluttering life and reason, of which who can compute the value? Another life seems scarcely to have occurred to the dying statesman—Philosophy might have suggested some tribute to the unknown God; but even the philosopher's tribute was wanting. There was nothing equivalent even to the sacrifice of a cock, to Æsculapius. The evening set in night,

without the appearance of a single ray from the one bright solitary source of life and joy.

The chasm which the want of devotion leaves in the fine arts, whether of poetry, eloquence, or music, but especially of that eloquence which comprehends the fortunes of an empire, is not to be supplied by any substitute. No man can feel the beauties of the Bible without the sober enthusiasm of piety: and to be without the knowledge and love of the Bible, is to be without that source of the sublime which enriched the compositions of Milton and Burke. It has been truly said, that "there is genius in all religious thoughts;" every thing seen through this medium has the impress of the Godhead upon it. All the works of nature receive an enlargement when religion enters into the contemplation; the arts and sciences are at once exalted, expanded, and corrected by its influence; it is, in short, that alone which can raise the practice and habits of reason, as well as the thoughts of the heart, above selfish objects, and sordid contentions.

SUNDAY.

(Abridged from the British Review.)

THE two great principles which in point of fact have been more or less assumed by all sound and judicious writers, as well as maintained in the public acts and decrees of the Church, have been these: that a cessation from our ordinary labours, one day in seven, is profitable to man; and that a dedication of the same portion of our time to devout exercises and religious meditations, is respectful to God. The first of these principles, we fully believe, might be proved beyond the possibility of contradiction, by a plain reference to experience, and a fair deduction from the evidence of facts. There is no question that some considerable intermissions are necessary in great exertions, whether of the mental or bodily faculties, in order to their continuance in a due state of action and healthful energy. And even had not infallible Wisdom designated the exact period of every seventh day, we should be glad to see the data on which any person would undertake to prove either a greater or a less portion of relaxation than this, to be that which is most

exactly suitable to all the varieties of human constitutions and human actions.

Nor does it appear less reasonable that the same portion of time should be dedicated also to the service of our Creator, and the cultivation of the religious feelings. That some portion, and a distinct portion, of our time is requisite to the formation of any habit, and more especially of a religious habit of mind, can require but little proof; and the worship that is unquestionably due to the Great Artificer from the works of his hands, we may, on known principles, be assured will, if left to any time, soon come to be performed at no time. Hence there cannot be a doubt but that the time so appropriately left vacant by the weekly labour, should be had recourse to for the other purposes, avowedly important, here proposed. And if, as Mr. Locke we believe some where observes, a man has only to attend to two things—his trade and his religion, there can be no difficulty in filling up the whole void left by one, with the pursuits enjoined by the other. But then, if man has likewise a playing as well as working principle, where and when is this to be indulged? To this we can only reply, that whatever time is chosen for it, Sunday ought not to be; and for this reason, that to common sense it is most obvious and clear, that such indulgence, at such a time, is perfectly inconsistent with the acquisition of the religious habit; and that a day spent partly in this, and partly in so very different an employment, will, on the whole, lead to such a dissipation and distraction of mind as can be favourable only to the lighter principle. If the outward act of devotion were the whole sum and substance of religion, then lengthen the services as you please, and for the rest, "let us keep holiday to-day." Or if the religious system of faith you profess and wish to establish, be of so friable a nature that a more attentive handling, or even closer inspection of it,

would crumble it to pieces, then again divert with spectacles and sports the mind already half revolted by its devotion. But if the mind is to be rationally worked upon and soberly influenced by a sober and rational religion, we should again be glad to see the man who would tell us, that one afternoon in the week, of retired meditation and domestic or friendly converse, would be an over-grant to such an object.

The foregoing observations may lead us to some conclusions respecting certain phenomena in the practical history of the Christian Sabbath in this and other countries, both at present and in former periods of modern history. The Roman Catholic religion became, in process of time, more or less a religion of forms; and what recompense, what *coaxing* was not necessary to keep its misguided votaries within the pale of open profession and cordial attachment? Hence by degrees arose the *Roman Catholic Sabbath*; partly because the Church itself, restricting the practice of religion to the Church ceremonies, let loose her votaries, like so many school-boys, to play after their lesson was done; and partly because the body of the people willingly accepted such an agreeable return for the comparatively small payment of matins, mass, and vespers. Infidelity appropriately concluded what superstition had begun; and the Sunday of Christian nations fast hastened to its acme of desecration.

Extremes generally produce each other; and to the ancient abusers of the Lord's day we doubtless owed the *Puritan Sabbath*. Here every thing was on the principle of Jack in the tale, "Tear away, brother Martin; for the love of heaven tear away!" We could not recede far enough from popish abuses: their very antipodes were too near neighbours. In the observation of the Lord's day, as in other institutions, something of a Jewish leaven, which secretly worked in the heart of Christendom, now began to make its appearance; and adherence to the letter

of the law, often took the place of that "liberty wherewith Christ had made us free." We need not recur to the relentless severities, the six-hours' sermons, the "*crassa et carnalis superstitio*," condemned even by Calvin himself, of those strange times. Suffice it to know that these have passed away; and with them, also, let the recollection pass of that most absurd measure of policy intended to counteract them, the Book of Sports. — That grave divines, and a religious court, should have set forth and commanded to be read in all parish churches, such a true *libel* on the Sabbath, as a book proscribing the use, and maintaining the lawfulness, of Sunday sports, which was the case in the reign of James and Charles, is sufficient to stamp the madness of that period, and to prepare the mind for the worst mischiefs which could happen as the reward of downright fatuity. Out of the ruins of Church and State arose at length, after many struggles, in subdued but sound and stable majesty, the genuine Sunday of the Church of England.

This, as might be expected, taking the exact medium between opposite extremes, has found a place equally distant from Jewish scrupulosity, Roman laxity, and Puritanical severity. It has vindicated its own ancient and firmly established rights, as the great weekly festival; and has learnt how to minister at once to the honour of the Creator, and the best interests of his creatures. The Church of England, conscious of having a religion to impart to her children worth learning, and, at the same time, requiring, like "truth" herself, to be "the offspring of silence and unbroken meditation," has wisely seized this "holy restful day" for such a purpose. Though she forbids the superstitious retention of certain ritual formalities, which having served their end, are done away; yet, as she speaks in her own Homilies, "*whatsoever is found in this commandment, appertaining to the law of nature, as a thing most godly,*

most just, and needful, for God's glory, ought to be retained and kept of all good Christian people. Therefore by this commandment we ought to have a time, as one day in the week, *wherein we ought to rest, yea from our lawful and needful works.*" And again: "God's obedient children should use the Sunday holily, and rest from their common and daily business, *and also give themselves wholly to heavenly exercises of God's true religion and service.*" The same plain-spoken Homily is equally explicit in condemnation of Sunday sports and pastimes: and the intelligent reader cannot fail of observing the application of its remarks to all parts of the day alike. In short, our venerable Church takes her stand upon this divine institution, as upon the last refuge of the Christian faith in a licentious world. Her spirit rises with indignation at the slightest attempt, at the very "*look*, that would threaten it with insult." She considers it an ordinance as stable as the day and night itself, and established for the very same purpose, that of perpetuating with almost vocal energy the glory of the Creator. On that day she summons her hardy sons of labour into the presence of the great Supreme; and having bid them kneel in suitable equality with those who, for the best of purposes, are for a time placed above them in rank; she dismisses both to reflect in secret, and with profit, on the period when all distinctions, but those of virtue alone, will be extinguished for ever. On the other hand, she admonishes the higher classes to show an example worthy of imitation to the lower and the less instructed. She enjoins for a while "the mirth of tabrets to cease," and the roll of the "unnumbered idle" vehicles of pleasure to give place to the silence of meditation, and the repose of wearied nature. She acts upon the truest and best understood principles in man's economy, in forbidding the impressions of the morning to be worn out by the thoughtless gayeties of the evening. She gives time for

acts to engender habits of devotion, practice to settle into principle, and the allotted task, now no longer a task, to take possession, as a new nature, of the soul. After the public acts of religion in the day, she places the children of the family in orderly arrangement around their natural instructor, and conveys from father to son the inestimable treasures of Christian instruction, the wealth of a thousand generations. The lessons so acquired she bids descend to other members of the household; and like the fertilizing dew which, first attracted by the mountain of Hermon, afterwards visits the peaceful vale beneath, "she would shed the spirit of her "holy and restful day" in regular gradations from the station of command to the lowest in the house, and the poorest in the field. She inculcates in very plain terms the responsibility which attaches to masters for the conduct and principles of their servants, and in general to the higher ranks of society for the dispositions of the lower: and it is impossible not to feel the necessity of strict consistency, in order to give to example, or even to authority, its due influence on the minds of inferiors. Half-observance, half-profanation of sacred ordinances, are a sure method of destroying *all* their sanctity in the minds of the illiterate and indiscriminating majority of mankind.

Once establish the duty of keeping the Christian Sabbath in moral and *preponderating* evidence, and the duty then stands in its full force, like revelation itself, notwithstanding all the possible or even plausible suggestions which may be brought to invalidate it. And further, let it appear to be obligatory on a Christian, as such, to observe this holy day, then he is equally bound to do so, as long as he retains the name and hope of a Christian, in every soil and climate,

"Or by the lazy Scheldt, or wand'ring Po:"

nor will he refuse to hail it even as his best friend, in terms resembling

the address of the home-loving "Traveller" to his brother:

"Where'er I roam, whatever realms I see,
My heart untravell'd fondly turns to thee."

Religious Education.

In the Schools of the National Education Society, and in those of the Society for promoting Christian Knowledge in England, the children are instructed in the principles of religion as professed by the Church. An objection sometimes made to this mode of education, is forcibly answered in the following extract from a British publication.

We are wearied in refuting the hack-nied objection, that this is to trap the mind in favour of a particular system of religion. True; but that system we believe to be the system of the Gospel; and if there be harm in this, we are content to plead guilty to the charge. We believe that we are consulting the best interests of the rising generation in so doing, with the hope, that He who commanded little children to be brought unto him, will approve and assist our work. But let us suppose a child sent to school with many others, with a Bible in his hands; a strict charge is given to the preceptor to teach only its general doctrines; injunction is laid upon the parents to keep any particular system out of his sight, (for unless this be done, why send him to such a school, and not to one whose plan accords more with the parents' own ideas?)—when he comes out into the world, can it be supposed that they who are stirring heaven and earth to gain one proselyte, would leave this child to follow its own inclinations, and not set before it the peculiar excellencies of their own creed? It may be, the person who first gets hold of him is a Churchman; but whoever it be, it comes to a particular system at last, and it may come to one which we do not think so good as our own. Let those who dissent from us educate their children in the way they think best. We blame them not for it; all that we require of them is to be conscientious and consistent. But let them permit us to do the same.

The Guilt of Sin displayed in the sufferings of Christ.

If I might have leave to go before you and to let you into the example, draw the curtain from before the Passion, I would call my sins out, drag them to behold that prospect, hale them into the garden, show them how he was used there. You,

my *extravagancies of my youth*, my mad follies and wild jollities, come see my Saviour yonder, how he swoons when guilt began to make approaches towards him! and can I make myself merry with nothing else but that which made him die? tickle, cheer, and heighten myself with agonies? You, my *intemperate draughts*, my full bowls and the riotous evenings I have passed, look yonder what a sad night do these make Christ pass! look what a cup he holds, which makes him fall lower to deprecate, than ever my excesses made me lie. You, my *lazy luxuries, fulness of bread, and idleness*, whereby I have controlled God's curse, and only in the sweat of others faces eat my bread, and in that dew drank up the spirits of those multitudes that toil to faintings to maintain my dissolute life, see how he is forced to bear the whole curse for me: how the *thorns* grow on his head, and how he *sweats* all over! You, my *supine devotions*, which do scarce afford my God a knee, and less a heart, not when I am deprecating an eternity of all those torments which killed Christ; look yonder how he prays, behold him on his face petitioning, see there how he sweats and begs! You, my little *malices* and my vexatious *angers*, that are hot and quick as fire itself, and that do fly as high too, that are up at heaven strait for the least wrong on earth; look how he bears his, how his patience seems wounded only in a wound that fell upon his persecutors! and when one that came to apprehend him wrongfully was hurt, as if the sword of his defence had injured him, he threatened, and for ever cursed the black deeds of that angry weapon, and made restitution of what he had not taken, made his adversary whole whom he had not hurt! See how with his cruel judges he is as a *sheep*, that not before his shearers only, but before his *butcher too, is dumb*. You, my *scorns*, and my *high stomach* that will take no satisfaction but blood and soul for the faults of inadvertency, for such as not the *wrong*, but *humour* makes offences; look how they use him, they *buffet*, and *revile*, and *spit upon him*! Ye, my *dreadful oaths* and bitter *imprecations* which I use to lace my speeches with, or vent against any one that does offend me in the least, making the *wounds and blood of God*, and other such sad words, either my foolish modes of speaking, or the spittings of my peevishness; there you may see what it is I play with so; you may behold the life of Christ pouring out at those wounds which I speak so idly of; and what I mingle with my sportive talk is agony, such as they that *beheld afar off struck their breasts at*, and to see them only was a passion. Ye, my *atheisms* and my *irreligion*—but, alas! you have no prospect

yonder; it is but faint before you who outdo the example; whatsoever *Judas* and the rest did to the *man Christ Jesus*, you attempt on *God*, you invade heaven, sentence, crucify *Divinity itself*.—ALLES-
TREE.

THE AGONY.

From *Bishop HALL*, altered by *GLASSE*.

Now the Saviour of mankind is entering into a dark cloud of anguish—"He began to be sorrowful, and very heavy." Many anxious thoughts for those whom he came to redeem, had on former occasions been subdued by his divine fortitude; at last, his grief is too great to be concealed—"My soul is exceeding sorrowful, even unto death." Blessed Lord, what must thou have felt, at the moment of thy complaining! Feeble minds are apt to be-
nomo themselves on slight occasions—but that grief must needs be violent, which causes a strong heart to break forth into passionate lamentation. Alas! what a word is this for thee, the Son of God, to utter! Where is that Comforter, whom thou didst promise to send to others? Where is thine eternal Father, the Father of all mercies and God of all comfort, in whose presence is the fulness of joy, and at whose right hand there is pleasure for evermore? Where is thine undaunted resolution, that thou wouldst walk through the valley of the shadow of death without fear? O Lord, thou couldst not thus have suffered, had not the face of thy God been for a while withdrawn from thee, that thou mightest tread the wine-press alone. It was night, as in the material world, so in thy soul. It was the hardest portion of thy misery, that thou wert disconsolate.

But to whom dost thou reveal thy sorrows, O Saviour of mankind? Wretched is he who must unbosom himself to his inferiors. Had Peter, or James, or John uttered such a lamentation to thee, they would at once have found rest to their souls—thou wouldst have been both ready to show compassion and able to afford relief. But now, while thou makest thy lamentation to them, what issue dost thou expect? They might be astonished and filled with horror at thy grief, but they had no power to give thee assistance, or even to mitigate, while they shared thy woe. Indeed, what could all the angels of heaven, as of themselves, do to succour thee? What strength could they have, but from thee? What creature can help, when thou complainest?

The venerable Simeon prophesied to thy blessed mother, that a sword should pierce through her soul. How many swords in one moment pierced through

thine, when thou criest out, "*My soul is exceeding sorrowful, even unto death*!" It was not thy body that suffered now—yet thou who wert best acquainted with the nature of thy sorrows, declarest thyself not only assaulted, but possessed, by grief—grief so vehement as to be without relaxation, and as it were without remedy—*exceeding sorrowful unto death*.

O blessed Saviour, what was it, what could it be, which thus lay heavy on thy divine soul? Was it that thou didst fear to die? Was it that thou didst shrink with horror from the pain, and shame, and torment of thine approaching crucifixion? O poor and base thoughts of weak and impotent mortality! How many thousands of thy blessed martyrs have welcomed no less exquisite tortures with smiles and congratulations! how many have triumphed in the midst of those sufferings which their very persecutors thought were intolerable! If their weakness was thus undaunted, and could thus prevail, how could thy power fail of the victory? No: it was the grievous weight of the sins of a guilty world—it was the burden of thy Father's wrath in consequence of that sin, which thus pressed down upon thy soul, and wrung from thee these affecting lamentations.

What can it avail thee, O Saviour, to tell thy grief to man? Who can afford thee succour, but He of whom (speaking in thy human character) thou saidst—"My Father is greater than I?" Lo, to him thou hast recourse. "O my Father, if it be possible, remove this cup from me!"

Was not this the prayer, blessed Lord, which in the days of thy flesh thou offeredst up, with strong crying and tears, unto him that was able to save thee from death? Never was any voice so strong—never was God so solicited. O thou who saidst, "I and my Father are one," dost thou suffer ought from thy Father, but what thou hadst consented, hadst determined to suffer? Was this cup placed in thy hands by accident, or by compulsion? Away with these mistaken suppositions of ignorance and frailty. Thou camest to suffer, and thou wouldst do what thou camest for. But since thou wert willing to embrace the whole of our human nature, sin only excepted—since it is human, and not sinful, for the heart to recoil at suffering—thou wouldst both show what the nature which thou hadst assumed would be inclined to wish, and what, in regard to the salvation of mankind, thou hadst deliberately fixed on. "Not as I will, but as thou wilt!"

While thy mind was thus agitated by varied emotions, no marvel if thy feet were not fixed—thy place is changed, but not thy thoughts: now thou awakenest

the vigilance of thy disciples—now thou returnest to thy ardent prayer. Again thou art prostrate on thy face—thy soul, as well as thy body, is brought low even to the earth—it cleaveth to the dust. As thy sorrows increase, so doth the vehemence of thy supplication—"Being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." O thou Lover of souls, what pain, what fear, what strife, what horror, was in thy sacred breast! How didst thou struggle under the burden of our offences, while thou wert encountering the indignation of Heaven in our behalf! Till thou camest to take our human nature, all was peace with thee—thou wert one with thy co-eternal Father—all the angels worshipped thee—all the powers of heaven and earth acknowledged thy supreme dominion. It was thy condition, as man, which exposed thee to this misery and torment. In that, thou didst sustain thy Father's wrath. If eternal death be intolerable—if every sin deserve eternal death—what were those sufferings, which in one tremendous hour made atonement for a guilty world! Teach us, oh teach us, to abhor our own wickedness—to admire, and to bless thy mercy.

CHRIST BEFORE PILATE.

PILATE would have chastised, and released, his prisoner. Even this had been an act of cruelty—for what evil had Jesus done? but the cruelty of Pilate was tender mercy in comparison with that of the Jews: no punishment would satisfy them but the death of their victim. While the Roman governor again proclaims our Saviour's innocence, his enemies more loudly proclaim their inveterate malice. They cried the more, "Crucify him, crucify him!"

As their clamour increased, the justice of Pilate declined. His feeble and dubious virtue was carried away by the tide of popular tumult. Thrice had he declared our Lord guiltless; now, "willing to content the people," he prepares to sentence him to death. O wretched slave to human ambition! Not God, not his conscience meets with regard, but the giddy multitude—that senseless idol of the proud man's adoration, whose anger is but a fleeting shadow, whose applause is as the wind that passeth away, and cometh not again.

Now must the Gentiles complete the bloody deed, which these remorseless hypocrites had begun. The cruel Pilate, though he knew that Jesus was delivered for envy, falsely accused, basely and slanderously traduced, no longer refuses to yield to Jewish bigotry and superstition.

O Saviour, thou didst fulfil thine own word, "I gave my back to the smiters, and my cheeks to them that plucked off the hair—I hid not my face from shame and spitting." Lord, how can we be sufficiently sensible of those sins which occasioned thy bitter sufferings! Thou wert wounded for our transgressions—thou wert bruised for our iniquities—the chastisement of our peace was upon thee, and by thy stripes we are healed.

Now, into what a world of reproaches, indignities, miseries, art thou entering! To an ingenuous disposition, unmerited ignominy is torment enough;—but here, bodily anguish is added to mental suffering—and both conspire to gratify the despite and malice of thine enemies.

The perpetrators of these savage cruelties are fierce and merciless soldiers—men inured to blood—in whose very faces were written the characters of murder. These are called together with eager haste—each man has his appointed office—each man, joining insult to barbarity, hastens to add more sorrow to a heart that is grieved.

Was it not enough then, O Saviour, that thy sacred body was stripped of its garments, and disfigured with bloody stripes; but that thy person must be thus indignantly treated by thine inhuman enemies—thy back disguised with purple robes—thy temples wounded with a thorny crown—thy face spat upon—thy cheeks buffeted—thy head smitten—thy hand sceptred with a reed—thyself derided with bent knees and scoffing acclamations? Whence are all these mockeries, but to insult Majesty? Whence are the ornaments and ceremonies of royal inauguration, but to cast scorn on the despised and persecuted Jesus? Was that head fit for thorns, which every eye shall hereafter see crowned with glory and supremacy? Was that hand fit for a reed, whose sceptre controlleth all the world? Was that face fit for contumelious spittings, from whose dreadful aspect impenitent sinners shall flee in guilty consternation, when he shall arise to shake terribly the earth?

In the mean time, whither dost thou abase thyself, O thou Son of the Father, whither dost thou abase thyself for mankind? We have sinned, and thou art punished—we have exalted ourselves, and thou art dejected—we have dishonoured thee, and thou art scorned—we have smitten thee, and thou art smitten for us—we have clothed ourselves with shame, and thou art covered with robes of ignominy.

Thus disguised, thus bleeding, thus mangled, art thou brought forth to the furious multitude, presented to their derision and reproach. "BEHOLD THE MAN! Behold him, O ye Jews, the man whom ye

envied for his greatness, and feared for his usurpation. Does he now command your reverence? Will he wrest the sceptre from the hands of Cæsar? Behold him, discoloured by cruel buffetings, wounded with thorns, torn with scourges, bathed in blood. Is he not now sufficiently miserable? Would ye expose him to more aggravated sufferings and torment?"

What an inward war is in the heart of Pilate! His conscience bids him spare—his regard to popularity bids him kill. His wife, warned by a dream, cautions him to refrain from shedding the blood of that just man—the importunate multitude presses him for a sentence of death. All expedients have been tried to liberate one, whom justice pronounces innocent—all violent motives are urged to condemn one, whom malice pronounces guilty.

In the height of this contention, when conscience and a regard to duty are ready to gain the victory in the heart of Pilate, the Jews cry out, "If thou let this man go, thou art not Cæsar's friend." Now Jesus must die—this is the fatal, the decisive allegation. In vain shall we hope that a wicked man can prefer virtue to safety. Pilate hastens to the judgment-hall—his lips no longer refuse to pronounce the bloody sentence—"Let him be crucified."—*Bishop Hall's Contemplations, altered by Glasse.*

NEW-YORK, March 19, 1817.

At a meeting of the New-York Protestant Episcopal Missionary Society of Young Men and others, in Trinity Church, on Wednesday evening, the 5th instant, at which several persons friendly to the Institution attended, the Right Rev. Bishop HOBART delivered the following Address:

It is my intention to lay before the present meeting, the design of the Institution for which their patronage is solicited, and to call their attention to some brief remarks on the necessity and importance, particularly at the present period, of Missionary exertions, and of efforts to increase the Missionary Fund.

The appointment and direction of Missionaries are vested, by a Canon of the Church in this Diocese, in the Bishop, and a Committee appointed by the Convention. The fund from which the Missionaries are supported, with the exception of about 700 dol-

lars annual revenue, arising from an appropriation for Missionary purposes, made some years since by the corporation of Trinity Church, is constituted by the yearly contributions of the congregations in the state. The number of Missionaries employed must, of course, depend upon the amount of the fund.

It is with a view to increase this fund, and thus to aid in the support of Missionaries, that the New-York Protestant Episcopal Young Men's Missionary Society was instituted.

It is organized on the principle of avoiding all interference with the Canon of the Church in this state, on the subject of Missionaries. By this Canon, the Bishop, and the Committee for propagating the Gospel, &c. appointed by the Convention, are vested with the direction and regulation of all Missionary concerns throughout the Diocese. All collisions in the allotment of Missionaries which might take place, were the appointment of them not intrusted to one body, are thus avoided; unity of operation, so essential in all concerns of this nature, is secured; all interference with the ecclesiastical authority prevented; the necessary responsibility of Missionaries to that authority preserved; and that judicious distribution and direction of Missionaries attained, which would not be equally practicable upon any other plan. And thus also the Convention of the Church receives annually from the Bishop, as the organ of the Committee, a comprehensive and complete view of the Missionary affairs of the Diocese.

Proceeding simply upon the principle of *aiding* the ecclesiastical authority in the support of Missionaries, the second article of the Constitution of the Society provides as follows:—"The object of this Society is to assist, but not in any degree to interfere with the established authority of the Church in the support of Missionaries. It is therefore declared, that in whatever shall be done, that authority shall be recognised and conformed to. Accordingly, the monies raised by this Society shall be paid to such body as, by the Constitution and

Canons of the Protestant Episcopal Church in this state, may have the appointment and direction of Missionaries; provided that the Missionaries who may derive their salaries from the funds of this Institution, shall be designated as 'Missionaries aided by the New-York Protestant Episcopal Society of Young Men and others:' and the President of this Society, *ex officio*, shall be requested to lay before the Society, from time to time, the names of the Missionaries who may be aided by its funds, and such information with regard to them as he may deem proper, together with the Reports of their Missionaries, as presented by him to the Convention of the Church."

By this article it appears, that while the monies collected are paid to the Treasurer of the Missionary Committee constituted by the Convention, the Missionaries who may be aided by the funds of this Society are particularly designated; and thus a just tribute of gratitude and respect, in proportion to its exertions, is rendered to this Society.

The persons who first engaged in the meritorious design of aiding the ecclesiastical authority in the support of Missionaries being principally young men, the Society took the denomination of the *Young Men's Missionary Society*. But as the counsel and aid of those more advanced in years are useful in the management of their affairs, as some of this description were associated with them, as the association of others is still desired, and as the liberal contributions of all the friends of our Church are expected and will be necessary, it is deemed proper to propose a change in the title of the Society, and to style it, *The New-York Protestant Episcopal Society of Young Men and others*.—Young men being thus brought forward in the title of the Institution, the expectation is excited, that the enterprise, zeal, and industry by which they have so frequently and honourably distinguished themselves, will be applied in an increased degree, to this most important object of extending the blessings of salvation to their fel-

low-men. The title of the Society indicating also that it embraces persons of all ages, the hope is cherished, that the co-operation and bounty of all the friends of our Church will be afforded to this most necessary, benevolent, and pious Institution.

In order to excite their lively interest in behalf of this Society, it will be sufficient, I trust, to detail a few facts illustrating the extensive and important benefits that have resulted from Missionary labours.

About the years 1797 and 1798, the Rev. Mr. *Wetmore*, since deceased, and the Rev. Mr. *Chace*, at present of Hartford (Connecticut,) were employed as Missionaries, and extended their visits to the *new countries* in the western part of the state, and as far as *Canandaigua* in Ontario county. In visiting many of these places, where flourishing congregations are now organized, I have heard lively expressions of gratitude for the labours of those Missionaries, who rejoiced the hearts of the few Episcopalians that were scattered through those wilds, with the welcome voice of the apostolic ministry of their Church; affording them an opportunity of again uniting in those prayers that bear the soul in the purest devotion to heaven, and of receiving those ordinances that constitute and preserve the union of Christians with that mystical body, which derives spiritual life and holiness from the divine Redeemer, who shed his blood for it, and now rules it as its all-merciful and almighty Lord. It is easy to conceive the great utility of those Missionary visits to Episcopalians in these desolate places, in reviving among them fond recollections of their Church; in rekindling that attachment to it, which no difficulties nor trials could afterwards extinguish; and in sowing that good seed, which, diligently watered and cultivated by succeeding labourers in the same field of apostolic labour, has produced rich and plentiful fruit.

About the same period, the Rev. *Daniel Nash* commenced his ministerial services in *Otsego* county, then but recently settled. Though not

employed as a Missionary, he received, during that period, aid from time to time, from the corporation of Trinity Church. His indefatigable labours throughout the county, and occasionally elsewhere, in visiting the Episcopalians, in cherishing their pious attachment to their Church, in forming them into congregations, in applying catechetical instruction to the young, and in faithfully preaching the word and administering the ordinances, were remarkably attended with the divine blessing. Several flourishing congregations in that county look up to him as, under God, their spiritual founder. Within these few years it has been deemed expedient to place him on the Missionary list, with the view of extending his counsels and care to other congregations; which services he discharges with zeal and fidelity.

In December, 1801, the Rev. *Davenport Phelps*, whose name ought never to be mentioned but with gratitude and veneration, received Orders at a period of life somewhat advanced, and was appointed a Missionary; and engaged in a course of arduous duty in the western district of the state. He laboured until his decease, which took place in the year 1813, in the counties of *Onondaga*, *Cayuga*, *Seneca*, *Broome*, *Ontario*, and *Genesee*; travelling, though often in an infirm state of health, through this extensive circuit; and by his piety, his sound Church principles, his prudence, and his zeal, most essentially advancing the interests of our Zion.

In the year 1804, the Rev. *Gumael Thatcher* was appointed a Missionary, and officiated in that capacity until his decease in 1805, in some of the towns of *Montgomery*, *Saratoga*, *Washington*, and *Oneida* counties.

The Rev. *Jonathan Judd*, who at present resides in Connecticut, in the same year was ordained Deacon, and engaged as a Missionary, officiating principally in some of the frontier counties of the *Western District* for a short period, with fidelity and zeal.

In 1804, the Rev. *John C. Rudd*, the present Rector of the Church at *Elizabeth-Town*, then in Deacon's

orders, officiated for one year at the congregations of *Setauket*, *Huntington*, and *Islip*, which had been almost destitute of ministerial services since the Revolution; and he succeeded, by the blessing of God, in reviving their almost expiring zeal, and in exciting them to exert themselves for the re-establishment of the Church among them.

The Rev. *Amos G. Baldwin*, at present Rector of Trinity Church, Utica, was engaged as a Missionary in 1806, and directed his labours principally to the counties of *Oneida* and *Herkimer*. The Church and Academy at *Fairfield*, in this latter county, are much indebted to the exertions of Mr. Baldwin.

The Rev. *Joseph Prentiss*, Rector of the Churches at Athens and Catskill, performed occasionally, during the years immediately succeeding his ordination in 1808, Missionary duties in the counties of *Greene* and *Delaware*.

The Rev. *Parker Adams*, in 1809, went on a Missionary tour to the *Western District*; and the Rev. *Reuben Hubbard*, at present of the Diocese of Connecticut, in 1811 and 1812 performed Missionary duties in this state.

Some Missionary services were also performed about the same period, by the Rev. *George Strebeck*, and the Rev. *Isaac Jones*, of Connecticut.

In 1810, the Rev. *Samuel Fuller* was appointed a Missionary in the counties of *Albany* and *Greene*; and he has been successful in raising, through the divine blessing, a respectable congregation of our Church in the town of *Rensselaerville*, who have lately erected a handsome edifice for worship. Until Mr. Fuller, who was the former congregational minister of this town, received Episcopal ordination, and officiated there as an Episcopal clergyman, the services of our Church were not known in that place.

Since 1811, additional Missionaries have been annually employed. The spread of population through the uncultivated parts of the state, the organization of new Churches, and the revival of some old congregations

that were nearly extinct, increased the demand for Missionary labours in a much greater degree than, from the want of clergymen and of funds, could be supplied.

It should be mentioned, however, to the credit of some of the young Clergy, that they have performed the important and difficult duties of Missionaries with all the ardour of youth, and with the sober piety, judgment, and perseverance of maturer years.

The Rev. *William A. Clark*, the Rev. *Orin Clark*, in 1811, the Rev. *Alanson W. Welton*, in 1814, and the Rev. *Ezekiel G. Gear*, in 1815, immediately on their receiving Deacons' orders, engaged as Missionaries in the western counties of the state, where they have had the happiness to see their labours remarkably blessed in the establishment of new congregations, and in the advancement of the members of their flocks in spiritual knowledge and holiness.

The Rev. *Daniel M' Donald* has for some time very faithfully officiated as a Missionary at *Auburn* and the parts adjacent, and more recently, the Rev. *Henry U. Onderdonk*, at *Cunandagwa*, has had the gratification of seeing a flourishing congregation grow up under his ministrations, who have evidenced unusual liberality and taste in the erection of a place of worship.

During the last summer, the Rev. *Samuel Johnson* received Deacons' orders, and went as a Missionary to the frontier counties of *Genesee* and *Niagara*; where, particularly at *Batavia*, *Sheldon*, and *Buffalo*, his assiduous labours, exerted with much personal fatigue, are exceedingly useful. A church is building at *Batavia*, and a new congregation organized at *Buffalo*.

In thus enumerating the younger Missionaries in the more western counties of the state, I have been led to depart from chronological order.

The Rev. *James Thompson*, and the Rev. *William B. Lacey*, who received Orders in 1813, at a more advanced age than the Missionaries last enumerated, entered immediately on Missionary duties, the former in the counties of *Greene* and *Delaware*, and the latter in *Chenango* county; and

their labours, exerted with great zeal and diligence, have been eminently blessed.

The Rev. *Russel Wheeler*, also, in the south-west part of *Otsego* county and the parts adjacent, is indefatigable in the discharge of Missionary duties; as also are the Rev. *Stephen Jewett*, and the Rev. *Charles W. Hamilton*, in *Washington* and *Essex* counties, where some new congregations are collecting; and the Rev. *George Weller* in the northern part of *Westchester* county.

The Rev. Professor *Brownell*, of Union College, *Schenectady*, performs service occasionally in that Institution, and sometimes extends his services as a Missionary to the destitute congregations in that vicinity.

The Rev. *Charles Seabury* is usefully employed as a Missionary in the congregations of *Setauket*, *Huntington*, and *Islip*.

The Rev. *Joshua M. Rogers*, recently ordained Deacon, engages with much zeal as a Missionary in *Lewis* county and the parts adjacent; and Mr. *Eleazar Williams* acts as a Catechist, Schoolmaster, and Lay Reader among the *Oneida* Indians. Being of Indian extraction, he possesses considerable influence among his countrymen, and there is a prospect that his labours will be attended with more success than those of other Missionaries among them.

I have called your attention to this succinct Missionary detail, in order to afford you an opportunity of judging of the extent and importance of Missionary labours. The recital, I trust, will speak powerfully both to your understandings and your hearts. But for the blessing of God on Missionary services, there would scarcely have been a congregation of our Church in the new settlements of the state, where now thirty or forty congregations, some of them in commodious and even elegant buildings, offer their confessions, supplications, and praises in the affecting Liturgy of our Church, and partake of the blessings of the word and ordinances from her apostolic ministry. And but for that warmth enkindled by the timely aid

of Missionary services, some old and once respectable congregations that were gradually diminishing in numbers and zeal, would have become entirely extinct.

It is sometimes objected to Missionary contributions, that they relax the zeal of the people who are benefitted by these contributions, in the support of the Clergy who officiate among them. But I aver as a fact, for I speak from personal observation made in my visitations through the Diocese, that there are no members of our Church, I will not say *more* zealous, but I will say, *so* zealous in their pecuniary exertions for the support of religion, as those particularly in the new settlements, where our Missionaries principally officiate. I could recite instances of pious liberality in the highest degree honourable to them. Let it be remembered, Episcopalians throughout the country, when compared with some other denominations of Christians, are few in number, and not generally of proportionable wealth.

I can now bring my observations to a point. The Missionaries are at present eighteen in number, and all of them usefully employed. Each one receives, with one or two exceptions, 250 dollars, deriving the rest of his support from the contributions of the people. Some years back, there was a surplus in the Missionary Fund, owing to the want of Clergymen for Missionaries. This surplus enabled the Missionary Committee to increase recently the number of Missionaries; but that surplus is now exhausted. The collections in the congregations, for the present year, will not equal those of the last; and the whole of the Missionary Fund will fall short of 2500 dollars, while the salaries of the Missionaries will be about 4500.—Even admitting the salaries of some few could be discontinued or diminished without serious injury, still there would be a great deficiency; and the prospect of increasing the number, and of sending them to parts of the state where new congregations could be raised with great facility, is entirely hopeless.

In this painful crisis, to whom shall the Church look but to those on whom Providence in his benignity pours temporal abundance, and to whom he opens the full treasures of grace. The hearts of the young turn from those pursuits and pleasures to which youthful feelings impel them, and glow with pious ardour to aid in the apostolic work of extending with the cross of Christ, the great salvation which it purchased. To this holy work, worthy of apostolic times, their elder brethren, who should be examples to them of pious zeal, will not surely advance with hesitating step and reluctant hand. Would that I commanded the heart and the hands of every Episcopalian! Could I open them to a more exalted object of benevolence, than the extension of that kingdom of the Redeemer, which bestows peace on the guilty, and salvation on the lost children of men?

Let me then, with unfeigned deference, but with the deepest solicitude, call on them to consider whether, when the Church to which they belong, pure in her doctrine, apostolic in her ministry, most affecting and edifying in her worship, needs all the bounty that they can appropriate for the purposes of religion, that bounty should be diverted into other channels? This Church is worthy of the undivided support, beneficence, and zeal of those whom she nurtures in her fold. By promoting her prosperity, they advance, in its apostolic and primitive purity, the Church of the Redeemer, and contribute to hasten the time when that Church shall appear as when first she rose under the hand of her divine Founder, "all glorious within—her clothing of wrought gold—God in her palaces for a refuge."

Those whom I address will not, I trust, refuse to come forward and take their parts in the exalted office of diffusing the blessings of grace and salvation among their fellow-men.—An impetus is given to the Christian world, that is urging it forward to great results. We should go, not reluctant, not backward, but foremost in the march, with the ark intrusted

to us, the symbol and the pledge of the divine presence, until it rests encircled with its primitive glory, and extending its lustre throughout the earth. Be foremost in this holy career; excite your absent brethren to equal zeal in a cause which has for its object the salvation of men—a cause for which the Son of God died, for which he still intercedes in heaven, and rules on earth.

Constitution of the New-York Protestant Episcopal Missionary Society of Young Men and others.

A number of members of the Protestant Episcopal Church in the city of New-York, desirous of co-operating with the ecclesiastical authority of this Diocese in the support of Missionaries, and of enabling their dispersed brethren to participate in the inestimable blessings conveyed by the ordinances and worship of a pure branch of the primitive and apostolic Church—have, at a general meeting convened in Trinity Church, on the 20th January, 1817, formed themselves into a Society for that purpose, under the name of "*The New-York Protestant Episcopal Missionary Society of Young Men and others*," and adopted the following

CONSTITUTION.

Article 1. This Society shall be known by the name of "*The New-York Protestant Episcopal Missionary Society of Young Men and others*."

Art. 2. The object of this Society is to assist, but not in any degree to interfere with the established authority of the Church in the support of Missionaries: it is therefore declared, that in whatever shall be done, that authority shall be recognized and conformed to. Accordingly, the monies raised by this Society shall be paid to such body as, by the Constitution and Canons of the Protestant Episcopal Church in this State, may have the appointment and direction of Missionaries; provided that the Missionaries who may derive their salaries from the funds of this Institution, shall be designated as "Missionaries aided by the New-York Protestant Episcopal Missionary Society of Young Men and others:" and the President, *ex officio*, shall be requested to lay before the Board of Managers of this Society, from time to time, the names of the Missionaries aided by its funds, and such information with regard to them as he may deem proper, together with the Reports of these Missionaries, as presented by him to the Convention of the Church.

Art. 3. Every person who shall pay into the treasury a sum of not less than

two dollars annually, shall be a member of this Society. The Clergy of the Protestant Episcopal Church in the city of New-York, shall be considered as honorary members of this Society.

Art. 4. Ladies disposed to aid the funds of this Society, shall be constituted subscribers by an annual payment into the treasury of a sum of not less than one dollar.

Art. 5. The Bishop of this Diocese shall be, *ex officio*, President of this Society; there shall also be elected by ballot, at each anniversary meeting, three Vice-Presidents, a Treasurer, a Corresponding Secretary, a Recording Secretary, and thirteen Directors, who shall form a Board of Managers; and a majority of the votes of the members present shall constitute a choice.

Art. 6. It shall be the duty of the Managers to fill their own vacancies, to form their Bye Laws, and to take such measures conformably with the principles of the second article of this Constitution, as they may judge best calculated to promote the objects of this Society.

Art. 7. There shall be a stated meeting on the first Tuesday in December of every year, when an annual Report of the Managers shall be laid before the Society, at which time the subscriptions shall fall due. The first Tuesday of December, 1817, shall be considered the first anniversary. Special meetings shall be called as the Board of Managers may direct, of which they shall give public notice.

Art. 8. Five Managers shall constitute a quorum of the Board, and ten members a quorum of the Society, for the transaction of business; provided that any less number may adjourn from time to time, until a quorum be formed.

Art. 9. No alteration shall be made in this Constitution, unless it be proposed at a meeting of the Society regularly convened, and be acceded to by a vote of two thirds of the members present.

MANAGERS OF THE SOCIETY.

Right Rev. JOHN H. HOBART, (*ex officio*)
President, 22 Vesey-street.
John Watts, junior, 1st Vice-President,
76 Chamber-street.
Floyd Smith, 2d Vice-President, 183 Broadway.
Gerardus A. Cooper, 3d Vice-President,
302 Broadway.
D. A. Cushman, Treasurer, 183 Broadway.
Ferris Pell, Corresponding Secretary, 20
Cedar-street.
J. Smyth Rogers, Recording Secretary,
42 Courtlandt-street.
Luther Bradish, 9 Pearl-street.
George R.A. Ricketts, 4 Gouverneur's-lane.
David R. Lambert, 3 Pearl-street.
Wm. Onderdonk, jun. 117 Fulton-street.

Thomas N. Stanford, 160 Pearl-street.
 Cornelius R. Duffie, 86 Wall-street.
 Lewis Loutrel, 279 Broadway.
 Warmoldus Cooper, 41 Partition-street.
 Francis B. Winthrop, jun. 34 Vesey-street.
 Alexis P. Proal, 51 Midden-lane.
 Edward Hitchcock, 338 Pearl-street.
 William Baker, 269 Pearl-street.
 William Osborne,

Subscriptions and Donations for the benefit of the Society, will be thankfully received by any of the Managers.

THE CHRISTIAN REGISTER,

AND MORAL AND THEOLOGICAL REVIEW.

Edited by the Rev. THOMAS Y. HOW, D. D.
 Assistant Rector of Trinity Church, New-York.

THE publishers respectfully solicit public patronage to the above work. Since the discontinuance of the *Churchman's Magazine*, there has been no periodical work in which the affairs of the Church, daily increasing in interest and importance, could be laid before the public. This circumstance induced the subscribers to engage in the publication of the *Christian Register*; in full reliance that their well-meant efforts would be seconded, and their expenses remunerated by the friends of religion and vital piety—and particularly by those of the Protestant Episcopal Church. On such friends they now call; and they flatter themselves that they will cheerfully add their names to the list of patrons, and give their countenance and encouragement to a work undertaken with no view of profit, but with a desire to promote the best interests of the community, and especially of the Church to which they have the happiness to belong.

It is hoped and expected that a considerable quantity of original matter will be found in each number of the *Register*. The selected matter will be taken with great care from the best of the foreign periodical publications, which will be regularly imported as fast as they issue from the press. The finest moral and theological articles in the foreign Reviews will be inserted in the *Register*; and it is confidently believed that each number may, in this way, be rendered extremely rich and interesting; so as to be worthy of being permanently preserved.

But it is not wished to attract patronage by flattering promises. What has been said will not prove, it is hoped, an exaggeration. The public will judge for themselves when they shall have seen a few of the numbers.

Considerable embarrassment has been felt with respect to the frequency of publication. It is quite essential to the extensive circulation of the work, that the

price should be low; in which case, if it be published frequently, the quantity of matter in each number must necessarily be very small. Upon the whole, the most eligible course has appeared to be, to adhere to the plan of a semi-annual publication; so as to afford room in each number for a rich variety of matter, without which the work cannot fail to become uninteresting. The subscribers have been not a little influenced in the adoption of this course, by the circumstance of the *Christian Journal*, lately set up, appearing at short intervals. The two works, it is believed, will not interfere with one another; but will, together, convey pretty full and satisfactory information relative to the state of the Christian world, and particularly in respect to the doctrine, discipline, worship, and proceedings of the Protestant Episcopal Church. Their great design being to promote the interests of that Church, it is hoped that its members will feel it a duty to give them as extensive circulation as possible.

The two numbers for the present year contain 250 pages each, forming a volume of 500 heavy octavo pages; at \$ 1 25 per number, or \$ 2 50 for the volume. In future, from a desire to render the price of the work so moderate as to ensure its extensive circulation, the numbers will contain about two hundred heavy octavo pages each, and will be furnished to subscribers at the price of one dollar per number, or two dollars per annum.

To persons who procure subscribers, and become agents for the work, an allowance of 25 per cent. on the money collected will be made. And if such persons, after procuring subscribers, shall choose at any time to discontinue the agency, they may transfer it to any other suitable person, (the consent of the editor and publishers to the same being obtained) upon such terms as may be agreed upon between themselves.

Persons who simply procure subscribers, but do not become agents for the work, will be allowed 25 cents for every good subscriber.

Persons who are agents for collecting the subscription money from those whom they did not procure as subscribers, will be allowed 10 per cent.

Subscriptions are received at the office of the publishers, of whom the first volume, now just completed, may be had.

T. & J. SWORDS.

December 31, 1816.

The two numbers for March being published, the next number of the Journal will not appear until the middle of April. In the mean time, the first number will be printed in the octavo size, and furnished to those who have received it in the folio form, at a reasonable rate. The 2d and 3d numbers will also be reprinted for new subscribers.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 7.]

WEDNESDAY, APRIL 23, 1817.

[Vol. I.]

THE LIFE OF
THOMAS CRANMER,

Sometime Archbishop of Canterbury.

THOMAS CRANMER was born about the year 1489. He is one of the many instances of great abilities and goodness meeting a suitable reward in large preferments; for although he was born of a respectable family, which could trace up its origin to the Conquest, yet his father appears to have been unable to provide him with a better schoolmaster than the parish clerk of his native village, Arselacton, in Nottinghamshire. That we may see the wisdom and goodness of Him "who has all power committed to him in heaven and earth," in placing such a man as Cranmer in the important situation of the first Protestant Archbishop of Canterbury, it will be proper to take a short view of his life, and to mark the many singular events which smoothed his way to so high and unexpected a dignity. From the school of the parish clerk, Cranmer was sent at a very early age to Jesus College, in Cambridge: of this Society in due time he was chosen Fellow, but soon forfeited this preferment by marriage. His wife did not live long, and the Fellows remembering the sweetness of his temper and the greatness of his learning, became desirous of again having their old companion, and a second time elected him Fellow of the College—a circumstance which perhaps never happened before or since Cranmer's time. Nor was he of less estimation in the University at large, than in his own private college; for he was chosen one of three examiners who were to admit or reject all candidates for degrees in Divinity.

Vol. I.

By giving Cranmer such favour in the eyes of his fellow scholars, God was silently but surely carrying on the great work of the Reformation. For although Cranmer was, in many important points of doctrine, as ignorant as the darkest Papist in Cambridge, yet in one great point he was enlightened. He saw the great importance of the Bible, he sincerely loved it, and therefore would countenance none in their examinations who had not diligently studied it: and many of the most excellent divines and preachers the Church afterwards had, referred all their knowledge of true religion to Cranmer's compelling them, when students at Cambridge, to study the Scriptures. Thus, like the ark of God, this good man brought a blessing with him wherever he came. 1 Chron. xiii. 14.

But the time approached in which the providence of God should bring Cranmer still nearer to his important charge. King Henry the Eighth had long sued for a divorce from his Queen, because she had formerly been married to his brother; and he thought it contrary to the law of God, that two brothers should marry the same woman. The Pope wishing neither to offend the King of England, or the Queen's brother, who was the Emperor of Germany, put off the decision of the divorce so long that the patience of the King was quite exhausted. The business of this divorce was like any other news talked off in the kingdom at large. The hand of God had led Cranmer up to London about this time; and as the plague was raging in Cambridge, he dwelt there for some time. He happened in a mixed company where the King's divorce

was talking of, to utter an opinion that the question of the lawfulness of the King's marriage might be decided by the learned men of our own universities without the Pope. This opinion coming to the King's ears so pleased him, that he sent for Mr. Cranmer, and, to sum up the whole matter in a few words, employed him both to write his own opinion upon the question, and to obtain the views of the most learned men in the kingdom upon it. The result Cranmer reported to the King in these words: "The Bishop of Rome has no such authority as whereby he may dispense with the word of God and the Scripture." "Wilt thou abide by this," said the King, "before the Bishop of Rome?" "That will I do by God's grace," answered Dr. Cranmer, "if your Majesty do send me thither."

Upon this the King sent the Earl of Wiltshire, with Cranmer and other learned doctors, to the Pope; but although they were civilly treated, the divines of Rome showed no forwardness to hear Dr. Cranmer dispute in favour of the supreme authority of the Holy Scriptures. The ambassadors left Rome therefore, and travelled to other courts and universities, where they had great success in persuading the learned men of the goodness of the King's cause. Upon their return to England, they found that Archbishop Warham had just departed this life, and the archbishopric was given to Dr. Cranmer, as a proper reward for his learning and his faithful management of the King's business. Thus did his flight from the plague, and an accidental conversation in a mixed company, prove, by the overruling providence of God, necessary steps to the highest dignity. Doubtless the good man looked back upon these things, and said in the words of that Bible he so justly esteemed, *On my left hand he doth work, but I cannot behold him: he hideth himself on my right hand that I cannot see him, but he knoweth the way that I take.* Job xxii. 9, 10.

It generally happens that great promotion and riches do not make

the person who possesses them more happy. Doubtless good Archbishop Cranmer, in the troublesome times in which he lived, often felt an earnest desire for his quiet fellowship, or for some small village curacy. Difficult indeed was his situation, and very evil the days in which he was called to fill it; and it cannot be concealed that he fell into many mistakes, and even committed several faults; but they are so eclipsed in his general goodness and wisdom, that the wonder is he fell into so few errors, rather than that he committed any. "Let this great man's falls ever be my lesson; and if this glittering jewel were thus clouded and foiled, God be merciful to me a sinner." The greatest fault he could have committed, and the severest misfortune which he could have brought upon his country, would have been an absolute refusal to fill the post for which he was so admirably suited. For several months he did decline it, and delayed his return to England, in hopes the King would have filled up the situation before he came home. But it might not be. "Promotion cometh from God," says David, and a good man, therefore, will not utterly reject his gift, or shrink from the burden he lays upon him. And truly a heavy burden Cranmer found his. He had to manage a cruel tyrant in the King, to contend against covetous noblemen who were grasping after the tythes and church lands, to soothe a bigotted and ignorant clergy, and to enlighten a dark and savage people; and that with few friends to advise, with ill understood laws to guide him, and with many crafty and envious enemies to lead him into error. And yet there is abundant proof that, in the general tenor of his life and temper, Cranmer was an eminent Christian. Let us see how piously he conducted himself under such trying circumstances, and glorify God in him.

He was very industrious. No hour of his day was spent in vain; but was so bestowed, as tended to the glory of God, the service of the Prince, or the benefit of the Church. He constant-

at five in the morning. His were evil and uncertain, he fore worked before the night

And this diligence not only ed him to publish many very lent works for the reformation ligion, to write letters to most pious and learned men at home broad, to converse much and to more; but it procured him a report of all men, from the to the servant, so that all proed him faultless, as became the it of God. And no wonder: for nce in business is; by the bless- f God, the best means for pre- g temptation; whereas the devil s finds something of his work e idle man.

was very meek and forgiving, uch that it became a common b, "Do unto my Lord of Can- ry displeasure or a shrewd turn, hen you may be sure to have or your friend while he liveth." Iethe once said to him, "My I know how to win all things ur hand well enough." "How replied Cranmer. "Truly," Dr. Hethe, "I perceive I must attempt to do unto you some le displeasure, and then by a relenting I shall obtain of you I desire."

was extremely charitable. In days when there were few or rmaries or hospitals, good part revenues was expended in fur- g diseased and wounded persons medicine, attendance, and com- le food. He devoted one of his ons expressly to the use of sick ounded soldiers, and whenever ere discharged, money was de- d to them to bear their expenses according to the number of they had to travel. Nor was nting in that decent hospitality became his high station, there generally three tables spread hall for the different ranks of who came to his palace either ndship or on business.

was a great lover of the truth Gospel so far as he knew it; deed he held his life by a very thread during the last days of

King Henry the Eighth, on account of his zeal for the truth. That wick- ed unreasonable man passed edicts so contradictory, that scarcely a man in England but forfeited his life by the one or the other. The Papists who held the Pope's supremacy, were punished as traitors for denying the King to be supreme; and the Pro- testants, by an act which enjoined a belief of some of the worst tenets of the Church of Rome, were judged guilty of heresy. It appears that Cranmer was quite firm in his belief of the worst error enjoined by this act, until many conversations with good Bishop Ridley, some years afterwards, convinced him of the truth; and therefore he countenanced, or at least did not make the resistance he should have done to the martyrdom of good John Lambert, who was burnt for denying that the bread and wine in the Sacrament were the real body and blood of Christ. And yet his integrity with respect to the other parts of this wicked law, often brought him into jeopardy of his own life. At one time he escaped from such imminent danger that he seemed like another Daniel delivered from the lions' den. Cranmer's enemies had obtained an order from the King to commit him to the Tower, from whence few who went in on account of their zeal for the law of their God ever came out, except to mount the scaffold. But when the King heard that whilst the council were drawing up a warrant for his commitment, the good Arch- bishop was standing among the foot- men without, exposed to all their in- sults, his ancient love for the good man revived; and if it had not been for Cranmer's christian spirit of in- terceding for his enemies, the King would have sent them to occupy the dungeon which they had prepared for the Archbishop.

These clear proofs of a pious and renewed heart Cranmer exhibited all the days of King Henry; and God, who has the hearts of all men in his hands, enabled him to weather the storm all the life of that wicked ty- rant. Indeed when the King's phy- sicians informed him that he was

drawing near to death, he knew of no divine in that awful hour to whom he could so properly apply for advice as to Cranmer. He therefore sent for him to Croydon, where he then dwelt; but before the Archbishop could arrive the King had lost the power of utterance; yet stretching out his hand to Dr. Cranmer, he held him fast. The Archbishop exhorted him to put his trust in Christ and to call upon his mercy, and moreover he desired him to give him some token if he did trust in the Lord. The King immediately wrung his hand as hard as he could, and shortly after died.

And now Cranmer's golden days began; for it pleased God in great mercy to this realm, to place that pious young prince King Edward the Sixth upon the throne. Cranmer was his godfather, and doubtless had a great hand in imprinting on his heart that love for the Bible, the benefits of which we feel even to this day. It appears indeed that the scholar had outgone his master in knowledge of the gospel truth, for it was not till after several conferences with Bishop Ridley as we have before mentioned, that Cranmer overcame all the prejudices of his education, and became established in the truth. He now had quietness and encouragement to do all the good he wished, and he therefore lost no time in setting forth a Book of Common Prayer, nearly the same with the one we now use, the Catechism, and the Book of Homilies, a considerable part of which he wrote himself, and the rest was composed by pious men who lived in his palace. Thus in a "short time he fulfilled a long time;" for, alas! the days of his prosperity were soon to end. The pious King Edward died at the age of 16, and with him died all the earthly hopes of the Protestants; for the heir to the crown was his eldest sister, who was soon afterwards known by the well-merited title of bloody Queen Mary.

We have followed good Archbishop Cranmer through the whole of the prosperous part of his life, and seen with what meekness, charity,

and zeal for God he passed so many years. And now it pleased God to put his servant into the fire of affliction, in order that he might add his noble testimony to the truth which he was the principal means of establishing in England. Queen Mary was soon enabled to set aside her brother's will, and after she had beheaded the relation who usurped her throne, she pardoned all the witnesses to the will but Cranmer. Yet when it appeared on his trial at the Guildhall in London, that he had signed the will last, and that against his own judgment, by the advice of all the judges and learned counsellors in the land, the Queen could not with any propriety withhold her pardon. He had therefore the punishment of treason remitted, that he might suffer that which was pronounced upon heresy. And although many may think this a circumstance by no means to be rejoiced at, since burning is a much more painful death than beheading, yet was Dr. Cranmer exceedingly thankful for it, since the cause was now not his own but Christ's, not the Queen's but the Church's. He was accordingly sent down to Oxford, to the same disputation, as it was called, in which Latimer and Ridley were condemned, and, as might be expected, he shared no other fate than his brethren. But they were soon dispatched, whereas poor Cranmer, as more noble game, was to be sported with and entangled in their nets, and deluded with false hopes, and brought to a hearing again and again, that their glory in their prize might be the greater. From the summer of 1553 to the 21st of March, 1556, the day of his martyrdom, he was frequently brought, under one pretence or other, before commissioners, to see whether any signs of wavering might be perceived in him. On the 14th of December, 1555, Bonner, Bishop of London, and Thirlby, Bishop of Ely, proceeded to degrade him. Much against his will did Thirlby undertake this office, having received from the Archbishop while he was in his prosperity, a continual repetition of kindness, as if he

been his own brother. There never any thing in the Archbishop's house, however dear, were it, jewels, horse, maps, books, or thing else, but if Thirlby com-
 mended it, Cranmer either gave it
 or shortly sent it after him to
 house. Notwithstanding this great
 diship, the painful office of de-
 signing the Archbishop was commit-
 ted Thirlby, who performed it, as
 it be expected, with so much
 , so tenderly, and with so many
 , that when he assured him it
 the most sorrowful thing that
 happened unto him, Cranmer
 y comforted him, and said, he
 very well content.

Happy would it have been for
 Cranmer, if the persecution of his
 enemies had continued to the end of
 his life; but they were so well aware
 of his generous disposition of the
 they had to deal with, that they
 severity would never bend his
 side, although perhaps kindness
 pretended love might cause him
 comply with their wishes. After
 he had been therefore in prison near-
 ree years, they took him to the
 prison-house, in Christ Church,
 where he lacked no delicate fare,
 and at bowls, had his pleasure for
 playing, and every thing else which
 might allure him to the love of life.
 Attempts they had tried in vain;
 now sought to entice him to re-
 pent by promises not only of life, but
 of ancient dignity, or of an honour-
 able privacy, if he preferred it; in-
 stead, nothing the Queen could give
 he was withheld from Cranmer,
 and he became a Roman Catho-
 lic. Flattery, promises, terror, and a
 broken with the continual hard-
 ship of Bocardo prison, at last in-
 duced him to listen to the proposal
 of his crafty enemies. He appears
 to have written a short recanta-
 tion, which in a certain sense per-
 tained nothing untrue: this
 was accepted, but soon returned for
 a small addition and explanation;
 at last, after no less than six al-
 ternations, a full recantation was ex-
 tracted from the miserable man.

Scarcely had his cruel enemies

obtained their purpose than they took
 off the mask. Dr. Cole was ordered
 to prepare a funeral sermon for Cran-
 mer's burning, and the 21st of March
 was appointed as the day on which he
 should preach it.

And now Cranmer was in a most
 wretched situation: he had neither
 quietness in his own conscience, nor
 any help from man; he neither could
 die with honour, nor might he live in
 dishonour. Early on the morning of
 the 21st of March, Cranmer began to
 guess the designs of the Papists from
 Dr. Cole's coming to him and asking
 him if he had any money, and when
 he replied he had not, giving him 15
 crowns to distribute to the poor. He
 also exhorted him to be constant in
 the faith, and departed. Cranmer
 now began to see that he could no
 longer dissemble his faith with Christ's
 people, he therefore employed himself
 until he was called to hear his funeral
 sermon, in writing a prayer and ex-
 hortation, to be recited to the people
 before his confession of faith, lest he
 should be prevented afterwards.

About 9 o'clock, Lord Williams,
 Sir Thomas Bridges, and other jus-
 tices came to Oxford, and from all
 sides there was a very great con-
 course of people; the Papists hoping
 to hear what would confirm them in
 their errors, and the Protestants ex-
 pecting something from the Archbi-
 shop worthy of his former life and
 labours. Through this great crowd
 of spectators Cranmer came from
 Bocardo to St. Mary's Church. It
 rained, or it was intended to take him
 to hear the sermon at the place of
 execution. The Mayor of Oxford
 went first, and then the Aldermen.
 After them followed Cranmer be-
 tween two friars, who mumbled forth
 certain psalms, till they came to the
 church door, and then they began the
 Song of Simeon, called *Nunc Dimi-
 tis*, which they continued till they
 brought him to his place of standing,
 which was a stage a little raised from
 the ground over against the pulpit,
 where Cranmer waited till Cole made
 himself ready for his sermon.

The lamentable case and appear-
 ance of that man gave a remarkable

spectacle to all christian eyes that beheld him. He that was lately Archbishop, Metropolitan, and Primate of England, being now in a bare and ragged gown with an old square cap, did admonish men not only of his own calamity, but of their state and fortune. For who would not pity his case and bewail his fortune, and might not fear his own chance, to see such a prelate, so grave a counsellor and of so long continued honour, after so many dignities, in his old years to be deprived of all, adjudged to die so painful a death, and from such rich ornaments to descend to such vile and ragged apparel?

In this habit, when he had stood a good space upon the stage, turning to a pillar which was near, he lifted up his hands to heaven and prayed to God once or twice, till Dr. Cole entered the pulpit. The sermon consisted of an aggravation of what were called the Archbishop's crimes, except in the latter part, for then the condemned man was encouraged to take his death patiently, by several examples of grace vouchsafed to sufferers, taken from Scripture and Church History; and lest this should bring him no comfort, Dr. Cole concluded, by promising in the name of all the priests who were present, that dirges, masses, and funerals should be performed for the succour of his soul, in all the churches of Oxford.

The agitation of Cranmer's body, and the several alterations of his countenance during the time of the sermon, showed the great grief of his mind better than any man can declare it; one while lifting up his hands and eyes unto heaven, and then again for shame letting them down to the earth. A man might have seen in him the very image of perfect sorrow. More than twenty different times the tears gushed out abundantly, dropping down from his venerable and fatherly face. They that were present testify that they never saw more tears in a child than burst out from him all the sermon; but especially when he recited his prayer before the people. Such abundance of tears from so aged and

dignified a man, awakened astonishing pity in all men's hearts.

Cole, after he had finished his sermon, told the people to stop; and exhorted Cranmer to make a proof of his faith, that all men might understand that he was a Catholic. "I will do it," said the Archbishop, "and that with a good will, and putting off his cap, he began to speak thus to the people.

"I desire you, well beloved brethren in the Lord, that you will to God for me to forgive me my sins, which above all men, both in rank and greatness, I have committed. But among all the rest, there is one offence which most of all at this time doth vex and trouble me, whereof the process of my talk you shall hear more in its proper place." Then putting his hand into his bosom, he drew forth his prayer, which he read aloud to the people as follows.

"Good christian people, my dear beloved brethren and sisters in Christ, I beseech you most heartily to pray for me to Almighty God, that he will forgive me all my sins and offences, which be many without number, and great above measure. But how many and how many soever my sins be, I beseech you to pray God of his goodness to pardon and forgive them all." Here kneeling down, he said,

"O Father of Heaven, O Saviour of the world, O God Redeemer of the world, O Holy Ghost, three persons and one God, have mercy upon me, most wretched, caitiff and miserable sinner. I have offended both against Heaven and earth, more than my tongue can express. Whither then may I fly? whither should I fly? To heaven may be ashamed to lift up mine eyes, and in earth I find no place of refuge or succour. To thee, therefore, O Lord, do I run; to thee do I commit myself, saying, O Lord my God, my sins be great, but yet have mercy upon me for thy great mercy. O great mystery that God became man, was not wrought for little offences. Thou didst not give thy Son, O heavenly Father, unto me for small sins only, but for the greatest sins of the world;

the sinner return to thee with his whole heart, as I do here at this present. Wherefore have mercy upon me, O God, whose property is always to have mercy; have mercy upon me, O Lord, for thy great mercy. I crave nothing for my own merits, but for thy name's sake, that it may be hallowed thereby, and for thy dear Son Jesus Christ's sake. And now therefore, Our Father which art in heaven, hallowed be thy name," &c. Then rising, he made an exhortation to the people.

1st. He addressed those who set their hearts upon this false and cheating world, putting them in mind of the Apostle's words, that the love of the world is enmity against God.

2d. He put all persons in mind of their duty to honour and obey the King and Queen.

3d. He exhorted them to love each other like brothers and sisters, to do good unto all as much as in them lay, and to hurt no man any more than they would hurt their own natural brother or sister.

4th. And because a sore famine was then in England, he largely exhorted the rich to show their charity, repeating to them three moving texts for them to consider, *viz.* our Saviour's declaration, that it is hard for a rich man to enter into the kingdom of heaven; St. John's saying, that he that "seeth his brother have need," &c. 1 John iii. 17; and St. James's warning, "Go to now, ye rich men," &c. James v. 1, &c. Afterwards he proceeded with his exhortation thus: "And now, for as much as I am come to the last end of my life, whereupon hangeth all my life past and all my life to come, either to live with my master Christ for ever in joy, or else to be in pain for ever with wicked devils in hell; and I see before mine eyes either heaven ready to receive me, or else hell ready to swallow me up; I shall therefore declare unto you my faith without any dissimulation, for now is no time to dissemble, whatever I have said or written in time past.

"First, I believe in God the Father Almighty, Maker, &c. and every word

written in the Old and New Testament.

"And now I come to the great thing which so much troubleth my conscience more than any thing I ever did or said in my whole life, and this is, setting forth a writing contrary to the truth, which I now here renounce, and refuse, as written with my hand contrary to the truth I thought in my heart, and written for fear of death. And because my hand offended, it shall first be punished; for may I come to the fire it shall first be burned. And as to the Pope, I refuse him as antichrist, with all his false doctrine."

Here all the standers by were astonished, and it was a sight to see the doctors, now they were beguiled of their hopes. They began to fret, and fume, and rage, and that so much the more because they could now no longer threaten and hurt him, for the most miserable man in the world can die but once. So when Cranmer began again to speak of Popery, Cole cried out, "Stop the heretic's mouth, and take him away." Then was Cranmer pulled down from the stage, and led to the fire, all the way exhorting the people.

And when he came to the place where Ridley and Latimer were burnt before him, he prayed, and put off his garments, except his shirt, and prepared for death. His shirt was made long down to his feet. His feet were bare. His head, when his caps were off, was so bald that one hair could not be seen upon it. His beard was long and thick, covering his face with wonderful gravity.—Such a countenance moved the hearts of his friends and enemies.

Then was an iron chain tied about Cranmer, and they commanded the fire to be set unto him. And when the wood was kindled and the fire began to burn near him, stretching out his arm, he put his right hand into the flame; which he held so immovable, (saying that once with that hand he wiped his face,) that all men might see that his hand burned before his body was touched; and when the fire came to his body, he moved

them; to be reminded that they are our spiritual guardians, liable, like other guardians, to be called to account. That such an interference should be tempered with delicacy and respect, nor repeated oftener than occasion requires; that it should be grave, liberal, and honest; that it should confine its reproof to those things which are plainly within the reach of remedy, mixing with censure a due value and reverence for an Order which comprises so much individual excellence in all its departments, and which would be sacred, if by nothing else, in virtue of its destination alone; that it should disdain the gossip of the idle and the slander of the malevolent, feeling and allowing for, with charitable sympathy and conscious humility, the kindred infirmities of a fallen creature, and doing all from christian love and with christian temper:—that these should be the characteristics of every remonstrance or appeal addressed to the clergy as a body, none feel more strongly than ourselves.

We will not dwell upon irritating topics, and shall therefore make but slight mention of some practices and omissions which appear to us to be conducive to the insecurity of the Church and the disesteem of its ministers; and among the things to be complained of, we shall wholly omit all flagrant immoralities, or profane and profligate associations; they speak their own condemnation to every untainted ear and solid understanding. Whatever is immoral in a layman, is more mischievously and malignantly so in a clergyman; and many things scarcely disreputable, or but ambiguously wrong in others, are decided deformities, to say the least of them, in a dispenser of God's word, and an official servant of Christ.

It cannot be doubted for a moment, by any man commonly sensible, or endued with the primary principles of sound moral taste in character (putting the concerns of the soul for a moment out of consideration), that racing, fox-hunting, and all rough and boisterous pastimes, especially those which border upon cruelty, induce gambling, or lead to noisy conviviality, are to be deprecated in a clergyman. Public ball-rooms and card assemblies are certainly not the scenes wherein clergymen appear to the most advantage. The reasons are many and not difficult to be assigned; but the consideration of them is scarcely necessary: taste and feeling summarily decide the point. It is enough that no good man likes to see them there. There is in the mass of mankind a natural and general sense of physical and moral proportion which no logic can surpass or subvert. Ignorant men contemplate religion in its profane aspect, and raise their thoughts to the conception of its internal excellence

upon the testimony of the external marks with which it is accompanied. Religion with them undergoes a kind of personification. That the clergy of this kingdom are improving in religious zeal, and religious consistency of life, we venture fearfully to hope. Whether this improvement keeps pace with the improving spirit of inquiry which has of late gone forth, is a question of the deepest practical importance to the stability of the Church of England.

The safety of the Church rests much upon the lives, but it also rests much upon the *official ability* of its clergy. If theological learning they cannot be reported deficient, (though we cannot think that in this respect their education is sufficiently specific, or admit that Greek and Latin have a right to *all* the first years of a son of the Church), for the great and essential objects of enunciation and elocution their education makes no provision. It was said by Dr. Johnson, that the first business of an author was to procure readers; it may with equal truth be said, that it is the first business of a teacher to take care to be heard, and his next, to be heard with attention. Decency, or duty, or devotion, may create a congregation; but distinct utterance and impressive delivery are necessary to keep them awake.

A *long* residence in either of our universities cannot be favourable to that zeal or activity of disposition which are wanted in a pastor of a parish, or to brace the mind for those gratuitous offices which are the sinews of a laborious ministry. The divinity, also, of persons who have passed through the grades of academical education, is apt to be of too ethical a cast for sound evangelical instruction. The waters of comfort to which the poor should be invited to come and quench their thirst, have never washed the foot of Helicon, or glided along the pleasant bank where Socrates sat and discoursed. No knowledge is adapted to the pulpit but the saving knowledge of the Gospel, and there is nothing in a Christian's hope independent of him who has opened the only road that leads to heaven.

SOUTHEY.

The following remarks on the character of Southey as a poet, and on his poem of *Roderick*, are extracted from the British Review.

We live, and let us feel it a privilege that we do so, in times that are signalized by the correction of abuses, and the renewal of a vigorous system of activity in many departments, in which a sleepy torpor seemed established by precedent.

The office of Poet-laureat ranked proverbially high in this list, and we must confess, that the first effort of Mr. Southey's muse, after he had accepted it, rather damped the hopes of practical reform which such an appointment had encouraged, and led us to fear that the mantle of his predecessors must have descended to him, as an heir-loom most unfortunately attached to his office. We therefore hail with peculiar satisfaction the appearance of a poem well calculated to dispel this alarm, and to convince us, that though "the cloud-compelling queen" succeeded for a moment in a struggle to maintain her "old empire," her dethronement and expulsion have at length been fully accomplished.

Mr. Southey began his poetical career with rather an ominous disregard of the rule which Horace, knowing probably the extreme to which his brethren are most addicted, has certainly laid down rather broadly; and we suspect that in several other instances, besides that of the noted six-weeks epic, the fruits of his genius have wanted that rich flavour which ensures universal applause, in great measure because they have not been allowed time to ripen. If we add to those volumes which bear his name all the works in which his free and masterly hand may be traced, it will be found that his pen is both versatile and active in the extreme; and the marvel will be, that one, who has written so much, should have written so well. Still, in tenderness to his fame, which must ultimately depend, not on the quantity, but the quality of his literary productions, we have often wished to trace in his works some increasing symptoms of elaboration, and are happy to say that our wish has at length been gratified. Indeed he has, in his poem of *Roderick*, so far deviated from his usual practice, as to have kept the public for some time in expectation; the poem of which we are about to give some account being, no doubt, the same which was more than once announced as forthcoming in his publishers' prospective list, under the title of "*Pelayo, the Restorer of Spain*." Rapidly, however, as Mr. Southey may have written in former instances, his productions have uniformly borne strong and decided marks of a rich and vigorous imagination, an ear nicely tuned to the harmony of eloquence, and an elevated tone of moral sentiment.—These, and other praiseworthy qualities, have been counterbalanced in different instances, by a puerile affectation of simplicity, a boldness amounting to temerity in the assumption of metrical licence, and a wild extravagance of fiction which has divested his leading characters of that power of exciting the interest of sympathy, which the magic wand of Na-

ture has confined within the circle of human possibilities. If we may be allowed rather to exceed the bounds of our peculiar province, at the impulse of a feeling too pleasurable to be resisted, we would cordially congratulate Mr. Southey on the eminent proofs afforded by his last poem, of his possessing a mind sufficiently humble and sufficiently strong to see and to correct his own deficiencies. In former instances he has reminded us of the bold and graceful but irregular movements of an untrained steed, starting with unrivalled speed, but forfeiting the prize by deviating from the course. Here we see him distancing most of his competitors, and gaining ground upon the foremost, by submitting to the rein, and doing full justice to his powers by a sober and well-disciplined use of them. In "*Thalaba*" his skill in producing rhythmical harmony has done much, in spite of his contempt of all metrical rules.—But surely the effect, though less striking perhaps, is much more pleasing and satisfactory, when, as in this instance, rhythm and metre combine to gratify the ear.—The wild and uncertain, but exquisitely touching notes of an Eolian harp, swept "*leniore habitu sibilantis Euri*," will either soothe or excite the mind, according as it is previously disposed, most pleasingly for a time; but soon pall upon the ear, and produce a sensation of weariness. But give the same notes all the advantage of skilful and harmonious modulation, and we listen to them repeatedly with renovated delight.

Nor is this the only instance in which we can trace the happy result of a combination of two qualities, in one of which our author has formerly seemed deficient. The bold eccentricities of his truly inspired fancy are here chastened by a correct taste; and his characteristic simplicity, though by no means renounced, is elevated and ennobled. But the improvement which strikes us most forcibly is this—that the high tone of moral feeling, which always made a favourable, but yet a vague and indeterminate impression on the mind, and which always seemed to aim at some laudable and exalted end, but failed in the discovery of means adequate to its attainment, now takes a palpable form, and an honourable name.—The shapeless though shining vapour of an aspiring philosophy has been condensed into the substance of a defined and efficacious, though, as we shall hereafter show, in some respects imperfect religion. The consequence is, that the man who values eternity too highly to be willing to devote too much of his time to any thing that has not some bearing on it, may take up this poem with the assurance of never reading many pages without being reminded of his higher duties and

most important interests, of the themes which most effectually elevate his mind, and most deeply penetrate his heart.

The poem of Roderick, for sustained depth of interest, for strong and varied character, and for exalted sentiment and diction, may challenge a competition with the first of our day. It is founded on the traditionary account of the first introduction of the Moors into Spain by Count Julian.

"A private wrong
Roused the remorseless Baron. Mad to wreak
His vengeance for his violated child
On Roderick's head, in evil hour for Spain,
For that unhappy daughter and himself.
Desperate apostate! on the Moors he call'd."

Before he departs, Urban, the Archbishop of Toledo, thus addresses him:

"The rule which thou hast taken on thyself,
Toledo ratifies: 'tis meet for Spain,
And as the will divine, to be received,
Observed, and spread abroad. Come hither, thou,
Who for thyself hast chosen the good part;
Let me lay hands on thee, and consecrate
Thy life unto the Lord."

"Me?" Roderick cried;
'Me?' sinner that I am?' and while he spake
His wither'd cheek grew paler, and his limbs
Shook. 'As thou goest among the infidels,'
Pursued the Primate, 'many thou wilt find
Fallen from the faith; by weakness some betray'd,
Some led astray by base hope of gain,
And haply too by ill example led
Of those in whom they trusted. Yet have these
Their lonely hours, when sorrow, or the touch
Of sickness, and that awful Power divine
Which bath its dwelling in the heart of man,
Life of his soul, his monitor and judge,
Move them with silent impulse; but they look
For help, and finding none to succour them,
The irrevocable moment passeth by.
Therefore, my brother, in the name of Christ
Thus I lay hands on thee, that in His name
Thou with His gracious promises may'st raise
The fallen, and comfort those that are in need,
And bring salvation to the penitent.
Now, brother, go thy way: the peace of God
Be with thee, and his blessing prosper us!"

Missionaries in Caucasus.

(From Klaproth's Travels in Caucasus, 1807 and 1809.)

Our road now led in a south-west and afterwards in a north-west direction to the English missionary settlement, founded about five years since, at the foot of the highest of the Beschtau mountains, and named Okarass, after an adjacent Abassian village, now burned down on account of the plague. Seventeen families originally resided here; but, owing to the unhealthiness of the climate, they are now reduced to eight; and these, two years since, were so unfortunate as to have several of their buildings burned by the neighbouring Nogays and Abasses. Their principal minister is Henry Brunton, a worthy old man, who formerly resided as a missionary in Africa, among the nation of the Suni or Mandinga in Sierra Leone; and has published a grammar with a vocabulary, and likewise several religious books written in their language.

These Missionaries are supported by the Society for the Propagation of the Gospel, and his Imperial Majesty has graciously conferred on them extraordinary privileges, procured chiefly through the influence of the former Secretary of State, Nikolai Nikolawitsch Nowossilzow. The main objects of their establishment here are, the translation of the Bible into Tartar, and the conversion of the Caucasian nations, particularly the Tartars, to Christianity, according to the tenets of the Church of England. As all these Missionaries apply themselves with peculiar zeal to the study of the Tartar language, most of them have already made very great proficiency in it, especially as they have native Tartars for their attendants, and are thus kept in constant practice. Their superior, Henry Brunton, has chiefly directed his attention to the language used in writing, and has ably translated the four Evangelists, besides several smaller religious books. All these works are printed; and, according to the account of several Tartars whom I questioned on the subject, they are extremely well written.

The Mission has a complete printing-office with a fine press, which, together with the paper for three thousand copies of the New Testament, was sent hither from London. The Arabic-Tartar types rival in beauty those of the first-rate establishments in Europe. There are two founts; the larger was cast upon the same matrices as were used for the Oxford letters with which *White's Institutes of Timur* and several other works have been printed in England. The smaller corresponds with the types employed in printing the Arabic New Testament and Psalms, which appeared in London between the years 1720 and 1730, and after which the Arabic letters at Gottingen were cast.

As these Missionaries enjoy the right of purchasing slaves, they already possess several Tscherkessians and Tartars, whom they have instructed in the precepts of Christianity and baptized, with the intention of restoring them, at some future time, to liberty. Excellent as the object and plan of this institution may be, it seems very doubtful whether it will ever accomplish the aim of the founders, since it is extremely difficult to persuade Asiatics to embrace a religion unaccompanied by external ceremonies, and the moral part of all religions is almost invariably alike. The Missionaries have moreover excited the animosity of the neighbouring Nogay Tartars, by the conversion of a person belonging to one of the principal families of that nation; and it is to be feared that on the very first opportunity they will fall a prey to their rapacious neighbours, against whom the six Cos-

sacks stationed in the English colony would be an inadequate defence. Their houses are small and very ill built; but they have commenced the erection of a more spacious edifice, where they mean to reside together, and where, according to the plan, they will have abundance of room.

Since my return from the Caucasus I have been informed that many Herrnhuters from Ssarepta have removed to Ckarass and made common cause with the English Missionaries, by which the colony has been considerably increased.

THE NECESSITY OF HUMAN LEARNING AND HUMAN AIDS IN THE ILLUSTRATION AND DIFFUSION OF DIVINE TRUTH—an *Extract from a Sermon preached in All Saints' Church, Northampton, June 27, 1816; at the primary Visitation of the Right Reverend John, Lord Bishop of Peterborough. By the Hon. and Rev. Paul Anthony Irbys, M. A.*

The very nature of translation carries with it a necessity for note and comment; because in the Bible, as well as in other books, there are many expressions, the meaning of which is so dependent upon the peculiarities of the original language, that they cannot be clearly understood, when literally rendered into any other. A circumlocutory explanation must often be adopted, to make them intelligible; otherwise, the mind of the unlearned reader will be bewildered in the literal acceptance of phrases, which must be, to his apprehension, obscure; or he will misconstrue some particular texts, in a sense directly opposite to the whole spirit and design of the sacred volume. The lofty figures of Eastern diction, so frequent in the inspired pages of the prophets,—and the simple parables and images, under which doctrines of the highest importance were delivered by our blessed Saviour,—it is necessary to interpret according to their first idiom. The customs and manners of the different ages and persons to whom the revelations of God were made, ought also to be taken into consideration; and here human learning is of great service. An acquaintance with the sects and heresies which sprang up in the christian world, while the apostles of our Lord were still upon the earth, is indispensable for the elucidation of those admirable Epistles which were chiefly directed against them; and, if these had always met with the attention to which they are entitled, we should not have now to lament the open avowal and maintenance of the same errors which they condemn.

We, who have been ordained to the ministry of the Church, must feel the necessity of these explanations. Who can

say, that by merely reading his English Bible, he has, or could have, been qualified for his pastoral office? Which of us would not have been deservedly rejected, who had founded his pretensions to holy orders on such a preparation?

We must not, indeed, dispute the power of God, nor the efficacy of his assisting grace. We confess, that the hearts of men are at his disposal; and that he can, if it pleases him, endow the most illiterate man with the highest degree of heavenly wisdom. He could enlighten the understanding of the meanest individual while reading the Holy Scriptures, and grant him a full comprehension of every thing that they contain. But, as it is not consistent with the established order of his providence to employ extraordinary means, where he has already appointed ordinary means, it is not to be expected that he should now convey the information which he has already revealed through the Scriptures, to any one, in a more summary way; or should enable a common capacity to solve, at pleasure, those difficulties in them, upon which he has evidently intended that the best faculties of the human mind should be exercised and employed.

While, then, we endeavour to fulfil the duty imposed upon us by Almighty God, in promoting the knowledge of his revealed word, let us not neglect the use of those natural assistances which are afforded us for the illustration of passages, some of which even an apostle hath confessed to be "hard to be understood." When we know that "many false prophets are gone out into the world," and that it is of the utmost consequence that "the spirit of truth" should be distinguished from "the spirit of error;" when some who deny the divinity of Christ, and consequently depreciate the merit of his sacrifice, have gone so far as to publish a translation of the New Testament, wherein texts conclusive against them are either altered or omitted; when such impious notions are openly proclaimed, shall we impart to those whom we would instruct, the means of forming a right conclusion on the momentous points which are made subjects of dispute, by giving with the Scriptures such notes and comments as may conduce to a correct understanding of them? Or shall we say, "We give you the Scriptures, in which all your hopes of salvation are contained. We know that they are misinterpreted and misunderstood by many, to the great danger of their souls. Our principles of faith are right; but we will not obtrude them upon you—we are more liberal, and will leave you unbiassed, to decide for yourselves, even at the risk of your falling into the most fatal heresies, into the sins of those who "wrest the Holy Scriptures to their own destruction:"

By preferring the former method, we do not derogate from the divine origin and paramount authority of the Scriptures; we do not act upon a vain and impious presumption that we are able to supply any imagined deficiency in the sacred volume. But, with humble thankfulness to the Giver of all good for the light which we enjoy, and a sincere desire to communicate it to others, we endeavour to assist the human mind in its progress towards the attainment of knowledge, by laying open those stores of useful information which are the result of God's blessing bestowed on his faithful servants; who have exerted and improved the talents entrusted to them, in the study of his holy word; to the glory of his name, the satisfaction of their own consciences, and the general benefit of mankind.

Nor are we to be charged with any violation of christian charity, when we refuse to join with those who separate themselves from our communion, in prosecuting their imperfect plans. That virtue is surely better exhibited in pointing out to others the right way, than in suffering them to be misled into the wrong. We must admit no compromise for the truth. And unless we are prepared to relinquish not only the guidance and authority of our Church, but the repeated admonitions of our Lord and his apostles, expressly warning us against false doctrine, and to consider heresy and schism as idle words,—we must not, under the specious pretext of liberality, bear a part with them, who, we have reason to fear, are under the guilt of these sins; nor virtually assist in propagating their opinions, by consenting to the exclusion of our own.

At the particular request of a Correspondent, we insert the following communication. Our limits have compelled us to abridge it.

CHRIST THE GOOD SAMARITAN.

"And, when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine."

Contemplate this grand, this beautiful, this animated portrait of benevolence!—Here were exercised all the tender charities of the human heart. This kind Samaritan *went about, doing good*. He found the poor sufferer, stripped of the raiment with which he was clothed when he left his home. The enemy had overtaken him—he was despoiled of all, and exposed to perish. The remembrance of the home *from which he was now separated, served to lighten his present distress*. While *thus friendless and forsaken*, this good

Samaritan extended timely aid—went to him, bound up his wounds, and placed him in safety.

Our Lord found us under the condemnation of divine justice. We were told while innocent, that immortality and happiness should be continued, so long as we retained our integrity. In case of disobedience, this state of bliss must experience a sad reverse—death to the *body* and eternal misery to the *soul*. We were subdued by the enemy; he conquered, stripped us of the celestial raiment of *truth* and *holiness*; and when the mortal wound was inflicted, he exulted in our ruin.

The Son of God had *compassion* on us—no pity except his could avail—no power except his could save. His love was equal to the stupendous work. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." "The Lord laid on him the iniquities of us all. He was oppressed and afflicted; he was put out of the land of the living: for the transgression of my people was he stricken."

Impressive as this language must appear, no words can fully describe the life of sorrow and the death of shame endured by our great High Priest. Scorn and reproach, calumny and ingratitude, fatigue and hunger, attended him. Tempted by the instigator of our rebellion, and betrayed by one who professed to be his follower, by one who assumed the mask of friendship—"He was perfected through suffering."

The garden of Gethsemane first received the blood of atonement. Here was our Lord agonized by the burden of our sins: he was to suffer for all, but he knew that all to whom he offered salvation would not accept the gracious boon. In addition to the cruelties which were to be exercised by his relentless enemies, he was *in our stead* to endure the wrath of divine justice; for *our sins* he was to sink under the displeasure of his Almighty Father. Such was the extremity of his grief, that he burst forth in the exclamation—"My soul is exceeding sorrowful, even unto death." His disciples could afford their Master no relief. He

supplanted the Almighty Creator. "O my Father, if it be possible, let this cup pass from me." Here his divinity rose superior to man; and he adds—"Nevertheless, not as I will, but as thou wilt."

His trial was aggravated by every insult that ferocious malice could invent. Now was the fulfilment of Isaiah's prediction—"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." After suffering so much, as those who were witnesses have revealed, he was derided, buffeted, and scourged—The HOLY ONE charged with guilt! he who gave his life to *redeem* us from sin, condemned by sinners to death! He who had raised their dead, restored their sick—who had received their children to his arms, and pronounced a benediction on their tender offspring, now hears the vociferations—"Crucify him! crucify him!" and the still more horrid imprecation—"His blood be on us and on our children."

What commenced in Gethsemane, and was continued in the hall of judgment, terminated on mount Calvary. Here did the Lamb who taketh away the sin of the world, "put away sin, by the sacrifice of himself: here our Advocate tasted the vinegar and gall—he was nailed to the cross. The period was now arrived in which he was to bear in his human nature, his Father's hatred to sin. This exceeded all the torments he had endured, and caused the bitter exclamation—"My God, my God, why hast thou forsaken me?" The expiatory work was now perfected—CHRIST said, "It is finished."

Receiving the foregoing as an undeniable fact, we must acknowledge ourselves far more indebted to him who had compassion on us, than the wounded traveller could possibly be to the Samaritan. He was rescued from temporal suffering—we from eternal misery. No costly life was given to ransom him; no pain and anguish was endured to restore ease and health to him.

Our Redeemer bound up our wounds in being pierced for us: his arms were extended to place us in safety. The wine

of the Samaritan cannot be brought in comparison with the blood of a Saviour's love. He has anointed us with the unction of the Holy Spirit, more comforting than the oil compressed from the richest olives. All we now possess, and all we hope to inherit as heirs of salvation, are procured for us by this Almighty Intercessor.

A life devoted to his service, a heart governed by love and obedience, are all that he demands. This requital constitutes our present peace, and will ensure our future glory. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Never-ending torments will overtake the disobedient, while eternal felicity will be the reward of those who LOVE and OBEY.

NEW-YORK, April 23, 1817.

The following circular letter from the Episcopal Missionary Society of Philadelphia, has been addressed to the Episcopalians of Pennsylvania.

SIN, *Philadelphia, Jan. 1817.*

While the attention of the Christian world is directed to the enlargement of the Redeemer's kingdom, and the light of gospel salvation is fast breaking on the remote shores of India; let us not forget the millions of human beings that inhabit our wide extended country, and the mental darkness and error which yet reign in this favoured land. The path to usefulness lies directly before us, and we need not look from home to find Heathens unreclaimed, and the great truths of Christianity disregarded. We are surrounded by thousands to whom the "glad tidings" have not yet been proclaimed; and the Western States present to us an ample field for the exercise of all our philanthropic labours. To this we would call your immediate and serious attention. The tide of emigration is daily pouring into those states numbers which almost exceed belief. The shores of the Ohio and Mississippi, which but lately echoed to the yell of the wild beast, now resound with the hum of industry and teem with hardy emigrants. That this rapid increase of population demands from us some attention will not be doubted—"The harvest truly is great." Other Christian Societies have sent their "la-

bourers into the vineyard;" and must we, longer, continue inactive? attached to that Church whose "clothing is of wrought gold," can we still remain blind to her interest, and feel no concern for her members who are thus "scattered abroad as sheep having no shepherd?" The time has arrived when pious Missionaries must be sent to guide and direct them to the fold of Christ. Convinced of this important truth, and deeply impressed with the sacred and indispensable duty of carrying the strong hope and consolation of the Gospel to our western brethren—of spreading the table in the wilderness and reconciling the sinner to his God, the "*Episcopal Missionary Society of Philadelphia*" has been formed. Already, from the liberality of her members, the Board have been enabled to send the Rev. Jacob M. Douglass as a missionary beyond the state, who is now manifesting (among the long deserted members of our Church) the utmost zeal in the promotion of Christianity and the salvation of man. Letters have been received from him, accompanying information of so interesting a nature, that we cannot but indulge the most sanguine hope of results highly favourable to the furtherance of religious truth, as professed by the Protestant Episcopal Church. In one of his communications, alluding to the practicability of supporting a clergyman in several flourishing towns through which he passed, he says, "Pittsburgh, Frankfort, Zanesville, Chillicothe, Cincinnati, Louisville, and Nashville, ought to have Episcopal ministers, and the Church would blossom and flourish as the rose." In a second letter he speaks of the numbers who are attached to the Episcopal Church, and expresses an earnest wish that another Missionary might be sent out. A moment's reflection, Sir, will convince you of the necessity of accomplishing this desirable object, and the incalculable benefit that would arise from increasing the number of Missionaries. But to effect this your aid is necessary. The present Society with the will to act, is destitute of the means to perform; and the Board have thought it expedient in this circumstance, to solicit your active exertions in establishing an association in your neighbourhood to co-operate with the Society. To make the importance of this step apparent, it may not be unnecessary to state, that a meeting has lately been convened at Worthington in the state of Ohio, composed of the most respectable and leading members of the Episcopal Church. These gentlemen, impressed with the solemn and imperious duty of providing for her scattered and deserted members, have issued a circular letter to the Episcopalians of the western country, and addressed a petition to the General Convention

of the Protestant Episcopal Church, to be holden in New-York on the third Tuesday of May next ensuing. A short extract from each of these interesting documents, will alone be sufficient to show you the necessity of an immediate concurrence with the views of the Board.

Extract from the Circular.

"In the next place, we recommend it to you to form congregations wherever you can, and that as soon as possible; and elect lay-readers to perform service, and read such sermons as shall be thought proper, on every Sunday.

"Lastly, in the hope that the good Shepherd and Bishop of souls will shortly send forth labourers into the vineyard, we entreat you to be diligent in public, private, and family prayers, in reading the holy Scriptures, and in the instruction of your children, that they may be brought up in the nurture and admonition of the Lord."

Extract from the Petition.

"We go farther and say, on behalf of a numerous but widely-scattered flock of Episcopalians in this country, "Come over into Macedonia and help us," send us your pious Missionaries. The list of the names and places of residence of our people, which we have sent you for the present, will inform these Missionaries where their services are required."

From the mass of information received with respect to the truly astonishing emigration to the west, it will be unnecessary to make any extracts. To you these interesting facts must be familiar: they greet the eye of philanthropy from the columns of almost every daily paper. The trackless wilderness is fast falling beneath the hand of cultivation, and the peasant's cot rises amid the "deepest recesses of the wilds of the Missouri."

A letter has just been received, announcing the formation of a Missionary Society at Wilmington, for the State of Delaware. The spirit of the Church which had long slept in this State, has at length awakened to her true interest, and set an example worthy of imitation. Agreeably to a resolution of the Board, I send you the copy of a proposed Constitution, which you can adopt, or make such modifications as you may deem necessary.

Yours, &c.

THOMAS BREINTNALL,
Corresponding Secretary.

Subscribers are informed, that the first three numbers of this Journal are now reprinted, and ready for delivery. Those who have been supplied with the first number in the folio form, can receive it in the octavo size, at twelve and a half cents per copy.

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[Vol. I.

SOME ACCOUNT OF THE
LIFE OF HUGH LATIMER,
Bishop of Worcester.

There are few names so dear to a Protestant as that of HUGH LATIMER, Bishop of Worcester. He stood foremost in the ranks of those great and good men, who at the period of the Reformation were found willing to give up their honours, their worldly substance, nay, their very lives, for the cause of God, and for the glory of his Gospel.

Hugh Latimer was the son of a farmer in Leicestershire, and was born in the year fourteen hundred and seventy. In his fourteenth year he entered the University of Cambridge, and passed through the usual degrees with honour. At this time, and indeed for a great part of his life, he was a zealous Papist, and did all in his power to oppose the progress of the Protestant faith, which had begun to spread itself on all sides. These things rendered him such a favourite with the Popish party, that he was elected cross-bearer to the University in all their processions.

Though Mr. Latimer was so warm a defender of the Roman Catholic Religion, he acted from a sincere desire to do what was right. He had been taught from his childhood to venerate it, and being well versed in learned divinity, was always ready with arguments in its defence. His conduct however was moral, and therefore very different from that of the greater part of the Popish clergy.

It was not till he had attained the fifty-third year of his age, that Latimer began to see his error, and to feel the force of the scriptural reasons on which the Protestant faith is found-

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ed. Bilney, one of the martyrs of the Reformation, was made the happy instrument of enlightening Latimer's mind. They held many conversations and arguments together, upon the points of difference between Roman Catholics and Protestants, the end of which was, that Latimer abjured the Roman Catholic faith, and became a pious and enlightened Protestant.

Ever after this event he was exceedingly zealous in promoting the great work of a Reformation of Religion. He no longer preached up the formal ceremonies and absurd rites of the Romish Church as the means of attaining to the kingdom of heaven, but directed sinners to seek for salvation through the merits of Jesus Christ, and called on them to live a life of universal holiness. He dwelt very much in his sermons on the necessity of translating the Bible into the English tongue, that poor people might be able to read it; and even wrote a letter to King Henry the Eighth on this point, which had its weight.

The anger of the Popish clergy was soon kindled against Latimer, and they did all in their power to crush him. At their request the Bishop of Ely, in whose diocese he lived, was prevailed on to silence him; but Dr. Barnes, who was Prior of a monastery in Cambridge, which was not under the Bishop's government, immediately offered him his chapel.—Here Latimer preached boldly the doctrines of the Reformation, and great crowds came to hear him.

Soon after, the heads of houses in Cambridge addressed the Court, and accused Latimer, Bilney, and others, on account of their proceedings.—They were ordered to appear before

the Council in London, but were dismissed without any punishment.—Hereupon he returned to Cambridge, and went on in the same zealous way as before.

When Lord Cromwell, who was favourable to the Reformed Religion, became Minister, he presented Mr. Latimer with the living of West-Kington, in Wiltshire. He preached a great deal in various parts of this county, and in the neighbouring districts. He was treated very respectfully by the Magistrates of Bristol, and was requested by the Mayor to preach before the Corporation on Easter-day. This invitation, however, was recalled through the arts of the Romish clergy, who procured an order for him to appear in London before the Archbishop's court, and answer to the charges which they made against him. Here he was ordered to sign several articles, signifying his attachment to the Popish Creed. But he positively refused.—Several meetings took place, but nothing could shake Latimer's constancy. Lord Cromwell came forward in his behalf; Queen Ann Bullen too, who was a great friend of the Reformation, did all she could in Latimer's favour. By her and Lord Cromwell's entreaties, Henry the Eighth was soon after persuaded to appoint him to the bishopric of Worcester. Regarding this as a call of Providence, he accepted the important trust.

This event lifted him above the power of his enemies, and enabled him to promote in a much higher degree, the progress of the Protestant Religion. His character and conduct as a Bishop, were truly marked by the spirit of an Apostle. Old and infirm as he was, he nevertheless particularly attended to all the duties of his station. He preached frequently. He kept a watchful eye on the conduct of his clergy, and was very desirous to ordain none but pious men to the work of the ministry. Such a line of conduct ensured him the affection and esteem of all good men.

Upon the death of Queen Ann Bullen, the Popish party did all in

their power to crush the Reformers, but were again defeated; so much so indeed, that in a convocation which was called to consider the ceremonies of the Romish Church, four out of the seven sacraments which it holds, were rejected.

Latimer was a very kind friend to the poor. In the diocess of Worcester there lived a wealthy man, who was a justice of the peace, and exercised his power and influence so tyrannically, that he was the dread of the neighbourhood. In those days, England did not enjoy the sweets of liberty and impartial justice, which is now our happy lot. A poor man who had been cruelly treated by this justice, applied to Latimer for help. The good Bishop, finding that the right was on his side, interfered in his favour very zealously; and though the justice did all in his power to resist the Bishop, he was at last forced, by the spirit and vigour with which Latimer acted, to give the poor man satisfaction.

It was the custom in these times for eminent men to present the King, on the first day of the new year, with some present. Latimer's gift was a New Testament; and in order to reprove the debauched conduct of Henry the Eighth, he marked that passage in it, "*Whoremongers and adulterers God will judge.*" Heb. xiii. 4.

It often fell to Latimer's lot to preach before the Court. On these occasions, far from seeking to flatter those in power, or to hide the truth, he opened his mouth boldly; he reprobated the vices of the age, and called upon all men to serve Christ in a life of holiness. These sermons gave very great offence to the Papists.—Some of the Bishops accused him to the King of preaching sedition, because he preached in this plain way. Latimer in reply, asked his accuser what kind of sermons he would have him preach before a King? Then turning to his Majesty, with an honest simplicity, and which clearly expressed his innocence, he said, "I never conceived myself worthy, neither did I ever seek the honour of preaching

your Grace, but was invited to do would be willing, if I have your displeasure, to give way to superiors. I grant there are more worthy of the room than I; and if it be your Grace's will to appoint them preachers, I will be happy to bear their books and them. But if your Grace command me, I must beg leave to discharge my conscience, and suit myself to the audience." Though King had looked very stern, Latimer thus expressed himself, appeared quite satisfied with this, and even smiled upon the Bishop.

The Popish party, however, soon triumphed, by bringing their own intentions to bear. Six articles of faith were drawn up by the late direction of Henry the Eighth, which all persons were directed to subscribe on pain of imprisonment, and even, in many cases, of

These articles were full of errors, which Latimer detested; he therefore voted against them in parliament, preferring a good conscience to the favour of his Prince. He imitated the faith of Moses, accounted the reproach of Christ richer than the treasures of the world. This conduct obliged him to resign his bishopric; and it is said, on coming home from the house of parliament, he threw off his robes, leaping for joy, declared he felt more than for many years past.

Latimer now retired into the country, where he kept out of the way of controversy, and spent his time in devotion. But he was soon afterwards called to go up to London, to seek medical aid, on account of a violence which he received through the fall of a tree. His enemies took opportunity of laying hold of him, determined to wreak their vengeance, cast him into the Tower, at an advanced age of seventy-one.—

He was treated as a criminal, a leprosy, and confined for six months. Death was continually staring him in the face, and it is a wonder he escaped at this time.

He died, in the year fifteen hundred

and forty-seven, King Edward of blessed memory came to the crown, Latimer was set free from prison, and was very warmly pressed to accept the bishopric of Worcester again. His age and infirmities were however such, that he begged leave to decline the honour, and persevered in his refusal. At the express invitation of good Archbishop Cranmer, he was now persuaded to reside with him at Lambeth-palace. Here he employed his time in acts of piety. He assisted in compiling the Book of Homilies, which contains throughout his sentiments on all the great doctrines and duties of religion.

He was now often called upon to preach before the King. His sermons were delivered in a public garden at Court, which had hitherto been used for the purpose of revelry or sinful mirth. He also preached very often in and about London. His preaching was marked by all its former simplicity, faithfulness, and energy. In the latter part of King Edward's reign, he obtained leave to preach in any part of the kingdom. Accordingly he went about with the zeal of an Apostle, from place to place, calling upon men every where to repent, and to seek the salvation of Christ. It was a favourite sentiment with him, that he should one day or other be called upon to lay down his life for the sake of his great Master; but none of these things moved him, neither did he count his life dear unto himself, so that he might finish his course with joy, by a faithful discharge of his ministerial duties. What an example even to young ministers, is the zeal and courage of this aged and infirm old man! Oh! may many Latimers be raised up, by the divine blessing, in the Church which he loved, and of which he ranks among the brightest ornaments.

When Queen Mary (best known by the name of bloody Mary) came to the crown, on the lamented death of good King Edward, the Popish party again triumphed. Mary was a furious bigot, and thought she could not do God greater service than by ridding the world of such men as Latimer and

his friends. He might, however, have escaped the fury of the Popish party, had he chosen to fly. But, like a valiant soldier of Christ, he rather chose to go on preaching as before, and spreading every where the great doctrines of the Reformation. This conduct soon procured him an order to appear before the Council at London. He chose to obey the summons, though an opportunity was still left him to escape. "My friend," said he to the man who came for him, "you are a welcome messenger to me. And be it known to you, and to the whole world, that I go as willingly to London at this present time, to render an account of my doctrine, as ever I did to any place in the world." Latimer immediately set off on his journey, and as he passed through Smithfield, the place where so many holy martyrs perished in the flames for Christ's sake, he observed, that "Smithfield had long groaned for him." He was treated by the Council with much cruelty, and sent to the Tower. His great age and increasing infirmities rendered this second imprisonment worse than the first. The cold was very pinching to his body; death appeared also to be nigh at hand; yet he continued cheerful and happy.—One day, when it was a hard frost, and he was suffering all the severity of the cold without a bit of fire, he told the lieutenant of the Tower, in a smiling way, that if he were not taken better care of, he should certainly escape by death out of his enemies' hands. Many men would have poured forth a torrent of reproach at such savage treatment, but the good Bishop bore it with this christian meekness. That gracious Saviour whose salvation he preached, and whose glory was his first object, supported him in the hour of trial. This light affliction, which was but for a moment, worked for him a far more exceeding and eternal weight of glory.

After being confined for a long time in the Tower, Latimer was at length removed, on the tenth of April, fifteen hundred and fifty-four, to Oxford, together with Crammer, Archbishop of Canterbury, and Ridley, Bishop of

London, his friends and fellow-sufferers.

At Oxford, Mr. Latimer and his friends were called upon to dispute before the University, upon certain articles of faith sent down there by Gardiner, Bishop of Winchester.—These were—

1. Whether the *real* body of Christ be corporally present in the sacramental bread, after the words spoken by the priest.

2. Whether, after the words of consecration, there is any other substance in the bread and wine of the sacrament, than the real body and blood of Christ.

3. Whether the Catholic mass be a propitiatory sacrifice for the sins of the quick and the dead.

Several learned men were sent by the University of Cambridge to Oxford, to maintain these points against Latimer and his friends. The day of the disputation at length came. There was a sermon and mass performed before the University, at St. Mary's Church, in the morning. After this, they went in procession to Christ Church. First went the quire in their surplices, following the cross; then the first year regents and proctors; then the doctors of law, and a beadle before them; then the doctors of divinity of both universities, the vice-chancellor, and the prolocutors, preceded by many beadles. After them came the bachelors of divinity, the regents and non-regents. The bachelors of law and of arts followed. A great company of scholars and undergraduates closed the procession. After service, the commissioners, doctors, and many others, proceeded to dinner with the mayor and aldermen. They returned again to St. Mary's in the afternoon, when the disputation began. Archbishop Crammer and Bishop Ridley were brought in one after another. Both denied the truth of the aforementioned articles, and argued most forcibly against them, showing how contrary they were to the testimony of the word of God. Last of all, Latimer was brought forward.—He appeared before the court with a handkerchief and two or three caps

head, his spectacles hanging from his breast, and a staff in his hand. In the other he had the New Testament. He was allowed to sit down, probably on account of age and infirmities. The disputation went on for several days. He and his friends were hissed and mocked by the court on these occasions, and every unfair advantage taken by their enemies. But God gave to his faithful servants a mouth of wisdom, which nothing could overcome nor resist.

His last examinations were before the Bishop of Lincoln, Brooke, Bishop of Gloucester, and others.— Giving his reasons very forcibly against the two first of the aforementioned articles, he was questioned the third, viz. Whether the Catholics be a sacrifice propitiatory for sins of quick and dead. To which he replied, “No, no, my Lord; Christ alone perfect sacrifice for all the world, neither can any man atone again, neither can the priest propitiate Christ again for the sins of which he took away by offering once for all (as St. Paul saith) the cross; neither is there any satisfaction for our sins, saving his only.”

Upon the same question being put a second time, he replied—“It made one oblation and sacrifice for the sins of the whole world, at a perfect sacrifice; neither is there to be any other, neither can there be any other propitiatory sacrifice.”

The Bishop of Lincoln now exhorted him to abjure his errors; to which he answered, that he would obey his master Christ, nor his men.

Upon this the Bishop read his condemnation.

He was taken back to prison, against the will of his martyrdom. From his prison he wrote thus to a pious woman named Wilkinson, who had paid much kind attention.

“The gift of a pot of cold water will not be in oblivion with God, for God forget your manifold manifold gifts, when he shall say

to you, ‘I was in prison, and ye visited me?’ God grant us all to do and suffer while we are here, according to his will and pleasure. Amen.

“H. LATIMER.”

On the sixteenth of October, fifteen hundred and fifty-five, Latimer and Bishop Ridley, who had lived together in the same prison, and both, like Christ Jesus, witnessed a good confession, were brought forth upon the north side of the city of Oxford, over against Baliol College, to be burnt to death.

Latimer was dressed in a poor Bristol frieze frock, all worn, with his buttoned cap, and a handkerchief on his head, a new long shroud hanging over his hose down to the feet. The hearts of all men began to pity this great man, who a few years back had been a Bishop, but now was brought to such a desperate condition.

Yet in the sight of God, who seeth not as man seeth, Latimer never appeared so honourable as in this moment, when he came forth to die in the cause of Christ. As they passed by the place where Archbishop Cranmer was confined, Ridley looked up, hoping to have seen him at the window, but was disappointed. Then looking back, he saw Latimer behind him, and called out, “Oh! are you there?”—“Yes,” said the venerable old man, “coming after you as fast as I can follow.”

At length they both came to the stake. Here Ridley embraced Latimer, and said, “Be of good heart, brother; for God will either assuage the fury of the flame, or else strengthen us to abide it.” Then he went to the stake, kneeled down by it, kissed it, and most earnestly poured forth his soul in prayer. Behind him Latimer kneeled, calling upon God with equal earnestness.

Now came forward one Doctor Smith, who for the space of a quarter of an hour called upon these holy men to recant, that their lives might be saved. Ridley answered in the name of both, “So long as the breath is in my body, I will never deny my

Lord Christ, and his known truth." Then rising up, he said, "I commit our cause to Almighty God, who shall indifferently judge all."

They now began to undress. All Latimer's clothes were taken away but his shroud: in this he stood forth, and seeming to rise above his age and infirmities stood quite upright, and appeared a most reverend figure.

Then the smith took an iron chain and put it round about both the holy martyrs, to fasten them to the stake. A faggot kindled with fire was then put at Ridley's feet. To whom Latimer thus called out: "Be of good comfort, brother Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as shall, I trust, never be put out." The fire now began to rise around them; upon which Ridley cried out, with a very loud voice, "Lord, Lord, receive my spirit!" Latimer cried out with equal earnestness, "O Father of Heaven, receive my soul!" He then seemed to embrace the flames. Soon after, he breathed his last.

His dying words were wonderfully fulfilled. He did light up a flame in England which has never gone out. The friends of the Reformed Religion throughout the kingdom, instead of being daunted by his death and that of his companion in the flames, gathered fresh courage from the example which both had set them, of suffering fortitude and holy courage. Daily more and more were brought over to the true faith of Christ.

Imitate the noble example of these holy martyrs. Never shrink, through the fear of man, from showing yourselves to be the servants of Christ. Fight the good fight of faith, and lay hold on eternal life.

The great doctrine which these holy martyrs preached, was salvation through faith in the atonement of our crucified Saviour. On this foundation they built their exhortations to that holy and pure life, which is the calling of every servant of Christ. He died for us (was their language), that we which live might no longer *live unto ourselves*, but unto Him *who died for us and rose again*.

FRENCH PHILOSOPHY,

DURING THE EIGHTEENTH CENTURY.

One naturally conceives of philosophers as of a serious reflective class of men: the subjects about which they are conversant are both grave and important; the investigation of truth necessarily demands the exercise of the severer powers of the understanding; and the results of their inquiries so nearly affect the happiness of the human race, that the alliance of frivolity with such pursuits exhibits an incongruity of ideas that would be ridiculous if it were not shocking; a confusion of images too monstrous to be comical. In perusing the works of the French writers who called themselves philosophers during the last age, the first feeling is a sort of distressing amazement, a kind of horrible surprise; such as overtakes us on beholding an extravagance of nature, or which travellers are said to experience on entering the mansion of the Prince Palagonia in Sicily, who has crowded into his rooms every fantastic image which a depraved and unnatural fancy could assort. These men write of God; of creation, providence, redemption; of man and virtue; of life, death, and eternity;—ideas of which the very names are awful—to which the mind approaches purified and chastised by reverence;—and they are as merry as monkeys. They chatter and grin, and talk of the government of the universe, and jest a little, and come back with a light turn to the origin of morals, and then a clever story against priesthood, and a merry pass at Providence, and—*adieu, mon cher philosophe!* What shall we say to reasoners such as these? Were they sane? Is it rational for beings who can think and feel, who hope, and fear, and suffer,—for mortal beings, who in a few years must mingle with the dust they tread, to sport with the things in which they are the most vitally concerned, and which may determine their happiness or misery for ever? Is it decent for a feeble creature, crawling upon the earth for a moment, and ready to sink under the pressure of the very atmosphere he breathes, to canvass with levity the ways of his Creator, and clap or hiss as if it were a scene at the opera? If this be the fruit of knowledge, indeed "ignorance is bliss." If this be philosophy, it is that of the *petites-maisons*.

We always suppose philosophers to be possessed of some fixed principles, whether right or wrong; a system, a centre of opinions. Else why do they think? what is the value of reflection, if they are exactly as ignorant as their neighbours? If philosophers therefore attack existing institutions or sentiments, though we may doubt their wisdom, we at least give them credit for wishing to subvert.

tute notions which they think sounder and more valuable. But the *philosophers* of France had no opinions at all; they were mere haters; they attacked every thing and recommended nothing. We have difficulties enough to perplex us upon any hypothesis; but these men, instead of applying their skill to unravel the entanglement, only wove new labyrinths in every direction. They contradicted one another, and they contradicted themselves:

"Chaos umpire sits,
And by decision more embroils the fray."

Neither in the works of the philosophical writers of France considered as a body, nor in the productions of the individuals, is there any thing to be found worthy of the name of a religious and moral system; unless Helvetius's paradoxes, which they all laughed at, are to claim such a character. They dismissed, indeed, Revelation by general consent, as quite unworthy of the just ideas of a Deity; and having mastered so easily the great despot which had subdued mankind, it was to be imagined that they would open some peculiarly noble and comprehensive views of God and his government, and furnish a solution to some of the great moral questions that had so long distressed the contemplative part of mankind. How did they answer to these expectations? The more daring spirits, such as Diderot and Condorcet, shot up boldly into atheism; defied religion, and insulted morality.—D'Alembert, more cool and cautious, seems to have oscillated long, but at last (as La Harpe tells us) judged that probability was in favour of the existence of a God. However, he had so little respect for his probable divinity, that he could sneer bitterly at the moral administration of the world; and declare, in one of his letters, that he was much of the same mind with Alphonse, who said, that if he had been in the divine councils at the commencement of things, he could have shown how to make a better creation. Voltaire and Rousseau clung stoutly to their theism; but the former, who furiously assailed the Pentateuch, because it dishonoured God by the representations it gives of his character, has more passages in his writings of scandalous impiety and profaneness than could, we verily believe, be collected from all the works of Jews and Christians during three thousand years: and the latter, though less impious, has done more to recommend licentiousness and confound all moral sentiments than perhaps any other author that ever lived. So it was in substance with the rest. They patronised negatives. And though our very instincts direct us to the attainment of knowledge, and truth has been the object most ardently pursued by the highest minds in every age, these

great masters of wisdom were content to live and die in a willing and senseless scepticism respecting every thing which best deserves to be investigated—which speaks in accents the most thrilling to our hopes and our fears.

Philosophers should be humble. Those, more especially, who question rather than decide, should recommend their doubts by a tone of caution and modesty. The new academy never dogmatized: but the philosophers of France were superior to precedent and authority. If a prize were offered to the most imperious, irritable, scornful, dogmatic, and polemical body that has ever existed among lettered men, the authors of the *Encyclopædia* would bear away the palm. Not their brethren the old Epicureans, not the followers of Abelard and Ockham among the schoolmen, not the pedants of the sixteenth century, not the colleges of the Jesuits or the doctors of the Sorbonne, could in such a contest maintain a rivalry with that illustrious fraternity. Touch but one of the brotherhood and all the corporation was in arms; neither virtue, nor talents, nor character, nor station could protect the miserable offender from the stings of the exasperated hive. Almost all who were not their friends were treated as their enemies; and their enemies were fools or hypocrites. They despised every thing and every body (themselves excepted); and at last they despised one another. It is quite amusing to see how by continually living in their own little circle of antipathies they acquired the true sectarian spirit; and though they began with exclaiming against want of charity in the churchmen, learnt to discard even the appearance of charity towards all but men of their own party. It was thus towards Frenchmen, it was thus towards foreigners. Hume and Gibbon were tolerated, but Johnson was "a superstitious dog;" and Mr. Burke complains that there was an air of contemptuousness about them which greatly detracted from the pleasure of their society. Among all the European communities they seem to have respected none but this country; and one of the principal reasons for this partiality appears to have been given by the learned Marquis de Condorcet, who tells us, that "the philosophy of Bolinbroke commented on by Pope, had established in England a system of rational theism, with morals suited to firm and reflective spirits." However, as Frenchmen are apt to ridicule without reason, so for once they applauded without knowledge: for Bolinbroke's pompous inanities never deceived any body but his scholar, who was frightened out of his wits when he heard they meant infidelity; and in spite of Bolinbroke, and of men much abler than he, Christianity has at all times been heartily

believed and loved by the mass of the population in this country.

Christianity, considered apart from its divine credentials, was a great experiment upon mankind; and no one, we think, will deny that it materially exalted the general tone of morals, and produced the best specimens of individual excellence which the world has witnessed. The rejection of Christianity and return to a more natural condition was also an experiment; and it was fairly made, though upon a smaller scale. Let its value be estimated by its results. Revelation was first rejected in France by men of education and reflection; by the literary and scientific members of the community. Can a single individual of the body be mentioned who accredited his principles by a strict and consistent morality? We have never heard of one; and all the most considerable characters among them were notoriously sullied with great and flagitious vices. Voltaire told the most deliberate falsehoods, which even his biographer, M. de Condorcet, does not attempt to excuse; though (to show the severity of his own morals) he maintains that lying is justifiable if oppression makes it expedient. Rousseau abandoned his own offspring. D'Alembert insulted his Creator. Diderot cheated his patroness; and his writings are an outrage on all decency. Marmontel deserted the object of his early affections, who had been faithful to him through years of absence and silence; and he had the heartlessness to put his infamy upon record for the amusement of his grandchildren, without breathing a single sigh of contrition or regret. In the midst of all these things they continued to applaud each other abundantly, and talked loudly of reason and virtue. By degrees the principles of the philosophers were diffused among the people, and at length the whole nation, by a general effort, threw off the yoke, and publicly renounced Christianity. What ensued? What bright gleams of opening glory and happiness illuminated the auspicious enterprise? What new constellations arose to shed their influence on a happier æra? All was darkness and horror. The heavens seemed to be "hung with black." France was for a moment blotted out of Europe; and then reviving, like a bedlamite from his trance, poured out her frantic rage on every surrounding nation. The fall of Christianity, instead of being hailed like its birth by angelic voices, speaking peace and love, was proclaimed by the groans of widows and orphans, and the savage howlings of demons. The Gospel descended upon earth attended with a heavenly train of graces and virtues, with the charities which soften and embellish this life, and prepare us for a better. The religion of *nature* ascended from beneath with a com-

pany suited to her character; murder, profligacy, proscription; and civil anarchy and military despotism.

And yet some feelings of compassion are due to the men and to the nation whom we have condemned. They saw not the religion of Christ such as it proceeded from the hands of its divine Author, lowly and self-denied, benevolent and spiritual, separated from sin, and superior to the vanities and the sufferings of this transient scene. They saw it debased by its alliance to a superstitious establishment, and sustained by a civil authority at once arbitrary and contemptible. They saw the profession of Christianity often united to the practice of vice, or the policy of a worldly ambition; its dogmas peremptorily enforced, and its precepts habitually relaxed. The rapid progress of infidelity in France sufficiently proves the decay in that country of essential religion. The Gospel in all its power, appealing to the consciences of men, and carrying its credentials in the practice of those who acknowledge it, is alone capable of contending long against the pride and passions of a people who have once thrown off the bondage of an ignorant and implicit faith; and those who have the weakness to place their reliance on the authority of ancient institutions, or the seemly pomp of rituals and services, will assuredly discover, when it is too late, that these are but the perishable forms in which religion is enshrined, not the living and immortal spirit which can alone protect itself and us in the hour of danger. This is a truth which the guilt and the sufferings of France are peculiarly calculated to enforce. While we reprobate the men who conspired against Christianity, and deplore their success, let us never forget that there were other conspirators still more formidable, and to whom that success is chiefly to be attributed—the unfaithful ministers and professors of religion, who rendered it weak by their dissensions, odious by their bigotry, and contemptible by their crimes.

THE LABOURS OF THE CLERGY OF THE CHURCH OF ENGLAND IN DEFENCE OF CHRISTIANITY—*From a Sermon preached at Wakefield, May 30, 1816, at the Visitation of the Rev. Archdeacon Markham, M. A. By the Rev. C. Bird, M. A. Rector of High Hoyland.*

We are at liberty to call to mind, and to form a just estimate of the important services which learning, combined with piety, has rendered to Christianity, in every period since its establishment, and more particularly

to the reformed, Protestant communion. What other instrument, since inspiration and its miraculous signs are withdrawn, could have been powerful enough to beat down the consolidated strength of the Roman hierarchy, and the inveterate bigotry and idolatry of the laity, but that union of erudition and piety which shone forth in the Wickliffes, Cranmers, Jewels, Latimers, Riddleys, and other distinguished champions and martyrs of the truth, whom our Church gratefully enumerates among her first reformers and founders?

And at a subsequent period, when that religious liberty for which they had so successfully contended and so profusely bled, ran wild into licentiousness and fanatical phrenzy, it was the enlightened faith, the rational zeal, the well-grounded conviction and constancy of Juxon, Hall, Taylor, and a host of learned and pious divines, which maintained the contest amidst persecution and penury, bonds and banishment; till at length "*the sword of the Spirit, which is the word of God,*" unsheathed by learning, and guided by discretion, triumphed over the hydra of fanaticism, as it had formerly done over the monster of papal tyranny and superstition.

Or to descend to times nearer our own, and to events still fresh in the memory of many who hear me.—When infidelity and sedition combined their united efforts to subvert the foundations of religious faith and civil society, who can refuse to acknowledge the advantage derived to this country from having in its bosom an educated ministry, ready and able, on every emergency, to give a reasonable account of the faith that is in them? It was therefore, that although an infidel philosophy had to boast a Voltaire, a Condorcet, a Hume, and a Gibbon among its advocates—men, it must be confessed, adorned and fortified with all the advantages of science and literature, yet, accomplished and formidable as they were, our venerable and learned establishment was able to single out from her own ranks, men not less distinguished by literary accomplishments and sci-

entific attainments; not less profound in research, ingenious in argument, and eloquent in language—Hurd, Watson, Paley, Burke; who were able, by their extensive erudition, to meet the adversary on every fresh ground he took; whether he chose to dive into the remotest depths of antiquity, in search of historical means of offence—whether he sought to set the Scripture in opposition to itself, or the works of God at variance with his word,—our defenders were every where prepared to frustrate his attacks, and guard every approach to the sacred citadel.

The authority, therefore, of the heaven-taught Apostles—the example of those studious and pious men, who were, partly, the reformers and founders, partly, the advocates and defenders of the Protestant faith—the very spirit itself of our venerable Church,—call aloud on her sons to stand forward, as their predecessors have done, in the very foremost ranks of those who have made literature and science subsidiary to the diffusion of religious knowledge, and to the maintenance of the faith which was once delivered unto the saints. That by whatever instrument the truth is assailed, whether by the perverted philosophy of the literary infidel, or the mistaken zeal of the unlettered schismatic, or the injudicious interference of seeming friends, defenders may never be wanting, ready and able to protect her cause and support her authority. So if it should please God to grant the enemies of our Church a temporary triumph, by disguising from her members the true source of the danger, or blinding her eyes to her real interests, then, being well satisfied, by patient and strict examination, of the certainty of those things that are believed among us, we may the more confidently hope, through divine help, to follow those noble examples of doing and suffering, with which the history of Christianity abounds; and prove ourselves not unworthy to be the successors of those saints and martyrs, to whom we owe the profession of a pure and Protestant faith.

But if, as we rather pray and hope,

it shall please God to extend his accustomed protection and favour to this vineyard, which his saints have planted by their labour and watered by their blood, and which, by his blessing, has yielded such an abundant increase of rational piety and religious knowledge; then will the sense of the arduous duties they have to perform, the great responsibility attached to their office, the various qualifications requisite for its due discharge, effectually guard its ministers from degenerating into indolence and supineness. Then will it prompt them not only to be instant, at all seasons, in teaching and exhorting their own hearers, and in *resisting with meekness those that oppose themselves*, but to be diligent in examining the grounds of their own faith, and in deriving their doctrines from the original sources; that knowing for themselves the certainty of those things, they may with greater confidence and sincerity persuade others.

ON
Indifference to Opinions in Religion.
AN EXTRACT.

Our apostolical guides, in their inspired writings, warrant none of the notions of the harmlessness of never-ceasing change, and indefinite multiplication of opinions; and so far from sanctioning this entire *indifference of the peculiar tenets* of any of them to the salvation of mankind, *all* we are by them taught is *substantially* and *literally* in direct opposition to it! They exhort us, in the very teeth of the liberal philosophy of the present day, that "henceforth we are no more to be carried about, and tossed to and fro, by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lay in wait to deceive." We are enjoined by *Scripture* to *make a distinction between doctrines*, some of which are termed the *doctrines of devils*; and it is to be remarked, that expressly opposed to those *doctrines of devils*, are the *peculiar invitations to a godly life*; for "godliness," says the *Apostle*, "*is profitable unto all*

things, having promise of the life that now is, and of that which is to come." "Be then," speaking to Timothy—"be then an *example* of the believers; in word, in conversation, in charity, in spirit, in faith, in purity." "Take heed unto thyself, and *unto thy doctrine*, (still opposed to those doctrines of devils), *continue* in them, for in doing this, thou shalt both save thyself and those that hear thee." Here, then, we shall labour in vain to find an authority for the unfortunately too prevalent opinion of indifference as to the variety of doctrines by which men "are tossed to and fro," and whose very diversity is opposed to the leading principle of the apostolic injunction, and implies a liability to the penalty denounced by St. Paul in the opening of his Epistle to the Galatians—"Though we, or an angel from heaven, preach any other Gospel unto you, than *that we have* preached to you, let him be accursed!" And here, also, it is to be noticed, that the motive of St. Paul in addressing himself to the Galatians, was not to proscribe any foreign or new faith, but to correct the mischievous tendency of certain *false doctrines*, which had been preached among the converts to Christianity, by unauthorized missionaries from Judea. The principal point in question appears to have been a disposition, on the part of those converts, to adopt into the Christian scheme, upon the suggestion of their false teachers, certain ceremonies of the Mosaic institution; and if we read this Epistle with attention, it will be difficult to discover any portion of the lukewarmness and indifference which characterize our own times, in the style and manner of the Apostle, in refusing to compromise the doctrines of the Gospel, by any concession to the passions or prejudices of the people. Let liberality, as it is miscalled, read a lesson here—"Do I ask," exclaims he, "to please men?" for if I yet pleased men, I should not be the servant of Christ."

We find, therefore, that, neither by experience, nor by the word of God, is warranted that equalization of all tenets and opinions, to which the arti-

fice of our spiritual enemy, and the epidemical phrenzy of thoughtless or vicious men, have given so general a currency.

A DEPARTING PRAYER.

Grant unto thine unworthy servant, of thy unspeakable goodness, that I may meet my end with resignation to thy blessed will, with thanks and manly firmness! reposing all my fears and all my apprehensions under the shadow of thy protection; founding my perfect trust on the efficacy of our redemption, through the mediation of thy Son, Jesus Christ, our Lord.

O Lord, my God! accept these my fervent prayers, for the extension of thy protecting grace; and that thou wilt not abandon or forsake me at my approaching separation from mortality.

I have sinned, and by thy grace have been brought to repentance. I thank thee infinitely for that alteration of mind, which constitutes true repentance. An entire desire to abandon every evil thought, word, or work: an abhorrence of vice, and a love for virtue, are the genuine and blessed fruits of thy co-operating spirit.

I do trust in the expiation and atonement offered up by my Redeemer, for all my sins: I do most fully acknowledge my multiplied guilt: I earnestly, with the anxiety of my whole heart and soul, do solicit pardon and grace from thee, O thou most worthy Judge Eternal!

Weak and frail nature, still trembling in awful reverence and holy fear, humbly presents itself before thy throne: conscious of great imperfection in its best efforts to break away from the thralldom of sin; fearful, not through doubt of thy goodness and compassion, but of such deficiencies as sinful habits cause in the mind, which weaken and avert it from a steady pursuit of devotion and obedience.

Fain would I put on the wedding garment to obtain an heavenly reception and entertainment; to partake of which thou hast invited us; but mine is *not without spot*; it is not

even yet completely suited; and my conscience fills me with a sense of my own unworthiness.

Be not extreme, O Lord, to mark what is still in me amiss; but strengthen my soul and spirit in every effort to attain a farther degree of purity, of resignation, and of a consequent reviving tranquillity and hope.

The world I am now about to leave, abounds with manifestations of thy merciful compassion and forbearance; teaching all men that thou wouldest not the death of a sinner, but rather that he should repent and live: yet how late have I deferred a just consideration of this! how inattentive to the applying of it to my own life and conversation in the world!

Father of the Universe! beyond all our imagination, great and glorious! vouchsafe of thy boundless grace and compassion, to pardon me, and accept my long deferred return to the ways of genuine holiness!

Favourably, with mercy, hear my prayer! Let the angel of thy presence be with thy servant:—give unto all, and in an especial manner to my kind and faithful friends, pardon and peace, bestowing upon them grace and opportunity, that they may lay to heart in time the exceeding great danger of an unhappy infatuation for the seductions of life, and a thoughtless neglect of the means of acceptance, while the door of heaven is open for them, inattentive to the near view of another and better country.

Lord, be thou still merciful to those who come unto thee, even at the eleventh hour, with a willing heart; and graciously accept us: but let not vain hope deceive any, to linger beyond the accepted time!

Comfort thy servants, O Father of heaven, and support their affiance in thee, when their warfare shall be accomplished, that we also having seen and experienced thy salvation, may depart in peace.

May God Almighty give and continue his grace to those of my friends who may survive me, that they still press forward, notwithstanding their infirmity, towards the prize of the

high calling that is set before us, seeking it first, and before all things, by true and fruitful faith, in humility and meekness; amidst whatever mortifications, still in constant persevering hope.

Grant a favourable ear, O blessed Lord God, to these my most earnest and devout supplications; that in the dark night of tribulation, at the approaching hour of death, and in the day of thy great judgment; thou mayest succour, help, comfort, and receive us, when all in this world falls and crumbles from under us; when time to us shall be no more.

'O thou who hast poured out thy soul unto death; who sufferedst thyself to be numbered amongst the transgressors; who bearest the sins of many; and who continuest to make intercession for the transgressors;' favourably, with mercy, hear my prayer! Amen.

Warden's Letters concerning Buonaparte.

The following article, extracted from a late number of the *QUARTERLY REVIEW*, not yet re-published here, comes within the department of this Journal as a *Literary Register*, and is inserted with a view of enabling our readers to judge what credit is due to a work which has excited very considerable interest in this country.

Letters written on Board His Majesty's Ship the Northumberland, and at St. Helena; in which the Conduct and Conversations of Napoleon Buonaparte, and his Suite, during the Voyage, and the first Months of his Residence in that Island, are faithfully described and related. By WILLIAM WARDEN, Surgeon on Board the Northumberland.

Anecdotes of the private life of remarkable persons are one of the most amusing and not least valuable departments of history; they bring the reader more intimately acquainted with the character of the individual than public events can do. The latter are never entirely a man's own; a thousand circumstances generally influence or contribute to them; it is in familiar life alone that a man is himself; there his character exhibits all his various shades, and thence we become best acquainted with the familiar chivalry of Henry the Fourth—the ingenuous and simple magnanimity of Turenne—the

flegmatic temper and fiery courage of William the Third—and the mean and audacious spirit of Buonaparte. But of this species of history, minute truth and accuracy ought to be, more than of any other, the essential characteristics: because the portraits are painted by faint and scattered touches, the falsehood of any one of which tends to destroy the value of the whole; and because the most important anecdote may depend on the single testimony of an individual; and we know, in the most ordinary occurrence of life, how much men are in the habit of colouring their report of any particular event.

It has been under these impressions that we have hitherto traced the course of Buonaparte, from the Russian campaign down to his seclusion in St. Helena. While we have admitted all those interesting and authenticated facts, which displayed his real character, we have rejected all that was apocryphal, and have not condescended to repeat even the minutest circumstance, of the truth of which an accurate inquiry had not previously satisfied us. Of the necessity for this precision, Mr. Warden is so convinced, that of the Letters before us, he says, 'every fact related in them is true; and the purport of every conversation correct. It will not, I trust, be thought necessary for me to say more, and the justice I owe to myself will not allow me to say less.'

Now we are constrained to say, that, notwithstanding this pompous asseveration, we shall be able to prove that this work is founded in falsehood, and that Mr. Warden's profession of scrupulous accuracy is only the first of the many fictions which he has spread over his pages. 'It will not, we trust, be thought necessary for us to say more, and the justice which we owe to our readers will not allow us to say less.'

Our first proof will astound our readers, and, perhaps, decide the affair.

Mr. Warden's first letter is dated *at sea*; he has indeed cautiously omitted to prefix to any of his letters the day or the month, the latitude or the longitude; but this prudence will not save him from detection. In this he announces to his correspondent the *surprise* he must feel 'at receiving a letter which, *instead* of the common topics of a sea voyage, should contain an account of the conduct and information respecting the character of Napoleon Buonaparte, from the personal opportunities which Mr. Warden's situation so *unexpectedly* afforded him.' And again he says, 'such has been the *general* curiosity about Buonaparte, that he feels himself more than justified in *supposing* that particulars relative to him and his suite, will be welcome to the correspondent, and those of their common friends to whom

he may choose to communicate the letters.'

From this it is evident that Mr. Warden is addressing a person who had *not* expected such a communication, and he accounts to him for his motive in commencing a series of letters *so different* from what might have been *expected*. All this is very well: but when the second letter, also dated *at sea*, came to be fabricated, Mr. Warden had forgot his first professions, and writes as if he were answering the *inquiries* of a person who had *entreated* him to give a daily journal of Buonaparte's proceedings:

"My dear —

"I renew my desultory occupation—*la tâche journalière, telle que vous la voulez*,"—"the daily task which *you enjoin me*."—Mr. Warden did not recollect that between the first letter *at sea* and the second letter *at sea*, he could not possibly have had an answer from his correspondent "enjoining the daily task." In a subsequent letter he falls into the same blunder, by calling Buonaparte the *object* of his friend's "inquisitive spirit"—and he in consequence gives a description of his person.

In another letter, dated from St. Helena, but without a date of time, there is this passage:

"I answered Buonaparte, that there was not, I thought, a person in England who received Sir Robert Wilson, or his companions, with a diminution of regard for the part they had taken in La Valette's business."

Now this answer to Buonaparte must have been made some time prior to the 10th of May, 1816, for a *subsequent* letter states itself to be written after the arrival of the fleet from India in which Lady Loudon was embarked, and that this fleet arrived at St. Helena at the time we have just mentioned; when Sir R. Wilson, so far from being in London, enjoying the congratulations of his acquaintance for his success in La Valette's escape, was still a prisoner in the Conciergerie; his sentence was pronounced only on the 24th April; and could not, of course, have been known at St. Helena prior to the 10th of May; so that all Mr. Warden's statement, and Buonaparte's subsequent reply, (which conveys an infamous imputation against Sir Robert,) must be wholly and gratuitously false; nay, what makes the matter quite ridiculous, is that Sir Robert did not, we believe, return to England till after the return of Mr. Warden—he returned indeed before these precious letters from St. Helena were concocted; and Mr. Warden, or the person employed by him to forge the Correspondence, mistook the period at which he wrote for that at which he affected to write.

These are minute circumstances, but it is only by such that imposition can be detected; a liar arranges all the great course of his story, and it is only by dates which he omits, and trifles which he records, that he is ever detected. This original imposture throws a general discredit over Mr. Warden's subsequent relations; some of them may be, and we know are, well-founded; but they are to be credited on better grounds than those of Mr. Warden's veracity. In fact we have heard, and we believe, that he brought to England *a few sheets of notes*, gleaned for the most part from the conversation of his better informed fellow-officers, and that he applied to some manufacturer of correspondence in London to spin them out into "*Letters from St. Helena*;" a task which, it must be allowed, the writer has executed with some talent, and for which we hope (as the labourer is worthy of his hire) Mr. Warden has handsomely rewarded him.

Mr. Warden says, that in publishing these Letters "he has yielded, rather *reluctantly*, to become an author, from persuasion he scarce knew how to resist, and to which he had some reasons to suspect resistance might be vain." He consented *reluctantly* to become an author—if the letters had been written, he was already an author, though his work was unpublished; the fact is, no such Letters existed. We have also reason to believe that he did not yield *reluctantly*, but that he had, from the first moment, resolved to publish, and that he received with great dissatisfaction some advice which was given him to the contrary. How he could be forced by an irresistible power to publish, is more than we can comprehend, unless, as we shrewdly suspect, that irresistible power was a talismanic paper inscribed with certain figures of pounds, shillings, and pence, which were at once the object and reward of the imposture.

He affects to write colloquial French, and relates with great effrontery his *direct* conversations with Napoleon and his suite. The fact is, the surgeon is wholly ignorant of that language; and of this we find positive proof in his own book.

In the first place, no man who understood French could have written the words *tâche journalière* as he has done; in his mode they mean a *spot*, and not a *task*.

In the next place, Mr. Warden lets slip the avowal, that he spoke to Buonaparte by an interpreter, and that this interpreter was the veracious Count de les Cases, a kind of secretary and *ame damnée* of the Ex-emperor, (who is now said to be under arrest for attempting a secret correspondence,) and who seems to be, of the whole suite, the person who is the most careless of truth, and the most ready to say, not what he believes or knows, but

what he thinks most convenient at the moment. "This worthy person," says Mr. Warden, "interpreted with great aptitude and perspicuity, and afforded me time to arrange my answers." Notwithstanding this avowal, Mr. Warden describes himself as conversing with ease and volubility with Buonaparte, whom he represents as speaking English.

"The moment his eye met mine, he started up and exclaimed *in English*, 'Ab, Warden, how do you do?' I bowed in return, when he stretched out his hand, saying, 'I've got a fever.' I expressed, &c. And so on for a long conversation, in which the interpreter is entirely sunk. When the Doctor replies, he replies, not like a person who wanted "time to arrange his answer," but "*rather quickly*;" and is so far encouraged by the *easy communicative* manners of the Ex-emperor, (not a word of the interpreter,) that he continues to make his observations *without reserve*. I was resolved (he says) to speak my sentiments with *freedom*; and you may think I did not balk my resolution."

Again—"Here Napoleon became very animated, and often raised himself on the sofa where he had hitherto remained in a reclining posture. The interest attached to the subject, and the energy of his delivery, combined to impress the tenor of his narrative so strongly on my mind, that you need not doubt the accuracy of this repetition of it!"—and what follows for four pages is placed within inverted commas, as if Mr. Warden wished us to suppose that he gave the very words of the man.

All these are, we admit, only insinuations and equivocations; but in the second letter there is a direct and palpable falsehood.

Buonaparte is represented as inquiring after the health of Madame de Montholon, and attributing her illness to her horror of the idea of St. Helena—Mr. Warden says he repeated to his doctor the quotation of Macbeth in the following manner:—

"Can a physician minister to a mind diseased,
Or pluck from memory a rooted sorrow?"

At this time Buonaparte could not have pronounced the three first words of this quotation; he could as well have written Macbeth. Nay, in one of his *last* interviews, Mr. Warden represents his utmost efforts in English to be a stammering attempt to call Madame Bertrand his *love*, or his *friend*.

Mr. Warden says, "that the British government proscribed Bertrand from accompanying Buonaparte," and "that Lord Keith took on himself the responsibility of including such an attached friend in the number of his attendants." This is *notoriously false*.

Again he says—"A delicacy was maintained in communicating to Buonaparte the contents of the English Journals. That truth is not to be spoken, or in any way imparted at all times, is a proverb which was now faithfully adhered to on board the Northumberland."

Mr. Warden here speaks truly as of himself and his French friends; but it is well known that Sir George Cockburn is as much above any such paltry deceit as is here imputed to him, as he is above giving a person in Buonaparte's situation any intentional offence.—The truth, we believe, is, that the newspapers, both English and French, were freely sent to Buonaparte; and if the contents of the former were ever kept from him, it must have been by Las Cases, who was his usual interpreter; and upon whose veracity in this office, so much of Mr. Warden's own credit unfortunately depends.

Mr. Warden affects to relate to us the Abbé de Pradt's famous account of the interview at Warsaw, and lo! the tall figure who enters the Abbé-Ambassador's hotel wrapped in fur is—not Caulaincourt—but Cambacérès, poor old gentleman! He cannot even write the name of one of Buonaparte's followers, whom he attended in a dangerous illness, and who studied English under him; he an hundred times calls General Gourgaud, General Gourgon; and lest this should appear an error of the press, he varies his orthography and calls him General Gourgon! but never does he call him by his proper name; *Maret*, Duke of Bassano, he confounds with *Marat*; Count *Erlon* he calls *Erelon*; and Colonel Prontowski is always Piontowski; Doctor Corvisart is Corvesart, and sometimes Covisart; the Baron de Kolli, a Swiss, is metamorphosed into the Baron de Colai, a Pole; Morbihan, is Morbeau; the Duke of Frioul becomes the Duke of Friuli:—in short, there is no end to these errors, which prove Mr. Warden to be very ignorant or very inaccurate, or, what we believe to be the real state of the case—*both*.

Such is the blundering, presumptuous and falsifying scribbler, who has dared to speak of the sensible and modest pamphlet of Lieutenant Bowerbank, as "trash which he is ashamed to repeat, and which he wonders that this Review" (which we are sorry to find he calls a respectable work) "should condescend to notice."

After this detailed exposure of Mr. Warden's ignorance and inaccuracy, it now becomes our duty to say, that though his letters are a clumsy fabrication, and therefore unworthy of credit, yet there are some of his reports which are substantially correct, and which, as we before said, Mr. Warden may have heard from those who had at once the opportunities and the means of holding a conversation

with Buonaparte, and who were not obliged to put up, like Mr. Warden, with second-hand stories from M. de Bertrand, General Gourgaud, and the Count de las Cases, who seem in their conversations with Mr. Warden, to have given a more than usual career to their disposition for fabling; and the simplicity with which this *gobemouche* seems to have swallowed all those fables, must have been at once amusing and encouraging to the worthy trio. They evidently saw that the Doctor was a credulous gossip, who would not fail to repeat, if he did not print, all his conversations with them; and they therefore took care to tell him only what they wished to have known—so that even when he means to speak truth, and does actually repeat what he heard, the substance of his story is generally and often grossly false.

Family Devotion.—An Extract.

It is evident from reason, as well as from Scripture, that Family Devotion is the indispensable duty of every Christian society. God expects and requires of every family, who have been blest with the high privilege of living in a Christian land, not only the particular duties of each single member thereof, but the joint worship of the whole, to prove before Him, and His holy Church here on earth, that they are indeed a household of faith. If Christian families do not join in the necessary duty of family devotion, their religion is deprived of one of its essential parts—an open and practical acknowledgment of the duty of prayer. If they do not assemble together to hear the word of God, and to join in prayer and praise, the aid and incentive to devotion, afforded from the united act of duty, “when two or three are gathered together” in the name of Christ, will not be known. The heads of a family, who meet not in acts of family religion, draw a distinction between themselves and those who are under them, which might suit a state of heathen idolatry, but which ill accords with the situation of those who know that, as far as concerns the soul, we are all equal; that we are fellow servants, serving, with various talents, under one head, one common Lord and Master, Jesus Christ.

But, when the members of a family meet together in solemn acts of religious duty, when parents and children, when masters and servants, in one united solemn act, humble themselves before their great Lord and Master which is in Heaven, they then, in obedience to their Saviour’s command, give one proof of their Christian faith; they “let their light so shine before men, that they may see their good works, and glorify their Father

which is in Heaven.” The true Christian wants no other inducement to the performance of this necessary duty than the knowledge which he has, of its being God’s will that all should perform it. He knows that the holy word of God is to be read, and His worship to be cultivated, not only in the presence of the whole congregation, but in the more retired scenes of domestic life. He remembers and acts upon what is written. “These words, which I command thee this day, shall be in thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” (*Deut. vi. 6, 7.*) “I know him,” said God himself, when speaking of the patriarch Abraham, “that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment.” (*Gen. xviii. 19.*)

Convinced of the duty incumbent upon all to fulfil these gracious commands, the true Christian not only performs them, but thereby receives some of his joys. He receives and applies the encouragements given in Holy Writ for the faithful discharge of the great and necessary duty of family religion.

“Where two or three are gathered together in my name, there am I,” said our Lord Jesus Christ, “in the midst of them.” (*Matth. xviii. 20.*) His gracious presence will comfort, His Holy Spirit will sanctify them, in all that they think and do in His service. The conviction of His merciful and superintending care will support and comfort them, all the day long; it will teach them to *use*, without *abusing* the things of this present state of trial; it will moderate their enjoyment of the really innocent earthly blessings, which God shall bestow; and it will lead them to look up to Him, under all the changes of life and death, as the sole end of all their hopes. Hence too, in all the daily duties of life, which each in his separate vocation may have to discharge, will arise much spiritual and lasting good. When parents and children, when masters and servants, all meet together, with one heart and one voice in praise and prayer unto God—when they assemble to hear and learn His Holy Word, they have each cause of hope, that duties, thus performed, will influence all, in the active pursuits of their respective stations in life.

CANZONETTE.

’TIS sweet, when in the glowing West,
The sun’s bright wheels their course are leaving,
Upon the azure Ocean’s breast,
To watch the dark wave slowly heaving.

And oh! at glimpse of early morn,
When holy monks their beads are telling,
'Tis sweet to hear the hunter's horn
From glen to mountain widely swelling.

And it is sweet, at mid-day hour,
Beneath the forest oak reclining,
To hear the driving tempest pour,
Each sense to fairy dreams resigning.

'Tis sweet, where nodding rocks around
The nightshade dark is wildly wreathing,
To listen to some solemn sound
From harp or lyre divinely breathing.

And sweeter yet the genuine glow
Of youthful Friendship's high devotion,
Responsive to the voice of woe,
When heaves the heart with strong emotion.

And Youth is sweet with many a joy,
That frolic by in artless measure;
And Age is sweet with less alloy,
In tranquil thought and silent pleasure.

For He who gave the life we share,
With every charm His gift adorning,
Bade Eve her pearly dew-drops wear,
And drest in smiles the blush of Morning.

PSALM XXIV. PARAPHRASE.

Jehovah's throne is fix'd above,
And bright through all the courts of love
His Cherub Choirs appear:
Ah! how shall man ascend so high,
A feeble race condemn'd to die,
The heirs of guilt and fear!

Shall towering strength, or eagle flight,
Essay to win the sacred height
By Saint and Seraph trod?
That living light, that holiest air,
The guiltless heart alone shall share,
The pure behold their God.

Yet think not that with fruitless pain,
One tear shall drop, one sigh in vain
Repellant swell thy breast;
See, see the great Redeemer come
To bear his exiled children home,
Triumphant to their rest.

Even now from Earth's remotest end
Ten thousand thousand voices blend
To bless the Saviour's power.

Within thy temple, Lord, we stand
With willing heart a pilgrim band,
And wait the promis'd hour.

Then high your golden portals raise,
Ye everlasting gates of praise;
Ye heavens, the triumph share:
Messiah comes, with all his train;
He comes to claim his purchas'd reign,
And rest for ever there!

LITERARY INTELLIGENCE.

GREAT-BRITAIN.

In the press:—A System of Mechanical Philosophy, by the late Dr. John Robinson, of Edinburgh, edited by Dr. Brewster, comprising the most recent Discoveries, in 4 vols. 8vo.;—A History of Mohammedanism, by Mr. C. Mills;—An Inquiry into the Effects of Spirituous Li-

quors on the Physical and Moral Faculties of Man;—An Examination of the Prophecies, with a View to passing Events, by Mr. Bicheno;—A Course of Lectures on the Church Catechism, for every Sunday in the Year, by the Rev. Sir Adam Gordon, Bart.;—Serious Warnings, by the Rev. J. Thornton, in 1 vol. 12mo.;—and some detached Portions of an Epic Poem, with a Poem in Greek Hexameters, by Mr. Bayley, formerly of Merton College.

Preparing for publication:—Two volumes of Practical Sermons, by the late Dr. W. Bell;—Description of the Remains of Antiquity on the South Coast of Asia Minor, by Capt. Beaufort;—Outlines of Geology, by Mr. Brande, of the Royal Institution;—A Journey through Asia Minor, Armenia, and Koordistan, in 1813 and 1814, by J. M. Kinneir.

AFRICA.

We are much concerned to announce to our readers the disastrous termination of the expedition to explore the river Congo or Zaire. The vessel having ascended the river as far as the first rapids, and its farther progress being there arrested, Captain Tuckey determined on prosecuting his researches by land. The attempt proved fatal to him and about fourteen or fifteen of his associates, who fell the victims of disease, induced by excessive fatigue and exposure, in a climate very ungenial to European constitutions. Among the deaths are numbered Captain Tuckey, the commander; Lieut. Hawkey; Mr. Smith, the botanist; Mr. Tudor, the comparative anatomist; Mr. Cranch, the natural historian; Mr. Eyre, the purser, and Mr. Galway. The journals of the captain and the different scientific gentlemen have been preserved, and will be given, we understand, to the public, by Mr. Barrow, of the Admiralty.

LIST OF NEW PUBLICATIONS.

A Sermon preached in the Church of St. George's, Hanover-square, on Sunday 29th December, by the very Rev. the Dean of Chester, in behalf of the Subscription for the Relief of the Poor of that Parish.

Scriptural Essays, adapted to the Holydays of the Church of England, with Meditations on the prescribed Services; by Mrs. West, author of Letters to a Young Man, &c. &c. 2 vols. 12mo.

Sermons preached at Welbeck Chapel, St. Mary-le-bone; by the Rev. T. White, M. A. Minister of that Chapel, and late Vicar of Feckenham, Worcester. 8vo.

Printed and published by T. & J. SWOBODS, No. 160 Pearl-street, New-York; where Subscriptions for this Work will be received, at one dollar per annum, or 24 numbers.—All Letters relative to this Journal must come free of Postage.

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SATURDAY, MAY 17, 1817.

[Vol. I.

CHARACTER

Of Dr. MUDGE, Prebendary of Exeter.

The following masterly portrait of a Clergyman, is from the pen of Dr. Johnson.

Though it is not to be found in the collection of his works, Mr. Boswell, in his life of that eminent character, says, that Johnson confessed to him, he was the author of it.

"The Reverend Mr. Zachariah Mudge, Prebendary of Exeter, and Vicar of St. Andrews, in Plymouth; a man equally eminent for his virtues and abilities, and at once beloved as a companion and revered as a pastor. He had that general curiosity to which no kind of knowledge is indifferent or superfluous; and the general benevolence by which no order of men is hated or despised.

"His principles both of thought and action were great and comprehensive. By a solicitous examination of objections, and judicious comparison of opposite arguments, he attained what inquiry never gives but to industry and perspicuity, a firm and unshaken settlement of conviction. But his firmness was without asperity; for knowing with how much difficulty truth was sometimes found, he did not wonder that many missed it.

"The general course of his life was determined by his profession; he studied the sacred volumes in the original languages; with what diligence and success his notes upon the psalms give sufficient evidence.—He once endeavoured to add the knowledge of Arabick to that of the Hebrew; but finding his thoughts too much diverted from other studies, after some time, desisted from his purpose.

"His discharge of parochial duties was exemplary. How his sermons were composed, may be learned from the excellent volume which he has given to the public; but how they were delivered, can be known only to those that heard them, for as he appeared in the pulpit, words will not easily describe him. His delivery, though unconstrained, was not negligent; and though forcible, was not turbulent; disdaining anxious nicety of emphasis, and laboured artifice of action, it capti-

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vated the hearer by its natural dignity, it roused the sluggish, and fixed the volatile, and detained the mind upon the subject, without directing it to the speaker.

"The grandeur and solemnity of the preacher did not intrude upon his general behaviour; at the table of his friends he was a companion communicative and attentive, of unaffected manners, of manly cheerfulness, willing to please, and easy to be pleased.—His acquaintance was universally solicited, and his presence obstructed no enjoyment which religion did not forbid. Though studious he was popular; though argumentative he was modest; and though inflexible he was candid."

A short plain Orthodox Sermon, principally in the language of the Book of Common Prayer.

The propriety of the epithet *orthodox*, will be evident to every one who makes use of our incomparable Liturgy. For he will perceive that its doctrines and sentiments are inculcated; and that even its expressions are adopted in almost every succeeding line.

He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy. (Prov. xxvii. 13.)

You cannot but know, my brethren, if you remember at all what you read and hear, that "the Scripture moveth you in sundry places to acknowledge and confess your manifold sins and wickedness; and that you should not dare to dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart, to the end that ye may obtain forgiveness of the same by his infinite goodness and mercy." It behoves you therefore to inquire whether you have really complied with this scriptural injunction.

That I may assist you in making this needful inquiry, and effectually

prevail on you to undertake it, if hitherto neglected, I intend,

1. To show you, what it is to cover our sins, and what must be the final issue of doing so.

2. To enlarge on the happy effect of confessing and forsaking them.

1. To cover our sins signifies to disown our guilt of them; or (as we have already seen) to "dissemble and cloak them before the face of Almighty God our heavenly Father." But oh; how vain and foolish an attempt! For "to him all hearts are open, all desires known, and from him no secrets are hid." He knows that we are all "miserable offenders;" that "we have erred and strayed from his ways like lost sheep; that we have left undone those things which we ought to have done; and that we have done those things which we ought not to have done;" and that, by reason of inward depravity, "there is no health in us;" that is, no spiritual health; no health or soundness in our fallen souls. What an act of presumption, then, must it be in any of us to persuade ourselves that our hearts are holy, our lives righteous, and that we have not much sin to answer for to Almighty God? What hypocrisy to say, under the influence of these sentiments, "We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word, and deed, against thy Divine Majesty; provoking most justly thy wrath and indignation against us: the remembrance of them is grievous unto us, the burden of them is intolerable!" How can we think that we have but little to answer for, when called to judgment; since we pray unto God, saying, "From thy wrath, and from everlasting damnation, good Lord, deliver us!" For if we are in no danger, by reason of our sins, of suffering "God's wrath and everlasting damnation, wherefore should we beseech him to deliver us from it? If we think ourselves to be good, with what propriety or shadow of truth can we thus address the throne above: "O God, the Father of heaven, have mercy upon us, miserable sinners!"

If we depend on our own performances, either in whole or in part, for our acceptance with God, how can we declare, at the celebration of the Lord's supper, that "we do not presume to come to this his table trusting to our own righteousness?" Or, if we entertain a hope that any of our supposed good deeds will help to counterbalance our evil deeds at the bar of judgment, what vile dissimulation must it be thus to appeal to Omniscience itself: "O God, who seest that we put not our trust in any thing that we do!"

Oh, think no more of covering your manifold sins and iniquities, as with a cloak, from the all-seeing eye; nor "dissemble them before the face of Almighty God!" But confess them with a meek and lowly, with a broken and contrite heart. For otherwise, according to Solomon in my text, you cannot prosper nor obtain forgiveness of the same. Prosper, indeed, you may in your bodies and in your worldly concerns; but not prosper in your souls. For you have not obtained as yet redemption through the blood of Christ; and you have no right to say, "Spare thou them, O God, which confess their faults." How unspeakably unhappy is your present state! For in the midst of life you are in death. And "it is a fearful thing to fall into the hands of the living God;" "for lo! the Lord cometh out of his place to visit the wickedness of such as dwell upon the earth. O terrible voice of most just judgment, which shall be pronounced upon them when it shall be said unto them, Go ye cursed into everlasting fire which is prepared for the devil and his angels! Then shall it be too late to knock, when the door shall be shut; and too late to cry for mercy, when it is the time of justice. Therefore, brethren, take we heed betime, while the day of salvation lasteth; and let us not abuse the goodness of God which calleth us mercifully to amendment;" and who only "pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy gospel."

2. I now proceed to enlarge on the happy effect of confessing and forsak-

ing our sins. For without these two qualifications we can never be said to repent; and without repentance, we shall never be saved.

The effect is blessed, and highly desirable. For every true penitent is made a partaker of divine mercy. But because "we are not able to do these things of ourselves, nor to walk in the commandments of God, without his special grace; we must, therefore, learn at all times to call for it by diligent prayer." We must solemnly address him saying, "O God, forasmuch as without thee we are not able to please thee, mercifully grant that thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord." We cannot forsake our sins, we cannot even *desire* to forsake them, in and of ourselves; because by nature we love them; and because it is from God that "all holy desires, all good counsels, and all just works do proceed."

God's sanctifying influence on our souls is always requisite. "By his special grace preventing us, he doth put into our minds good desires; by his *continual* help" we "bring the same to good effect." We may cherish perhaps a flattering conceit, that we possess power to regulate and control our own wills: nevertheless it is certain that "God *alone* can order the unruly wills and affections of sinful men." It is the Lord, "from whom all good things do come:" and therefore it is the Lord must "grant unto us, that by his holy inspiration we may think those things that be good, and by his merciful guiding may perform the same." In baptism we were "called into a state of salvation;" and in regard to a *change of state* in which we received a title on the conditions of repentance, faith and obedience to all the privileges of the Gospel covenant, were "REGENERATED by water and the Holy Ghost;" but the privileges then given will be forfeited, unless we fulfil the conditions, and improve the grace of baptism, so as to "crucify the old man, and thereby abolish the whole body of sin;" and thus become "RENEWED by God's Holy Spirit."

"Forasmuch, therefore, as we have no power of ourselves to help ourselves," and such is our natural "frailty, that without God we cannot but fall;" how strongly do these considerations enforce on us the necessity of "beseeching him to *grant* us true repentance and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy, through Jesus Christ our Lord."

But think not that repentance gives you a just right and title to divine mercy; or that on account of your confessing and forsaking sin, you deserve mercy at the hands of God, for that would be to set aside the need of a Saviour. On the contrary, "Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood." Our prayer therefore for forgiveness should be grounded not on any thing in us, or done by us; but singly on "Christ's meritorious cross and passion, whereby *ALONE* we obtain remission of our sins, and are made partakers of the kingdom of heaven." We must humbly beseech God to grant, that by the merits and death of his Son Jesus Christ, and through faith in his blood, we and all his whole Church may obtain remission of our sins, and all other benefits of his passion." God insists on our repentance, with a view that we may become capable of future salvation; and that, when he hath given us "a due sense of all his mercies, our hearts may be in the issue unfeignedly thankful." We must not therefore presume to come before his throne "trusting in our own supposed righteousness" of any description; but in Christ's "agony and bloody sweat; in his cross and passion; in his precious death and burial; in his glorious resurrection and ascension," and intercession at the right hand of his all-holy Father. And, consequently, whenever we pray, saying, "Have mercy upon us, have mercy upon us, most merciful Father," we must add, "For thy Son our Lord Jesus Christ's sake;" (not for our repentance sake.

no, but) "for thy Son our Lord Jesus Christ's sake, forgive us all that is past: grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ."

To conclude. Remember that you are all to meet that God, "to whom it belongeth justly to punish sinners," both in the hour of death and at the day of Judgment; and it behoveth you beforehand, "who for your evil deeds do worthily deserve to be punished," duly to humble yourselves at the feet of his majesty. "The way and means thereto is to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed; there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life," if "prevented with his most gracious favour, and furthered with his continual help." And whenever you hear God's ten commandments rehearsed in the public congregation, after every commandment, ask God's mercy for your transgression thereof for the time past, and grace to keep the same for the time to come; for it is God must "grant you true repentance and his Holy Spirit." It is He must "endue you with the grace of his Holy Spirit," in order that you may be enabled to "amend your lives according to his holy word."

But, "above all things, you must give most humble and hearty thanks to God, the Father, Son, and Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself even to the death upon the cross for us miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life."

And now may these great things be effectually accomplished within you! May God "cleanse the thoughts of your heart by the inspiration of his Holy Spirit." May he "grant you by the Spirit to have a right judgment

in all things, and evermore to rejoice in his holy comfort!" May your souls be precious in his sight! May he "wash you in the blood of that immaculate Lamb, which was slain to take away the sins of the world!" May he make you to know and feel, that "there is none other name under heaven given to man, in whom and through whom you may receive health and salvation, but only the name of our Lord Jesus Christ!" And finally, from day to day, may God the Holy Ghost sanctify you, together with "all the people of God!" To him, Father, Son, and Holy Ghost, three persons and one God, be ascribed all honour, praise, might, majesty, and dominion, for ever and ever. *Amen.*

THE PRAYER.

O Holy God, who canst not look on iniquity without abhorrence, have mercy upon me a miserable sinner. Deliver me from the delusion of attempting to conceal my sins from thine all-seeing eye, and grant me "repentance unto life." Pardon me through the blood of the cross, all mine iniquities, "which I from time to time most grievously have committed by thought, word, and deed, against thy divine majesty;" accept me through the death and merits of thy beloved Son; "and grant that I may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name," and to the eternal benefit of my own soul. Make me pure in heart, that I may be able to behold thy glory. O "cleanse the thoughts of my heart by the inspiration of thy Holy Spirit! Grant me by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort." And "Forasmuch as thou hast prepared for them that love thee such good things as pass man's understanding, pour into my heart such love towards thee, that I may love thee above all things, above the gains and pleasures of this transitory world, and may finally obtain thy promises, which exceed all that I can desire, through Jesus Christ our Lord." *Amen.*

er's Character as a Poet—extended from a Review of the last volume of his Poems in the Quarterly Review.

he time when our poetry began to emerge from the bondage of form and pomp, Cowper appeared to announce the cause of nature and taste. With an opinion sufficiently high of Pope and his contemporaries, modest and unenterprising, to censure, and seemingly scarcely conscious that he was an innovator, he helped essentially to restore order and vigour and simplicity, by turning to us the primitive Muse of and in her own undisguised feather flexibility of deportment, smiles and tears, her general animation and frequent rusticity. From the subjects which this exhibition proposed to the public, satiated with all imitation and antithesis, he was reckoned among the patriots of the present school of poetry. Cowper's qualities are, conspicuous of idea, often without sufficient keenness of observation, denoting occasionally to wearisome disgust; an addiction to elegant thought and generous feeling; a pliable manner, passing easily from the tender to the sublime, and to the humorous. In the very and press of his observations on most serious subjects, it is not difficult to encounter an effusion of a familiar remark. This may be a strange anomaly in a writer on Cowper's turn; yet it is to be accounted for. The subjects in question are the constant themes of his attention, the fountains of his acclamations, his hopes, his duties; they were present to his mind, and he spoke of them with that familiarity, perfect and unbroken from lightness, with which nature naturally speak of what is habitual to them, though connected with happiness, and involving many and fears. It must be confessed, however, that he sometimes uses expressions, which, in a person of different principles, would be interpreted as the language of levity. In his great work, the *Task*, was wel-

comed on its appearance with general acclamation. It has ever since continued to rank with the most popular poems. This performance, so singular in its nature and original, has a sufficient admixture of faults: some passages are tedious, others uninteresting, and others even revolting. The language is often tinged with meanness, and pathos and beauty are sometimes interrupted by witticism. The charm of the work consists in its tender, generous, and pious sentiments; in the frankness and warmth of its manner, its sketches of nature, eulogies of country retirement, and interesting allusions to himself and those he loves; the refreshing transitions from subject to subject, and the elasticity with which he varies his tone, though the change is not always without offence; and the glow, which when a poet feels, he is sure to impart to others. We share his walks, or his fire-side, and hear him comment on the newspaper or the last new book of travels; converse with him as a kind familiar friend, or hearken to the counsels of an affectionate monitor. We attend him among the beauties and repose of nature, or the mild dignity of private life; sympathize with his elevations, smile with him at folly, and share his indignation at oppression and vice—and if he sometimes detains us too long in the hothouse, or tires us with political discussion, we love him too well to wish ourselves rid of him on that account. He is most at home on nature and country retirement—friendship—domestic life—the rights and duties of men—and, above all, the comforts and excellencies of religion: his physical dejection never overcasts his doctrines; and his devout passages are, to us, the finest of his poem. There is not in Milton or Akenside such a continuation of sublime thoughts as in the latter part of the fifth and sixth books. The peroration is remarkably graceful and solemn.

Cowper appears, at least at one time, to have preferred his first published didactic poems to the *Task*. There is something in priority of composition; and the *Task* was to him

Odyssey, a second work on lighter subjects, taken up more as a relaxation, written less with a view of his most favourite subject, and less with the awful, yet elevating, sense of performing a momentous duty. Whatever may be attributed to these considerations, we think that a poet's opinion of his own performance is seldom without some foundation—and that many of these pieces are more uninterruptedly pleasing, and contain fewer intervals of insipidity, than the longer poem. *Table Talk* is a distinct production, a kind of *Task* in Miniature; as *Young's Resignation* is another *Night-Thought*. It abounds with passages of wit, energy and beauty, and is replete with good sense. There is something in it which reminds us of Churchill. The seven succeeding poems are mostly sets of precepts and remarks, characters and descriptions, delivered in a poetical manner. Here, as elsewhere, his wit, always powerful, is often clumsy, and sometimes, from being more intent on the sentiment than the expression, his language deviates into prose. There is, besides, a want of system in the subjects of each piece, which in some injures the continuity of interest. Still there is so much unsophisticated description, and sentiment, and humour—the richness of the poet's heart and mind are so diffused over the whole, that they will always be read with delight. He who would behold the full beauty of Christianity, might be referred to these poems—especially the last four.

Cowper's light pieces are characterized by vigour, playfulness, and invention; debased sometimes by inelegance, and even by conceits. His *Tales* are excellent. The verses for the *Bills of Mortality* are poetical and impressive; and the *Epistle to Hill* is quite Horatian. His lines on his mother's picture display remarkably his powers of pathos. Such a strain of mellowed and manly sorrow, such affectionate reminiscences of childhood unmingled with trifling, such an union of regret with piety, is seldom to be found in any language.

His translation of Homer retains

much of the old poet's simplicity, without enough of his fire. Cowper has removed the gilded cloud which Pope had cast over him; and his version, though very imperfect, is the more faithful portrait of the two.

In the *Task*, the author has introduced a new species of blank verse; a medium between the majestic sweep and continuous variety of Milton and Akenside, and the monotony of Young and Thomson. It is suited to his subject, smooth and easy, yet sufficiently varied in its structure to give the ear its proper entertainment. Sometimes, as in the description of the Sicilian earthquake, and the Millennium, he seems to aspire higher. He affects much the pause on the third and seventh syllables, the latter of which combines dignity with animation more than any other. It must be confessed, however, that he has not avoided flatness and uniformity. His rhyme has the freedom and energy of Dryden's, without its variety. His diction resembles his versification; forcible, but often uncouth. It is the language of conversation, elevated by metaphors, Miltonic constructions, and antiquated expressions, above the level of prose.

His letters are full of the man—of his mildness, philanthropy, and domestic temper; his pensiveness and devotion, his overstrained timidity, and his liveliness of imagination. They form the principal charm of *Hayley's Life*—for of all biographers, Mr. Hayley is happily the least loquacious; the letters, like the anecdotes in Boswell's *Johnson*, compensate for the scantiness or ordinary quality of the narrative with which they are interwoven. We think them equal to any we have met with. There is a delightful playfulness pervading them, which is perhaps the most attracting quality of an epistle.

Cowper was versed in the irony which criminales without provoking,

— the chiding which affection loves,
Dallying with terms of wrong—

the well-wrought affectation of pomp or gravity, and the thousand other artifices, by which an agreeable

shine is thrown over poverty or dullness of matter. Sometimes, too, in the midst of sportiveness, an effusion of tenderness occurs, extremely affecting. It is a most interesting spectacle, to survey the group of excellent persons assembled round our poet—their heroic exertions for his comfort, and his warm returns of gratitude: such scenes are among the “greenest spots” of this world, and are almost enough to make us forget its miseries. His opinions on various subjects, expressed in these letters, flow less from any expansion of intellect or depth of penetration, than from plain sense, a cultivated understanding, and that clear-headedness which attends on virtue, and which enables it to discern many things which superior faculties, blinded by a bad heart or vicious habits, fail of discerning.

In the morality of his poems, Cowper is honourably distinguished from most of his brethren. Our poets have too often deviated into an incorrect system of morals, coldly delivered; a smooth, polished, filed-down Christianity; a medium system, between the religion of the Gospel and the heathen philosophy, and intended apparently to accommodate the two. There is nothing to comfort or guide us, no satisfying centre on which to fix our desires; no line is drawn between good and evil; we wander on amid a waste of feelings sublimated to effeminacy, desires raised beyond the possibility of gratification, and passions indulged till their indulgence seems almost a necessary of life. We rise with heated minds, and feel that something still is wanting. In Cowper, on the contrary, all is reality; there is no doubt, no vagueness of opinion; the only satisfactory object on which our affections can be fixed, is distinctly and fully pointed out; the afflicted are consoled, the ignorant enlightened. A perfect line is drawn between truth and error. The heart is enlisted on the side of religion; every precept is just, every motive efficacious. *Sensible that every vice is connected with the rest; that the voluptuous will become hard-hearted,*

and the unthinking licentious; he aims his shafts at all: and as Gospel truth is the base of morality, it is the groundwork of his precepts.

In the remarks we have hazarded on poetical morality, far be it from us to aim at introducing a cheerless monastic air into works of fancy, or diminishing the quantum of poetic pleasure:—our system would have the very contrary effect. It would relieve us from revolting pictures of crime, touched, retouched, and dwelt upon even to weariness; from long depressing complaints of the miseries of life; from the persevering malignity which pains us in reading the works of some of our most approved satirists; from the tinge of impurity, which makes us dread the pleasure we receive from some exquisitely wrought descriptions; from the want which we feel in many a favourite character of fiction—Poetry would be as cheerful as the spring sun, and as vivifying. All the sources of delight would remain, only heightened and rectified; our pleasure would be more full, and it would be without fear.

SONNET TO MRS. UNWIN.

BY COWPER.

Mary! I want a lyre with other strings,
Such aid from heaven as some have feigned
they drew,
An eloquence scarce given to mortals, new
And undebased by praise of meaner things,
That ere through age or wo I shed my wings,
I may record thy worth with honour due,
In verse as musical as thou art true,
And that immortalizes whom it sings.
But thou hast little need. There is a book
By seraph's writ with beams of heavenly light,
On which the eyes of God not rarely look,
A chronicle of actions just and bright:
There all thy deeds, my faithful Mary, shine,
And, since thou own'st that praise, I spare thee
mine.

LORD BYRON.

An Extract from the Quarterly Review.

With kinder feelings to Lord Byron in person and reputation no one could approach him than ourselves: we owe it to the pleasure which he has bestowed upon us, and to the honour he has done to our literature. We have paid our warmest tribute to his talents—it is their due. We will touch on the uses for which he

was invested with them—it is our duty; and happy, most happy, should we be, if, in discharging it, we could render this distinguished author a real service. We do not assume the office of harsh censors;—we are entitled at no time to do so towards genius, least of all in its hour of adversity; and we are prepared to make full allowance for the natural effect of misfortune upon a bold and haughty spirit.

“————— When the splitting wind
Makes flexible the knee of knotted oaks,
And flies fled under shade, the Thing of Courage
As roused with rage, with rage doth sympathize,
And, with an accent tuned in self-same key,
Returns to chiding fortune.”——

But this mode of defiance may last too long, and hurry him who indulges it into further evils; and to this point our observations tend. The advice ought not to be contemned on account of the obscurity of those by whom it is given:—the roughest fisherman is an useful pilot when a gallant vessel is near the breakers; the meanest shepherd may be a sure guide over a pathless heath, and the admonition which is given in well meant kindness should not be despised, even were it tendered with a frankness which may resemble a want of courtesy.

It is not the temper and talents of the poet, but the use to which he puts them, on which his happiness or misery is grounded. A powerful and unbridled imagination is the author and architect of its own disappointments. Its fascinations, its exaggerated pictures of good and evil, and the mental distress to which they give rise, are the natural and necessary evils attending on that quick susceptibility of feeling and fancy incident to the poetical temperament. But the Giver of all talents, while he has qualified them each with its separate and peculiar alloy, has endowed the owner with the power of purifying and refining them. But, as if to moderate the arrogance of genius, it is justly and wisely made requisite, that he must regulate and tame the fire of his fancy, and descend from the heights to which she exalts him, in order to obtain ease of mind and tranquillity. The materials of happiness, that is, of such degree of happiness as is consistent with our present state, lie around us in profusion. But the man of talents must stoop to gather them, otherwise they would be beyond the reach of the mass of society, for whose benefit, as well as for his, Providence has created them. There is no royal and no poetical path to contentment and heart's-ease; that by which they are attained is open to all classes of mankind, and lies within the most limited range of intellect. To narrow our wishes and desires within the scope of our powers of attainment; to

consider our misfortunes, however peculiar in their character, as our inevitable share in the patrimony of Adam; to bridle those irritable feelings, which ungoverned are sure to become governors; to shun that intensity of galling and self-wounding reflection which our poet has so forcibly described in his own burning language:

“————— I have thought
Too long and darkly, till my brain became,
In its own eddy, boiling and o'erwrought,
A whirling gulf of phantasy and flame”——

—to stoop, in short, to the realities of life; repent if we have offended, and pardon if we have been trespassed against; to look on the world less as our foe than as a doubtful and capricious friend, whose applause we ought as far as possible to deserve, but neither to court nor condemn—such seem the most obvious and certain means of keeping or regaining mental tranquillity.

“————— Semita certe
Tranquillæ per virtutem patet unica vite.”

We are compelled to dwell upon this subject: for future ages, while our language is remembered, will demand of this why Lord Byron was unhappy? We retort this query on the noble poet himself while it is called “to-day.” He does injustice to the world, if he imagines he has left it exclusively filled with those who rejoice in his sufferings. If the voice of consolation be in cases like his less loudly heard than that of reproach or upbraiding, it is because those who long to conciliate, to advise, to mediate, to console, are timid in thrusting forward their sentiments, and fear to exasperate where they most seek to soothe; while the busy and officious intrude, without shame or sympathy, and embitter the privacy of affliction by their rude gaze and importunate clamour. But the pain which such insects can give only lasts while the wound is raw. Let the patient submit to the discipline of the soul enjoined by religion, and recommended by philosophy, and the scar will become speedily insensible to their stings. Lord Byron may not have loved the world, but the world has loved him, not perhaps with a wise or discriminating affection, but as well as it is capable of loving any one. And many who do not belong to the world, as the word is generally understood, have their thoughts fixed on Lord Byron, with the anxious wish and eager hope that he will bring his powerful understanding to combat with his irritated feelings, and that his next efforts will show that he has acquired the peace of mind necessary for the free and useful exercise of his splendid talents.

Counsellor Phillips.

The following Review is extracted from the last number of the Quarterly Review received in this country. As it relates to an individual who has excited considerably the public attention, we insert it, in the expectation that it will be gratifying to our readers, without designing to make ourselves parties to the question of the merits of the individual whom it criticises.

I. *The Emerald Isle, a Poem.* By Charles Phillips, Esq. Barrister at Law. *Dedicated by Permission to the Prince Regent.* London. 1813. Embellished with a full length Portrait of Brian Borhoime, King of Ireland.

II. *The Speech of Mr. Phillips, delivered in the Court of Common Pleas in Dublin, in the Case of Guthrie versus Sterne; with a short Preface.*

III. *Speeches of Mr. Phillips on the Catholic Question; with a Preface.*

IV. *An Authentic Report of the Speech of the CELEBRATED and ELOQUENT Irish Barrister, Mr. Phillips, delivered at Roscommon Assizes.*

V. *The Speech of Counsellor Phillips on the State of England and Ireland, and on a Reform in Parliament; delivered at Liverpool, Oct. 31, 1816.*

We have really been at a loss in what light to consider the series of works before us; they are all planned and constructed on a scale of such ridiculous exaggeration, there is so little law in the pleadings, so little poetry in the poems, and so little common sense in the prose, that we almost suspected that they were intended to ridicule that inflated and jargonish style which has of late prevailed among a certain class of authors and orators in the sister kingdom. But, in opposition to this internal evidence, there are so many circumstances of external testimony, that we have been reluctantly driven to conclude that Mr. Charles Phillips is not a censor, but a professor of the new school; and that having lost his own wits, he really imagines that the

rest of the world may be brought to admire such fustian in verse and such fustian in prose as cannot, perhaps, be equalled except in Chrononhotontologos, or Bombastes Furioso.

Our readers must be aware, that we are generally inclined (though we do not shrink from giving our own honest opinion) to permit authors to *speak for themselves*; and to quote from their own works such passages as may appear to us to justify our criticism. We will not be more unjust to Mr. Phillips, and shall, therefore, select from his poems and pamphlets a few of those parts which are marked by his peculiar manner, and which we are well assured he considers as the most admirable specimens of his genius.

We shall begin with the following panegyric upon a certain King of Ireland, called Brian Borhoime, whose age was as barbarous as his name; and whose story is as obscure as Mr. Phillips's eulogy.

"Look on Brian's verdant grave—
Brian—the glory and grace of his age;
Brian—the shield of the emerald isle;
The lion incensed was a lamb to his rage,
The dove was an eagle compared to his smile.
Tribute on enemies, hater of war,
Wide-flaming sword of the warrior throng,
Liberty's beacon, religion's bright star,
Soul of the Seneacha, "Light of the Song."

The darkness which envelops the history of old Brian may be pleaded in excuse of the above passage, but what shall be said for the following apostrophe to the late Bishop Berkeley?—the Emerald Isle is, we ought to acquaint our readers, a series of apostrophes to Irish worthies, from Fin Macoul and Brian Borhoime, down to Mr. Curran and the wretched Dermody.

"And Berkeley, thou, in vision fair
With all the spirits of the air,
Should'st come, to see, *beyond dispute*,
Thy deathless page thyself refute;
And, in it, own that thou could'st view
Matter—and it immortal too."

We shall now give a few instances of the nonsense on stilts, which Mr. Phillips believes in his conscience to be English prose; and however he may differ from us in his opinion of their merits, we venture to assert that

he will not accuse us of having selected the worst passages.

Magna est veritas et prevalebit—is a trite proverb, and no very complicated idea; yet this simple sentence is in Mr. Phillips's version bloated out to the following size.

"Truth is omnipotent, and must prevail; it forces its way with the fire and the precision of the morning sun-beam. Vapours may surround, prejudices may impede the infancy of its progress; but the very resistance, that would check, only condenses and concentrates it, until at length it goes forth in the fulness of its meridian, all life, and light, and lustre—the whole amphitheatre of Nature glowing in its smile, and her minutest objects glist and glittering in the grandeur of its eternity."

Goldsmith had compared his Parish Priest

"To some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm;

Though round its breast the rolling clouds are spread,

Eternal sunshine settles on its head."

This is one of the most simple and sublime passages in English poetry; Mr. Phillips—who, by the way, is as great a plagiarist as Sir Fretful, and somewhat in his manner—thus adopts it as his own.

"The hand that holds the chalice should be pure, and the priests of the temple of Religion should be spotless as the vestments of her ministry. *Rank* only *degrades*, *wealth* only *impoverishes*, and ornaments only disfigure her; her sacred porch becomes the more sublime from its simplicity, and should be seated on an eminence, inaccessible to human passions—even like the summit of some *Alpine* *wooden*, for ever crowned with the *sunshine* of the *firmament*, which the vain and feverish tempest of human infirmities breaks through harmless and unheeded."

In this same style of travestie, Mr. Phillips renders either unintelligible or ridiculous every thing he touches. He censures Mr. Grattan "because," as he elegantly expresses it, "an Irish native has lost its *raviness* in an English atmosphere." When he alludes to Monseignor Quarantotti's letter, he *will not condescend* to mention it but as "*the rescript of Italian audacity*." When the Duke of Wellington invades France, we are told that "an

Irish hero strikes the harp to victory upon the summit of the Pyrenees." And when he would say that Mr. Grattan is an ornament to his country, it is expressed "that he poured over the ruins of his country the elixir of his immortality"!

When some judicious persons at Liverpool toast the health of this wild ranter, he *modestly* and intelligibly describes the effect which this great event will have in Ireland—

"Oh! yes, I do foresee when she (Ireland) shall hear with what courtesy her *most pretentionless* advocate (Mr. Phillips) has been treated, how the same wind that wafts her the intelligence, will revive that flame within her, which the blood of ages has not been able to extinguish. It may be a delusive hope, but I am glad to *grasp* at any *phantom* that *fits* across the *solitude* of that country's *desolation*"!!

There is, it seems, a certain Irishman of the name of Casey resident in Liverpool, and, we presume, he was one of the promoters of the before-mentioned toast; for Mr. Phillips, after a magnificent description of this worthy gentleman, exclaims, in an agony of patriotism, "Alas, Ireland has little now to console her except the consciousness of having produced such men"—as Mr. Casey of Liverpool!

We reserve for the last example of Mr. Phillips's style, two passages which, we are informed by Mr. Phillips himself or his editor, (if indeed Mr. Phillips be not his own editor,) were received *with enthusiastic applauses*. The first is meant to be a satire on bigotry, and the other a panegyric on Mr. Grattan—

"But, oh! there will *never* be a time with *Bigotry*—she has no head, and cannot think—she has no heart, and cannot feel—when she moves, it is in wrath—when she pauses, it is amid ruin—her prayers are curses—her *God* is a *demon*—her *communion* is *death*—her vengeance is eternity—her *decatalogue* is written in the blood of her victims; and if she stoops for a moment from her infernal flight, it is upon some kindred rock to whet her vulture-fang for keener rapine, and replume her wing for a more sanguinary desolation!"

"When the screech-owl of intolerance was yelling, and the night of bigotry was brooding on the land, he came forth with

the heart of a hero! and the tongue of an angel! till, at his bidding, the spectre vanished; *the colour of our fields revived, and Ireland, poor Ireland,*" &c. &c.

Such—to speak *figuratively* of this great *figure-maker*—such are the tumid and empty bladders upon which the reputation of Mr. Phillips is trying to become buoyant. We believe our readers will, by this time, think that we have fully justified our opinion of the *style* of this Dublin Demosthenes.

But we have something more than mere errors of style to object to Mr. Phillips; we shall say little of the want of professional ability which his two pleadings exhibit, because he so little intends them to be considered as legal arguments, that there is but one passage in the statement of two legal cases in which there is the slightest allusion to the law, and that allusion only serves to show the advocate's ignorance of, and contempt for, the more serious parts of the profession he was exercising.

"Do not suppose I am endeavouring to influence you by the power of DECLAMATION. I am laying down to you the British law, as liberally expounded and solemnly adjudged. I speak the language of the English Lord Eldon, a Judge of great experience and great learning—(*Mr. Phillips here cited several cases as decided by Lord Eldon*)—Such, Gentlemen, is the language of Lord Eldon. I speak also on the authority of our own Lord Avonmore—a Judge who illuminated the Bench by his genius, *endeared* it by his *suavity*, and dignified it by his *bold uncompromising probity*!!!—one of those rare men, who hid the thrones of law beneath the brightest flowers of literature, and as it were with the hand of an *enchanter*, changed a wilderness into a garden!"

No, *declamation* is not the weapon of Mr. Phillips!—One thing, indeed, we learn from all this, that Mr. Phillips's countrymen appreciate his legal talents at their true worth—We may be sure that he has published every frantic speech he ever made; and they are but two, and both on subjects in which the want of legal education and professional acquirement would be *least observed*; and accordingly we may say—to borrow a happy expression of Louis the XIVth's, relative to one of his chaplains who

had preached a flowery sermon on all things but religion—that if Mr. Phillips in his pleadings had only said a word or two about law, he would have spoken of every thing.

We now come to Mr. Phillips in the character upon which, of all others, it is evident he piques himself most, namely, that of a PATRIOT.

Mr. Phillips's first political pretension is *honesty*; he is, if you will take his own word for it, a model of *integrity* and *decision*, a pattern for all the young men of the empire who will be warmed into emulation by Mr. Casey's Liverpool dinner. Lest our readers should doubt the modesty of this blushing Hibernian, we shall give *his own words*—a course which is always the safest, and with so profuse a talker as Mr. Phillips, the most decisive and convincing.

"I hope, however, the benefit of this day will not be confined to the humble individual (Phillips, scilicet) you have so honoured; I hope it will cheer on the young aspirants after virtuous fame in both our countries, by proving to them, that however, for the moment, envy, or ignorance, or corruption, may depreciate them, there is a reward in store for THE MAN (Phillips) WHO THINKS WITH INTEGRITY AND ACTS WITH DECISION.

Again, he assures his partial friends "who were crowding around him, that no act of his shall ever raise a blush at the recollection of their early encouragement."

But it is not the easy virtues of profession alone to which Mr. Phillips lays claim—he boasts, in a quotation, solemnly prepared for the occasion, that he is ready even to *suffer* for his country:—

"For thee, fair freedom, welcome all the past,
For thee, my country, welcome e'en the last!"

Mr. Phillips's first publication, in the still earlier bloom of his youth, was, as our readers have seen, a poem called the *Emeral Isle*. It was dedicated, *by permission*, to His Royal Highness the Prince Regent, "*Ireland's Hope and England's Ornament*." The poem did not belie the promise of the dedication; it is a perfect stream of praise, a shower of roses on every person who is named in it, from alpha to omega. T

alone was enough to excite some little suspicion of the author's sincerity; but it became conviction on finding that, whenever in any of his succeeding pamphlets written in *altered* times and *different* circumstances, he has occasion to mention any of the idols of his early flattery, he falls into the natural course of censuring, and sometimes libelling them.

If his Royal Highness the Prince Regent was, on the 23d April, 1812, the date of Mr. Phillips's dedication—*Ireland's Hope and England's Ornament*—what has since happened to justify Mr. Phillips's imputations? What are the enormities which this high-minded and independent patriot "cannot speak of, without danger, because, *thank God*, he cannot think of them without indignation"?

If, in 1812, the Duke of Wellington was "a nation-saving hero"—if, in 1814, "the illustrious potentates were met together in the British capital to commemorate the great festival of universal peace and *universal emancipation*"—if, "all the hopes of *England* were gratified, and *Europe free*"—how does it happen that, in 1816, Mr. Phillips can thus describe the war in which those objects were achieved?

"The heart of any reflecting man must burn within him when he thinks that the war, thus sanguinary in its operations, thus confessedly ruinous in its expenditure, was even still more *odious* in its principle. It was a war avowedly undertaken for the purpose of forcing France out of her undoubted right of choosing her own monarch; a war which uprooted the very foundations of the *English* constitution; which libelled the most glorious era in our national annals; and declared *tyranny eternal*."

If, in 1812, Buonaparte was a despot—bloody—impious—polluted—if he was an infidel "who trod the symbol of Christianity under foot"—who plundered temples and murdered priests—if his legions were locusts, and he himself a vulture, a tyrant, and a fiend.—If, in August, 1813, he was again a "tyrant," a "monster," an *embroidered butcher*—if he was, in Mr. Phillips's opinion, all this, how comes it, that in 1816, he speaks of him in the following terms:—

"In dethroning Napoleon you 'ave dethroned a monarch, who, with all his *imputed* crimes and vices, shed a splendour around royalty too powerful for the feeble vision of legitimacy even to bear. How *grand* was his march! How *magnificent* his destiny! *Say what we will, Sir*, he will be the *land-mark* of our times in the eye of posterity. The goal of other men's speed was his starting-post—crowns were his playthings—thrones his footstool—he strode from victory to victory—his path was 'a plane of continued elevations.'"

If, in 1812, Mr. Phillips could thus speak of Napoleon and Spain—

"His aid is murder in disguise;
His triumph, freedom's obsequies;
His faith, is fraud—his wisdom, guile;
Creation withers in his smile—
See Spain, in his embraces, die,
His ancient friend, his firm ally!"

If, in 1814, "the Catholic allies of England have refuted the foul aspersions on the Catholic faith," with what face could he, in 1816, ask the Liverpool meeting

"What have you done for Europe? what have you achieved for man? Have morals been ameliorated? has liberty been strengthened? You have restored to Spain a wretch of even worse than proverbial princely ingratitude; who filled his dungeons, and fed his rack with the heroic remnant that had braved war, and famine, and massacre beneath his banners; who rewarded patriotism with the prison—fidelity with the torture—heroism with the scaffold—and piety with the inquisition; whose royalty was published by the signature of his death-warrants, and whose religion evaporated in the *embroidering of petticoats for the Blessed Virgin!*"

If, in 1812, Buonaparte and Portugal could be thus described—

"See hapless Portugal, who thought
A common creed her safety brought—
A common creed! alas, his life
Has been one bloody, impious strife!
Beneath his torch the altars burn
And blush on the polluted urn"

what can Mr. Phillips say for the following description, in 1816, of the very prince who fled from the once "bloody and impious," but now "magnificent" and "splendid" Napoleon!

"You have restored to Portugal a prince of whom we know nothing, except that when his dominions were invaded, his people distracted, his crown in danger, and all that could interest the highest energies of man at issue, he left his cause to be combated by foreign bayonets, and fled with a dastard precipitation to

the shameful security of a distant hemisphere."

In 1814 "the rocks of Norway are elate with liberty." In 1816 Norway is instanced as "a feeble state partitioned to feed the rapacity of the powerful."

In 1812 Mr. Grattan had the misfortune of being the idol of Mr. Phillips's humble adoration—in 1814 Mr. Grattan is still an idol, but an idol, like those of the Tartars, which they chastise; and four pages of one of Mr. Phillips's speeches to the Catholic Board are employed in *chastising* Mr. Grattan for having given some reasons ("if reasons," as Mr. Phillips cautiously observes, "they can be called,") against presenting a Catholic petition at that particular time: he shows too that repeated discussions have had the effect of reducing the majority against the Catholics. All this is very well: but what shall we say when we find Mr. Phillips, in 1816, at Liverpool, expressing his "hope that the Irish Catholics will petition no more a parliament so equivocating?"

In 1812 Mr. Ponsonby is highly celebrated, and told that "his country's heart must be cold ere the "honour," the "worth," the "wisdom," the "zeal," the hand to act and heart to feel if *her Ponsonby*," be forgotten. But in the Liverpool speech we find all the merits of the leader of the Whigs forgotten, and his character treated with high indignity—

"Shall a borough-mongering faction convert what is misnamed the national representation, into a mere instrument for raising the supplies which are to gorge its own venality? Shall the *mock dignitaries* of *Whiggism* and *Toryism*, lead their hungry retainers to contest the profits of an alternate ascendancy over the prostrate interests of a too generous people? These are questions which I blush to ask."

In 1812 England and Englishmen were the great objects of Mr. Phillips's horror; he found amongst us "a *prejudice* against his native land *predominant* above every other feeling, *inveterate* as ignorance could generate, as *monstrous* as *credulity* could feed." And (for he assails us in prose and verse) he invokes Ireland

"To remember the glory and pride of her name,
Ere the cold blooded *Sassanach* tainted her
fame."

Again—in their mutual communications Mr. Phillips assigns to the Irish "the ardour of patriots and pride of freemen," but to the unlucky English, "*atrocious* provocation and *perfidious* arrogance."

In the Liverpool speech, however, he has quite changed his note; the cold-blooded *Sassanach* is now "the *high-minded* people of England," and even a provincial English town is "the emporium of liberality and public spirit—the birth-place of talent—the residence of integrity"—the asylum of "freedom," "patriotism," and "genius."—In 1812 King William was a *Draco*—"a gloomy murderer," and Mr. Phillips very magnanimously "tramples on the *impious* ashes of that *Vandal tyrant*"—but in 1816 a new light breaks upon him, he applauds the Revolution, vindicates "the reformers of 1688," and calls that period "the most glorious of our national annals."

These changes, monstrous as they are, have taken place in the last two or three years; but we have Mr. Phillips's own assurance that he began his backsliding earlier than the date of any of his pamphlets, and that young as, he tells us, he is in years, he is old in apostasy. In his first speech, August, 1813, he makes the following candid avowal.

"I am not ashamed to confess to you, that there was a day when I was as bigoted as the blackest;—but I thank that Being who gifted me with a mind not quite impervious to conviction, and I thank you, who afforded such dawning testimonies of my error. No wonder, then, I seized my prejudices, and with a blush burned them on the altar of my country!"

Our readers will not fail to observe, that all this wavering is not the mere versatility of a young and ardent mind. Mr. Phillips is indeed inconstant, but it is "*certa ratione modoque*," his changes may be *calculated*, like those of the moon, and his bright face will always be found towards the rising sun.

He dedicated to the Prince Regent in expectation, and abused him in dis-

appointment; he flattered Mr. Grattan and Mr. Ponsonby when they were popular, and sneers at them when he sees a more promising patron. He lent his labours and his lungs to the cause of Catholic emancipation, and preached up the doctrine of *eternal petitions*, while they afforded any prospect of *celebrity* or profit; finding that scent grow cold, he is now against petitioning; and reform in Parliament being the cry of the disaffected in England, he imports his "parcel of" talent and *celebrity* into Liverpool, consigned to Mr. Casey—exhibits his wares at the dinner before-mentioned—sings a *palinode* to Napoleon Buonaparte—and hardily enlists himself under the banners of radical reform. We have no doubt that, by the same arts which have forced him into what he and his colleagues modestly call *celebrity*, he will make a very acceptable addition to the society of Major Cartwright and Mr. Gale Jones, until some new turn in the wheel of state, or in the popular feeling, shall again convert him; when we may have him once more bespattering Messrs. Grattan and Ponsonby with his praises, and *dedicating* to H. R. H. the Prince Regent, but, as we anticipate, without the *permission* of which he was formerly so vain.

The following remarks on the appointment of Dr. Marsh to the See of Landaff, vacant by the decease of Bishop Watson, appear in a British publication.

There are few events which could have more contributed to cheer and animate the Church under its present circumstances, than the elevation of Dr. Marsh to the Episcopal bench. The promotion of those, who by their worth have strengthened, and by their talent advanced the interests of our holy cause, is at all times a subject of legitimate triumph; but in no case, perhaps, has this promotion been hailed with more exultation than in the present. While the depth and variety of his knowledge, and the acuteness of his reasoning powers entitle him to our admiration; his manly zeal

and spirited exertions in defence of all that is dear to us as Churchmen and as Christians commend him to our affection. He has maintained the good cause in defiance of every worldly prospect or hope. His advancement has been hardly and severely earned; it came equally unsought and unexpected; and we hail it the more auspicious, as we consider it the advancement not of himself alone, but of the interests of that Church in whose defence he has shown himself so able and so intrepid a combatant. He is now called into a higher scene of action, in which we doubt not but that the same exertion, the same courage, and the same skill will mark his career with honour, and under the blessing of Providence, adorn it with success.

ADDRESS

Of our Saviour to the Penitent Sinner.

"Child of man, whose seed below
Must fulfil their race of woe;
Heir of want, and doubt, and pain,
Does thy fainting heart complain?
Oh! in thought one night recall
The night of grief in Herod's hall:
Then I bore the vengeance due,
Freely bore it all for you.

"Child of dust, corruption's son,
By pride deceived, by pride undone,
Willing captive, yet be free,
Take my yoke, and learn of me.
I, of heaven and earth the Lord,
God with God, the Eternal Word,
I forsook my Father's side,
Toiled, and wept, and bled, and died.

"Child of doubt, does fear surprise,
Vexing thoughts within thee rise;
Wondering, murmuring, dost thou gaze
On evil men and evil days?
Oh! if darkness round thee lower,
Darker far my dying hour,
Which bade that fearful cry awake,
My God, my God, dost thou forsake?

"Child of sin, by guilt oppressed,
Heaves at last thy throbbing breast?
Hast thou felt the mourner's part?
Fear'st thou now thy failing heart?
Bear thee on, beloved of God,
Tread the path thy Saviour trod:
He the tempter's power hath known,
He hath poured the garden groan.

"Child of Heaven, by me restored,
Love thy Saviour, serve thy Lord;
Sealed with that mysterious Name,
Bear the cross, and scorn the shame:
Then, like me, thy conflict o'er,
Thou shalt rise, to sleep no more;
Partner of my purchased throne,
One in joy—in glory one!"

THANKFULNESS.

Sing to the *Lord* with cheerful voice :
From realm to realm the notes shall sound,
And heaven's exulting sons rejoice
To bear the full Hosannah round.

When starting from the shades of night
At dread *Jehovah's* high behest,
The sun arrayed his limbs in light,
And earth her virgin beauty dressed;

Thy praise transported Nature sung
In pealing chorus wide and far;
The echoing vault with rapture rung,
And shouted every morning star.

When bending from his native sky,
The *Lord* of life in mercy came,
And hid his bright effulgence by,
To bear on earth a human name;

The song thy cherub voices raised,
Rolled through the dark blue depths above,
And Israel's shepherds heard amazed
The seraph notes of peace and love.

And shall not man the concert join
For whom the bright creation rose;
For whom the fires of morning shine
And eve's still lamps that woo repose?

And shall not he the chorus swell
Whose form the incarnate Godhead wore;
Whose guilt, whose fears, whose triumphs tell
How deep the wounds his *Saviour* bore?

Long as yon glittering arch shall bend
Long as yon orbs in glory roll;
Long as the streams of life descend
To cheer with hope the fainting soul;

Thy praise shall fill each grateful voice,
Shall bid the song of rapture sound;
And heaven's exulting sons rejoice
To bear the full Hosannah round.

Literary and Philosophical Intelligence.

GREAT-BRITAIN.

In the press:—Lay Sermons, by Mr. Coleridge, addressed to the Middle and Labouring Classes on the present Distresses of the Country;—Letters from the late Mrs. Carter, to the late Mrs. Montagu, in two volumes 8vo;—Sermons by the Rev. John Martin, more than forty years Pastor of the Baptist Church in Kettel-street, in 2 volumes;—Biblical Criticisms on the Books of the Old Testament, and Translations of Sacred Songs, with Notes Critical and Explanatory, by the late Bishop Horsley;—A New Volume of Poems by Mr. Leigh Hunt;—Sermons on the Offices and Character of Jesus Christ, by the Rev. T. Bowdler, M. A.;—An Account of the Island of Jersey, by W. Pells, many years resident in the Island: with engravings;—A Tour through Belgium along the Rhine, and through the North of France, by James Mitchell, M. A.;—The Second Volume of Mr. Southey's History of Brazil;—No. II. of Stephens' Greek Thesaurus;—The First Volume of "The Annual Obituary," containing, 1. Memoirs of

celebrated Men who have died within the year 1816. 2. Neglected Biography. 3. Analyses of recent Biographical Works. 4. An Alphabetical List of all the Persons who have died within the British Dominions;—A Volume of Sermons, by the late Rev. Dr. Vincent, Dean of Westminster; with an Account of his Life, by the Rev. Archdeacon Nares;—Female Scripture Biography, by the Rev. F. A. Cox, A. M.

A Memoir of the Life of Dr. Claudius Buchanan, late Vice-Provost of the College of Fort William, and the well-known author of several valuable works on the Moral and Religious State of our Asiatic Dominions, has been prepared from authentic documents by the Rev. Hugh Pearson, M. A. of Oxford, and is now printing in two volumes 8vo.

The first Number of a Work, called *The Correspondent*, which will be continued every two months, appeared on the 1st January; its price is 5s. It consists of Letters, Moral, Political, and Literary, between eminent persons in France and England; and is designed, by presenting to each nation a faithful picture of the other, to enlighten both to their true interests, promote a mutual good understanding between them, and render peace the source of common prosperity. They have been long kept in ignorance of each other's true characters and attainments. The revolutionary governments of France pursued a settled policy of animosity and rancour; and, by means of the interruption of communication, the absolute slavery of the continental press, and the regular employment of hired libellers, succeeded in misrepresenting the views and conduct of England. On our side, we have also been accustomed to view France with much prejudice; and what there has been to admire in her, has been thrown into the shade by the prominence of objects creating only horror or disgust. In short, ignorant travellers, factious journalists, the mistakes of the prejudiced, and the artifices of the malevolent, have left the two nations in a great degree blind to each other's real merits, mutually suspicious and mutually deceived. To correct these misconceptions, is the object of the *Correspondent*, which will contain about an equal proportion of the letters of French and English writers; the whole of which will appear in English at London, and in French at Paris. It is scarcely possible to enumerate all the subjects which such a work will embrace. Whatever is interesting in morals, in politics, or literature, will fall within the scope of its plan, provided it be drawn from authentic documents, or indisputable testimony. The English Editor is Dr. Stoddart, a name well known in both countries, as having already rendered essential service by his pen to the cause of truth, order, and

tional liberty. The Number which has already appeared, gives a fair promise of future usefulness and success. The English articles, besides a very able introductory paper, consist of letters on the complaints of agricultural and commercial distress in England; on the municipal corporations of England, and on the corporation of London in particular; on the life of John Wesley, the founder of the English Methodists; on the political societies formed in Germany during the period of Buonaparte's despotism; on the affairs of Spain; on Junius. The French translated articles are, on the royalists of Brittany, and the marquis de la Rouerie; on the terms Liberal Ideas and Ultra Royalists; on the electoral colleges and chamber of deputies; on the means of eradicating mendicity; on the state of parties in France; on the revision of the French code; on the proceedings of the present chamber of deputies, and on Fouché's letter to the Duke of Wellington. These papers, in general, are distinguished by their ability and great extent of information. We were particularly struck with the life of John Wesley, and the letter on the affairs of Spain. In short, we have no hesitation in warmly recommending the work to all our readers who take an interest in the very momentous subjects which are here treated of, or who are anxious to aid the truly laudable and patriotic objects for which it has been set on foot; namely, the promotion between England and France of that spirit of union which is the true bond of national peace.

RUSSIA.

Before the year 1811 the Constitution of Russia was an *absolute autocracy*; but at that period the Emperor Alexander declared that it should be in future a constitutional monarchy; and that the will of the sovereign should be regulated by a code of laws.—The government is composed of, 1. The Senate of the Empire, which in 1811 was composed of thirty-five members; 2. Of the Directing Senate, as the superior authority; 3. Of the Holy Directing Senate; and, 4. Of the High Ministers.—The revenues of the state in 1811 were 215,000,000 rubles. The expenses were the same year 274,000,000. The army in 1810 was 621,155 men; of which 110,000 were irregular troops. The navy in 1803 comprised 269 sail of different sizes, carrying 4348 guns; 32,046 sailors; 8,268 marines; and 4,000 gunners. The established religion is the Greek, which reckons four metropolitan churches; eleven archbishoprics; nineteen bishoprics; 26,747 churches, and a great number of convents. In 1811 there were estimated of the following persuasions, 3,500,000 Catholics; 1,400,000 Lutherans; 3,800 Reformed Protestants;

9,000 of the Unitas Fratrum, or Moravians; 5,000 Memnonites; 60,000 Armenians; 3,000,000 Mohammedans; 300,000 worshippers of the Dalai Lama; 600,000 adorers of Fetiches, or idols, &c. &c.

CHINA.

The embassy to China, headed by Lord Amherst, arrived at Macao early in July last, whence, in a few days, he proceeded to Peking. His lordship had received a very favourable letter from the Emperor.

LIST OF NEW PUBLICATIONS.

GREAT-BRITAIN.

Fifty-seven Sermons, on the Gospels or Epistles of all the Sundays in the Year, Christmas-day, the Circumcision, and Good-Friday; for the use of families and country congregations: together with Observations on Public Religious Instruction; by the Rev. Richard Warner, Curate of St. James's, Bath. 2 vols. 12mo.

Sermons; by the late Rev. Charles Wesley, A. M. Student of Christ Church, Oxford, with a Memoir of the Author. 12mo.

Sermons; by W. N. Darnell, B. D. Prebendary of Durham, and late Fellow of C. C. College, Oxford. 8vo.

A Lay Sermon, addressed to the Higher Classes of Society; by S. T. Coleridge, Esq. 12mo.

Annotations on the Epistles; being a continuation of Mr. Elsley's Annotations on the Gospels and Acts, and principally designed for the use of Candidates for Holy Orders; by the Rev. James Slade, M. A. 2 vols. 8vo.

A Century of Christian Prayers, on Faith, Hope, and Charity; with a Morning and Evening Devotion, conducive to the Duties of Belief and Practice. 8vo.

Discourses on the Principles of Religious Belief, as connected with Human Happiness and Improvement; by the Rev. Robert Moonham. 8vo.

The Consequence resulting from a Simplification of Public Creeds, a Sermon preached at the Triennial Visitation of the Bishop of Rochester, by Richard Lawrence, LL. D.

Sermons on the Parables of our blessed Lord and Saviour Jesus Christ; by William Martin Trinder, L. B. at Oxford, and M. D. at Leyden. 8vo.

Meditations and Prayers selected from the Holy Scriptures, the Liturgy, and Pious Tracts, recommended to the Wayfaring Man, the Invalid, the Soldier, and the Seaman, whensoever unavoidably precluded from the House of Prayer; by the Rev. J. Watts.

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[Vol. I.]

We trust our readers will not require an apology for the length of the succeeding article. Dr. MIDDLETON is known in this country by his celebrated work, republished here, on the Greek Article. But his reputation as the first Protestant Bishop of India, renders every thing relating to him peculiarly interesting. The following article also contains much gratifying information concerning the proceedings of Bishop MIDDLETON in India, and many judicious remarks on the mode of propagating Christianity.

FROM THE BRITISH CRITIC.

A Charge delivered to the Clergy of the Diocese of Calcutta, at Calcutta the 7th December, 1815, at Madras the 11th January, and at Bombay the 18th June, 1816; at the Primary Visitation. By T. F. Middleton, D. D. F. R. S. Lord Bishop of Calcutta.

The establishment of the Church of Christ in the remote regions of the East, is an event which shall distinguish the times in which we live to ages yet unborn. Of those vast countries in which the glad tidings of the Gospel were first promulgated, but a few, a very few, retain even the ruins of the fabric once raised among them to tell the tale of their ancient glory. To the Patriarchs of Armenia some jurisdiction, in name at least, over the remnants of the ancient establishments in the lesser Asia, Syria, and Cyprus, is still reserved. But the religion of the Armenian Church has departed so far from its original purity, and both in its ceremonies and its faith, is so clouded with superstition, as to present rather a melancholy than a consoling prospect. The preserva-

tion of its primitive discipline has maintained its existence amidst events of the most threatening nature; but the corruption of its doctrine will never permit its extension into distant countries, or its influence over unconverted minds.

Pure doctrine and primitive discipline are essential alike to the rapid propagation, and to the permanent ascendancy of the Christian faith. Where the faith of the Gospel is either deformed by superstition, or caricatured by fanaticism, there has always been found an insuperable bar to its ready reception, especially among those who are enabled to judge of it by inquiry, not to take it on trust. The stream must run clear and unpolluted, or its channels will soon be choked up with its own sediment. For a similar reason any variety or contradiction of doctrine among its preachers, cannot but operate as a fatal obstacle to its propagation. Its enemies in heathen countries, who are sufficiently acute both in detecting and exposing the error, have ever taken full advantage of the discordances in its doctrine, and the contention of its teachers; and *a priori* they are to a certain point excusable in their opposition.

Where again there has been a neglect of primitive discipline in a newly established portion of the Church Universal, there will necessarily be wanting that unity of action, and that consistency of substance, which is essential alike both to its present support, and to its further extension. Nor for the preservation of order alone, but for the prevention of error, is the restraint or primitive discipline required. A steady and a lasting barrier must be opened against the incursion of new

and fantastical notions, against the fluctuations of public opinion, and the perversity of contending factions. To effectually answer these important ends, we can resort only to that mild, patriarchal and primitive discipline, of which the Apostles were the first founders, and their Churches the brightest examples. If those, who are most zealous in the missionary cause, would but condescend both to examine, and to follow the high examples, which appear to have been ordained for our imitation, much difficulty would vanish, and much nonsense would be spared. In the same manner as the Gospel was propagated in the first days of its glory, in such must it be propagated now; the means indeed are not the same; the Apostles had the extraordinary assistance of the Holy Spirit, we are partakers only in its ordinary blessings; but using them in the same manner, and to the same end, we may reasonably expect proportionate success; but when we forsake the example, and disdain the manner which the Apostles have commended to our imitation, it is no wonder that our exertions are fruitless, and our attempts abortive. Church government, Church order, and Church discipline, are the constant objects of the Apostle's exhortation, and we know that they were the objects also of their continual practice. What success, therefore can be hoped from those efforts, the very actuating and impelling causes of which are heresy and schism: the consequences, especially in our Indian dominions, are but too conspicuous. The discordances of doctrine, and the varieties of faith preached by their several propagandists, the utter absurdity of some, the palpable mischief of others, have already armed the minds of the natives (the superior classes of whom are sufficiently sharp in the detection of nonsense) with such arguments against Christianity in general, as will require the strength of no mean arm to combat and overthrow. In addition to all this, the conduct of many Missionaries have been so wild and extravagant, as to raise a strong aversion to Christianity upon political no

less than moral grounds. It is scarcely to be credited how much the cause of the Gospel has been injured by the indiscretion of its agents, and by the ignorance of those by whom they are supported. We are almost justified in asserting, that of all the Missionaries which this country has sent out, there are very few, excepting those under the guidance and protection of the Society for Promoting Christian Knowledge, who have not done more harm than good.

It is not that therefore without the most heartfelt exultation, that we saw a scion of our pure, primitive, and apostolic Church planted in these distant regions, from whence we are not without the most sanguine hope, that, under the blessing of Providence, it shall spread its branches from one sea to another, from the flood unto the world's end. Nor do we deem it the least satisfactory source of pious expectation, that the care of this newly planted establishment, has been committed to one, in whose mind is to be found the rare combination of those talents and qualifications, which are so peculiarly necessary for the successful discharge of the difficult and important duties of his high calling. In Bishop Middleton is to be found that deep and accurate scholarship which enforces respect; that earnest and perspicuous eloquence which commands attention; that cool and distinguishing judgment which is most active when it is most deliberate; and, above all, that ardent yet chastened spirit of enterprise in his holy cause, which but rises in proportion to the barriers which would impede its way.

Nil actum reputans si quid superesset agendum.

If to all these is added, in manners the most dignified urbanity, in heart the most generous affection, the portrait is complete. We have traced the leading lineaments in the composition of this extraordinary man, not as an offering of personal adulation; he is above our flattery, even if the winds and waves could waft it to his ears; but that the people of England may see and know to what a man the spiritual care of their oriental domi-

nions is consigned. In Bishop Middleton this Church and nation have lost a man whose firmness and vigour might have stemmed the torrent of fanaticism, whose talents and zeal might have strengthened the cause of sound and orthodox Christianity. But what England has lost, India has more than gained. Wide was the field for his efforts at home, but more expanded still is his theatre of action abroad. With his opportunities, his exertions have been fully commensurate, as the united voice of those who have lately returned from the East can most triumphantly testify. As all the Missionary Societies, and their publications, though professing to acquaint the public with the advance of Christianity abroad, have preserved the most marked and guarded silence upon the operations of the Bishop, and upon the success of his exertions in the holy cause, our readers will not be displeased to be acquainted, from the most authentic source, with the outline of his progress, from whence it will clearly appear that action, not pretension, is the character of our British Patriarch of the East.

In June, 1814, Bishop Middleton quitted the shores of his native country, a splendid exile from the honours and rank which appeared to court his expectations at home, for the cause of Christ and of his Gospel, in a distant land. In the December of the same year he arrived at Calcutta. The first public reception of the new Bishop was not such as to warrant any very favourable expectation of the respect with which he was to be treated in India, or of the support which he had to expect from home. The warmth of feeling which he ought to have found, he appears, of himself, to have soon created. The residents at Calcutta soon found that no ordinary man was come among them. On Christmas day, 1814, he, in the new cathedral, delivered his first sermon, and from many who were present, we understand that the effect was astonishing. During the first year his Lordship preached early in the morning, and gave lectures every alternate af-

ternoon, between June and November, on the Liturgy of the Church. His congregations were equally numerous and attentive, and thus was he labouring in the first and most important step towards propagating Christianity abroad, by securing its foundations at home. As another great step in the same work, as soon as possible after his arrival, he founded a Diocesan Committee of the Society for Promoting Christian Knowledge. Considerable subscriptions were raised, all necessary books have accordingly been sent out, an active correspondence with the Parent Society established, and long before this time his Lordship's flock have had reason to be grateful for such an establishment. To the schools also his Lordship dedicated no inconsiderable portion of his time and attention. Of a free school of 300, upon the plan of Dr. Bell, of an orphan school for 700, half casts, he became the official visitor. Annual examinations were instituted, with which one of the chief natives was so much delighted, that he presented them with 500 rupees. In July, 1815, his Lordship confirmed upwards of 600 persons. As by some unaccountable neglect the letters patent were not promulgated till nearly a year after his arrival, his Lordship could not proceed to hold his primary visitation, at Calcutta, till the 7th of December, 1815, when the Charge before us was delivered.

Immediately after the visitation at Calcutta, the Bishop set out for Madras, where he arrived in January, 1816. On the 8th of that month he consecrated a Church, which, for splendour and beauty, is surpassed by none even in London. It is supported by eighteen Ionic columns of a stone resembling marble, and is decorated with a lofty spire. It stands in a field of six acres, surrounded by palm trees, forming altogether a grand and imposing object. On the 11th the same Charge was again delivered to the Clergy of Madras. His Lordship, while at this presidency, confirmed upwards of three hundred, most of them being persons grown up. Near this place he received an alarm

Apostolic greeting from a band of Armenians, headed by a nuncio from their Patriarch. Such were their feeling of joy in seeing a Church established even on the Ganges; would that their pious warmth could be transported into the heart of the coldest Christians of our British growth.

At Madras also, his Lordship established a Diocesan Committee, to which all the military subscribed, being very desirous to procure such books as might be proper for their soldiers. From Madras his Lordship travelled on to Tranquebar, where he was enabled to give a very seasonable aid to the Danish mission at that place, by dispensing to them the bounty of our excellent Society of Bartlett's Buildings. At Tanjore he was received by the Rajah with all the respect due to his rank and station; this was the same Rajah, who did not disdain to call the venerable Schwartz his friend, and even to shed tears over his tomb; so beautiful, even in the eyes of the Heathen, "are the feet of them that bring glad tidings." From Tanjore the Bishop proceeded to Cochin and Trichinopoly; at the latter place he consecrated a Church and confirmed. On his road a number of the chief Bramins, hearing of his religious rank, came out to pay their respects to the British pastor. As he passed along the country, he visited all the missionary stations, and early in June, 1816, he arrived at Bombay. Here, as we have heard, he was received with all that warmth of kindness which distinguish its present generous and excellent governor.* Here also the Bishop consecrated a Church, confirmed, and established another Diocesan Committee, which, as at Calcutta and Madras, was put into immediate correspondence with the Parent Society. On the 18th of June, his Lordship held a visitation, and repeated his Charge. We have heard from this quarter, that before his return to Calcutta, he had intended to visit Ceylon; but whether our information is correct, we do not pretend to say.

Such is the outline of the operations

of his Lordship within a space of not quite two years. When we last heard of him from those but recently arrived from Bombay, he had been by land and sea more than 5000 miles. This even in England might be considered as no slight exertion. But our readers need not to be informed, that travelling in India is widely different from travelling in England. Nor are we to figure to ourselves the Bishop travelling with all the luxury and state of Oriental grandeur. We have understood that his attendants were few, and his comforts fewer; the slender income which the Company have allowed him (being 2000*l.* per annum less than that of a puisné judge) will but ill afford the comforts even of a stationary life, much less of a long and expensive expedition. Notwithstanding all the obstacles which pride and parsimony have thrown in his way, his courage has still prevailed, and most manfully has he discharged the duty committed to his charge. Already has he strengthened and cemented the scattered portion of the Christian Church in the vast Peninsula, already has he united them in the bands of order and discipline, with himself at their head, with each other as fellow labourers, with their native country as their protector. Nor do we doubt that upon such a foundation, so deeply and firmly laid in the very rock itself, a superstructure shall arise, in which all the nations of the East shall come and worship. The effects are already visible. Already has a Bramin of the first rank, with two hundred of his followers, renounced idolatry. This Ramchum Roy, son of the Rajah of Burdwan, had many conferences with his Lordship; and here again we see the practical need of deep learning and theological research in a Bishop of the East, for we have understood that he had a very difficult task to steer the mind of the new convert from the shoals of Socinianism, upon which, but for the sound and masterly arguments of his Lordship, he must have split.

The Charge before us is what we should have expected from such a man as Bishop Middleton. It deals in a

* Sir Evan Nepean.

high flown verbiage, it holds forth no delusive expectations, it recounts no prodigies, it promises no wonders. Clear, earnest, and practical, it is the result of no ordinary thought; it points to no common views. It has eloquence indeed, but it is the eloquence of reason. Its chief design is to lay down those precise and practical means, by which effect may be given to the important purposes which the legislature contemplated upon the establishing Episcopacy in British India.

The following portion of the Charge is well worth the attention of our readers, English as well as Indian.

"The age in which we live, is not generally chargeable with any want of zeal in behalf of religion. The value of Christianity is felt and acknowledged by the great mass of Christians; and very praiseworthy efforts are made for its diffusion. Much, however, of the zeal is destitute of regulation, or is directed only by the private views and notions of those, by whom it is cherished; and while those notions are so discordant, and are sometimes inculcated with so little regard to any recognized authority, it is to be expected, that the obligation to order in religious proceedings should be little attended to, and in consequence not generally understood: there seems even to be a prejudice against it, as if it were injurious to zeal, by having a tendency to cramp its exertions, and to narrow the range of piety. It may be supposed, that an order of men, who have voluntarily adopted the sober views of the Church of England, and who know the grounds on which her discipline is established, and have had experience of its use and necessity, will be little liable, on such a subject, to be affected by the fluctuating opinions of the day; and yet, perhaps, it is too much to hope, that any of us, especially in such circumstances, should be wholly exempt from the influence of prevailing sentiment: human nature is too weak to adhere invariably and inflexibly to principles, which, however solemnly adopted and powerfully established, are yet disparaged in the public estimation, and not always observed in practice. I would remind you, then, that the order and discipline of our Church are an integral part of its constitution, considering it as an instrument in the hands of God for the maintenance and diffusion of truth. The inculcation of sound doctrine is perceived by the most superficial, to be the highest object and aim of religious instruction; but it is not always remembered, that sound teaching can be maintained only by salutary discipline;

and that the unity of truth must be preserved by a reference to some particular interpretation of Scripture. Neither can provision be generally made for the maintenance of religion, but through the aid of an Ecclesiastical Polity; not necessarily, indeed, enjoying the sanction and protection of the state, but sufficiently strong to maintain and enforce its regulations against opposition: which, however, in the present condition of society, is scarcely supposable to any great extent, without the assistance of the temporal power. And such appears to be the actual constitution of the Church of England. Its government and discipline originally emanate from higher authority than any human enactments, or the power of Princes; even from the Word of God, and the promises of Christ, and the practice of his Apostles: its Liturgy and its Articles, though of human composition, are yet interpretations of Scripture by persons, to whom was committed the ministry of the word: and the Rubric, which it has framed to preserve a decency and propriety of worship, and the Canons, by which it has provided for its Government, are the results of piety and experience applied to these particular subjects: the part which the state has taken in these proceedings, has been only to adopt and to sanction them, and to secure to the Clergy, who teach in conformity with such principles, the emoluments, which a Christian state will appropriate to the maintenance of the Gospel, together with certain immunities and honours, to uphold them in the eyes of the world."

After a very able and judicious recommendation of that discipline which the Scriptures, the example of the Primitive Church, and the laws of good government enforce; the Bishop is naturally led to consider the probable consequences of its establishment, in the more ready propagation of the Gospel. We are well aware of the very delicate ground his Lordship has to tread upon in this important point. Difficulties of the most serious nature present themselves to the mind of every thinking person; but we must, at the same time, express our conviction that most of these difficulties have arisen from the intemperate language and the violent measures proposed by those whose zeal in the Missionary cause is certainly not guided by either knowledge or discretion. The pernicious consequences resulting even from the proposition of their measures, and from the alarm created

among the natives by them, have caused even the first ideas of any interference with the religion of the country to be regarded with a suspicious eye. But in Bishop Middleton the East India Company have found not an ignorant or an intemperate fanatic, but a sober, sound, yet zealous Christian. In him they have found that calm and comprehensive mind, that wise and statesman-like view of things around him, which calculates upon every obstacle, which estimates every difficulty, which knows all the gradations by which alone the great object of conversion can alone be effected. That the natives of the Hindostan should be converted to the Gospel, we must suppose that every Christian mind will most ardently desire; but that the means generally proposed for its accomplishment are of so violent a nature as to endanger even the existence of our eastern empire, every one who is conversant with India affairs must too surely acknowledge. Many, therefore, of those best acquainted with the feelings of the natives, and the politics of the country, not separating the means from the end, but confounding the danger of the measures proposed with the object in view, have set themselves most violently against any attempt to disturb the religion of the natives, and against any attempt to propagate the Christian faith. In their opposition to the measures too generally proposed for its propagation we certainly conceive them fairly justified, and for this one reason among others, that, independent of their dangerous tendency, they will be assuredly found wholly ineffectual in accomplishing their object. We conceive that means are yet in our power to effect the object, which, abstractedly considered, is most desirable. But the means are too gentle, the progress too slow, the end too distant to suit the fancies of fanaticism. But for that very reason they will command the attention of the wise and engage the hearts of the good. We much doubt whether the longest lives of the present generation will witness the glorious effects which shall be wrought by the establishment of the Church in the East, we much doubt

whether the good Bishop himself will see the superstructure rising from the level of the earth; but it will surely rise, and rise more surely from the deliberate, cautious, yet indefatigable toil with which its foundations have been cemented and secured. To the coldest Christian the following views of the Bishop upon these important points cannot appear intemperate; to the most ardent they will not appear lukewarm.

"We are aware, indeed, that this is a topic, from the mere mention of which some persons shrink with alarm; and unquestionably, if we could be supposed to cherish the thought of propagating Religion by force, not only ought the subject to be proscribed by common consent, but the idea should be rejected with horror. We bless God, however, that persecution on account of Religion is alike abhorrent from the Faith of Protestants and the temper of the times: the only armour of an offensive kind in the Christian panoply is 'the sword of the Spirit, which is the word of God.' But if, in the general dissemination of knowledge, the excellence of Christianity should be more fully displayed;—if a faithful and affectionate exhibition of the Truth, as it is in Christ Jesus, should impress the minds of some, who cannot discover either the grounds of their present Faith, or the reasonableness of their Worship;—or if a strict attention to divine ordinances and to Christian duties among ourselves should produce the effects, which so abundantly followed it in the early stages of the Gospel, and should bring in willing converts to Christ, I know not that 'any man can forbid water, that these should not be baptized.' And the prophetic Word enjoins us to look to such an event, though it has not defined the precise mode or the time of its accomplishment. In this view, then, the Church in India may be only in its infant state: it may be destined to receive gradual yet continual accessions of strength; and it may ultimately, in the unseen methods of Providence, be made the means of dispensing knowledge and consolation to the descendants of millions, who are yet without its pale: 'the kingdom of God,' as we are assured, 'cometh not with observation' or 'outward show.' With reference, therefore, to such a consummation, however remote, the attention will be naturally directed to the Church Establishment, as the centre from which the whole body of Converts must derive its unity and consistency. In every supposable state of society, except in a temporary coalition of adverse and discordant prejudices, where the object is political

power, the Religion which is established by authority, will maintain its just preponderance: and that preponderance, in the present case, while it will be seen to be in favour of a Discipline derived from the primitive ages, and having therefore the sanction of antiquity, would also be found to be most congenial with the habits and the character of the people. It may, therefore, be reasonably expected, that the Government of the future Church, whatever be its extent, should be that which was in force at the time of its foundation; or in other words, should be Episcopal: that the decent and dignified order of our Establishment should be the model, which Christian congregations would adopt; and that from whatever quarter the tidings of the Gospel may first have come, and however imperfectly or partially conveyed, all diversity of practice or opinion should gradually subside in the doctrine and the discipline of the Church. A small Society of Christians may, indeed, be formed upon almost any of the schemes, which caprice may suggest; and such societies may be preserved from dissolution, so long as an Establishment diverts the jealousy of rival sects; but nothing which has any resemblance to Independency is adapted to the maintenance of Religion amongst a numerous people, and least of all perhaps, when we consider their peculiar character, amongst the nations of the East. Abstract theories of Religious Liberty would be hardly intelligible, where no real or supposed right was felt to be infringed; and the unbiassed judgment would declare for Christianity in that form, in which the fullest provision should be made for Piety, and Order, and Peace."

For the general discipline of the Church the Bishop proceeds to call the attention of the Clergy to those particular points which press upon them especially; to dress; to a greater strictness both in the hour and in the mode of performing the marriage service, in which much indecorous laxity had but too generally prevailed, marriages in India having been often performed in private houses, and at all hours of the day. To the order also necessary for the administration of Baptism an especial allusion is made. The Bishop earnestly exhorts them to approximate as much as possible to the condition and to the duties of the parochial Clergy in England, and not to remain contented with the less arduous employment of military chaplains.

The advice of the Bishop respecting

their studies is admirably adapted to their peculiar situation. The whole indeed of this Charge cannot be read without feelings of the deepest emotion, as it brings not an imaginary but a real scene to our eyes. It presents to our view the first Patriarch of British India addressing a scattered but an active ministry, addressing them in the language not of grandeur or exultation, but of earnest, affectionate, yet cautious counsel, not anticipating on the one hand imaginary triumph, nor magnifying on the other the prospect of impending defeat; but calling upon them the strict discharge of their most important duties, and both by precept and example pointing out the way. From a less determined mind than that of the Bishop, might have been expected the language of just disappointment. But not an expression either of peevishness or irritation has escaped his pen. Duty, as it is the chief object in his mind, so it is the chief theme of his exhortation. That all the difficulties which, from quarters the most opposite, he will have to encounter, have passed through his consideration is most clear, but they appear so to have passed as rather to encourage than to intimidate.

However militant the Church of Christ here on earth may be, to its establishment in India we are still sanguine enough to look, in God's good time, for the happiest results. *First*, in confirming the faith, and regulating the morals of its European children. However respectable in their private character, and however active in their private exertions the India chaplains may have been, still they had no head to look to, either for encouragement, for example, or for counsel. Their authority was that only of private teachers, not of an established Clergy. The exertions of a zealous, active, and temperate head cannot but animate the efforts of the inferior members with new life, and arm them with a new authority. The very example and the very society of such a man as Bishop Middleton cannot fail of purifying the minds of the higher circles in which he moves, and of directing their attention both to the

professions and the duties of Christianity, and the weight which this example will have upon all around must produce the most beneficial consequences. To all ranks the earnest and affectionate eloquence of the Bishop in the pulpit will speak a language which will find its way to the very heart of his auditors. All these and various other circumstances taken together, must surely have a strong effect in reforming the morals and checking the profligacy of the European settlers, and when that is effected, one great obstacle to the conversion of the natives will be removed—the vices and the crimes of those professing Christianity.

The second happy effect to be expected is the promotion of the cause of unity. One of the great objections of the natives to Christianity, is the division of its members into so various and so contradictory forms of faith. Let the purity of the Gospel once shine forth in innocence of life and in unity of faith, and one of the great difficulties in the way of conversion will be removed. It is therefore with unfeigned regret that we have read a most intemperatè and insulting harangue of Doctor Brice, the representative of the Scotch Church, against Episcopacy. This person was sent out at the same time with the Bishop, for the sake of the many Scotch who were settled in India. All these, before the arrival of Dr. Brice, were in harmony with the Church of England, and willingly united in all its forms of public worship. The first effect, therefore, of this measure was, to create a schism where it found none, and in the person of Dr. Brice not only to create, but to foment division. It was not sufficient to tear open the wound and to separate the parts which had closed in Christian union, but to assail, with little show of reason, and less of temperance, the unoffending Church and its venerable head. Such are the triumphs of liberality. Notwithstanding this lamentable schism, at the very commencement of his labours, we have little doubt, but that *the character, the labours, and the eloquence of the Bishop will heal the*

breach, and daily succeed in uniting all Christians in that firm and compact body, which is most conformable to the commands, and most favourable to the propagation of the Gospel.

In addition to all these circumstances we are happy to notice an event recorded in the Calcutta Gazette of May 23, 1816, from which, in *due time*, and if suffered to work quietly we anticipate the happiest results. By that paper we find, that a meeting was held on the 19th of that month, at the house of Sir H. East, the Chief Justice of Bengal, to institute a sort of College for the national education of Hindoo children. At this meeting were collected most of the chief natives of various casts, and several of the Pundits. It was resolved that their design should be carried into immediate execution, and a very considerable sum was subscribed for the purpose. This circumstance alone, when it is known with what difficulty a Hindoo will part with his money to advance any speculation for moral improvement, is the best proof of their earnestness in the object. It was resolved, that all casts should be equally admitted and educated together, but that they should be fed separately. The first concession will appear no small effort to those who are acquainted with the rigid prejudices of the Hindoos in this respect. It was also determined, that the College should be placed under the patronage of the Governor General and the Supreme Council: that the Chief Justice should be President, and that the managing Committee should be composed, partly of Europeans, partly of Natives. To this union we look forward with a rational hope, as a means of conciliating those prejudices which have heretofore existed in the minds of the Hindoos, both with respect to themselves and to the Europeans. By the very terms of an union of this nature, be it where it may, much is conceded by the predominant party; and we trust that such a concession may be cautiously and gradually improved into the happiest effects.

Whatever might have been the opinions of two large a part of the go-

verning members of the India Company, on the establishment of Episcopacy in India, we trust that now they have discovered the worth and the value of him who has been selected as its head, every sentiment either of coldness or of hostility, will subside into feelings of the warmest affection and regard. Called upon, as the Bishop is, to a station of much dignity and expense, with claims upon him for public and private charities of the first importance, with the wants both of his clergy and of their flocks pressing upon him, we trust that a much larger allowance will be assigned than the very scanty *minimum* which the Act of Parliament prescribes. With an income less by 2000*l.* per annum than the *puisnè* judges, and inferior even to many of the lower officers in the Company's service, it is impossible for him to meet the numerous demands which must be made upon his rank and station. We do trust that the Company will, from their happy experience of the good effects resulting from the presence of a Bishop, and of such a Bishop as Dr. Middleton among them, enable him to extend the sphere of his utility, by increasing the powers of his action. Parsimony in such a case would but ill become the dignity, and ill promote the best interests of the Company. To them his labours are dedicated, from them they should meet their due consideration. The lot of an India Bishop is a lot but little to be envied. In a climate, where the lamp of life burns fast, with no interest to stimulate exertion, with no prescriptive authority to enforce respect, without counsel, and without countenance, to duty and to duty alone can he look for comfort or reward. Were he to direct his view to an earthly crown, whether of dignity or of applause, he might sink under the difficulties with which a cold and calculating jealousy on the one hand, and a faithless and dissembling fanaticism on the other, have encompassed and retarded his exertions, he might sink into hopeless apathy and despair. But even his reward will be found here, not in patronage of the great, but in the love

and veneration of the good. Happy will he even be in difficulty, happy in neglect, for both here and hereafter
 ΠΡΟΣ ΤΟ ΑΙΔΙΟΝ ΕΒΑΙΕΝ.

THE SOCIETY (IN ENGLAND) FOR PROMOTING
 CHRISTIAN KNOWLEDGE.

The following interesting account of the principles and objects of the Society for Promoting Christian Knowledge, is taken from "A Sermon, preached in the Parish of St. Julian, Shrewsbury, upon Wednesday, the 12th of July, 1815; being the first Anniversary Meeting of the Salop District of the Society. By the Rev. Laurence Gardner, D. D. Rector of the Second Portion of Westbury, Salop, and Minister of Curzon Chapel, London."

It is precisely in conformity with the great truths and principles—first, that Christianity should be as extensively propagated as possible: secondly, that it should be propagated according to a precise and defined system; and, thirdly, under the persuasion that this can only effectually be done by having recourse to all those aids which divine and human wisdom have supplied—that the Society for Promoting Christian Knowledge was formed, and has now carried on its labours for nearly one hundred and twenty years. The high and leading object it has had in view, has been to diffuse, as widely as its funds would permit, and by every means within its power, a knowledge of the Scriptures of the Old and New Testament. This it has done, in the first place, where the light of the Gospel has never shone, by the establishment of missions, and by employing men of the greatest purity and zeal to preach the glad tidings of salvation to those who are yet in darkness and ignorance, more particularly the benighted nations of the eastern world; by translating the Scriptures into their languages, and promoting their circulation wherever there was the smallest disposition to receive and peruse them. Even in the first years of the last century, facilities for printing were furnished; and long before half of it had expired, a translation of the whole Bible into one of the principal languages of the East, was completed under the auspices, and by means of the exertions, of this Society.—In our own country, its views have never ceased to be directed to the establishment and assistance of parochial schools; to these its liberality is of the most extensive and extraordinary description, not only by furnishing them with Bibles, Testaments, Prayer Books, and all the others necessary for the purpose of teaching the children to read, but with those which instruct them likewise in the knowledge of

the doctrines of the Bible, and the principles of their national Church, I do not believe that I in the least degree exaggerate when I state, that three-fourths of the charity schools of this kingdom, established in conformity with the doctrines and principles of the Church of England, derive all their books of these different descriptions from this Society, at a price, generally speaking, not more than one half of what they can be procured for in the ordinary way.

Another most valuable and important object of this Society is, to circulate with the holy Scriptures familiar tracts, explanatory of the great doctrines, and principles, and duties they enjoin, compiled either from larger works by some of the ablest divines which have adorned the Christian Church of former periods, or by professed publications of the same description from those best able to draw them up, of our own times. The extent of the services it has rendered to the world in this way, is almost beyond belief: and the channels through which they flow, are almost as numerous as human wants point out. It furnishes hospitals and prisons with the books best suited to answer the important purposes to be derived from a proper religious improvement of those situations: and to every ship in his Majesty's navy, or in the East India Company's service, upon proper application, and with a satisfactory assurance that a right use will be made of the indulgence, it furnishes a sufficient number of Bibles, Testaments, and Prayer Books, and explanatory tracts, to enable every sailor in them, so disposed, to understand perfectly his duty to God and man.

But, after having done all this, there still seemed to be something wanting to complete the wise and benevolent purposes this Society had in view; in order to stem the torrent of false, and extend a knowledge of right opinion on religious subjects among the inhabitants of this and of other countries, some regular standard explanation of the whole of the Sacred Writings seemed to be necessary, which the great body of the people might refer to with satisfaction and confidence; and believe, that the elucidations they should there find were sanctioned by the ablest and wisest men of the present and of former ages. Such a work, therefore, has been most successfully undertaken, under the direction of this Society; and a FAMILY BIBLE is now in a course of publication, of the most useful and important description, with notes and explanations of the most valuable kind, selected from the soundest divines, adapted to the capacity of every description of readers, and, by means of the liberality of this Institution, to be purchased at a price very inferior to

that at which such works are usually obtained.

These are the main and principal objects in which the *Society for Promoting Christian Knowledge* is, and has been long employed: but, in order that its benevolent purposes may be still more generally known than they are, and of course its blessings still more generally extended, subordinate societies have of late years been formed in different parts of the kingdom, whose great business it is to facilitate the means of obtaining books—to receive subscriptions, and other payments, from those to whom it might not be convenient to transmit them to the Metropolis—to propose new Members—and to be the channel of communication of any hints or suggestions which its friends might be disposed to make, in furtherance of the designs which the Society, as a body, might have in view.

After this plain and simple statement of the objects of our Institution, it is perfectly impossible, I should trust, not to obtain for it the most zealous and cordial support—it is perfectly impossible not at once to acquiesce in the useful, important, sublime purposes it has in view, viz. to cheer with the light and blessings of Christianity those who are still in darkness and the shadow of death, or to illumine and strengthen those who, from youth or ignorance, have as yet been uninformed in the great truths and consolations of the Gospel. Let other Societies pursue, as they think proper, their various labours; it is no part of our wish to interfere with them. Long before they had an existence, we commenced our quiet, steady, unobtrusive course—the noiseless tenor of our way—and we still pursue it with all the anxiety and zeal which objects of so interesting and momentous a description must necessarily inspire.

*Seventh Annual Report of the Board
of Managers of the New-York Bi-
ble and Common Prayer Book So-
ciety.*

On the recurrence of the anniversary of the New-York Bible and Common Prayer Book Society, the Board of Managers have again the pleasure to remind her of, the part she is bearing in the characteristic efforts of the present day, which are so largely promoting the interests and glory of the Church of the Redeemer. What can more properly comport with the encouraging spirit of the times, than diffusing the words of everlasting life, and a knowledge of the primitive con-

stitution, doctrines, and worship of that Catholic Church, whose universal reception, and evangelical influence among men, is to constitute the blessed reign of millennial glory; and whose exalted hallelujahs, in its triumphant state, are to celebrate the eternal praises of God and of the Lamb!

With this animating view of the character of their institution, the Board respectfully submit to the Society, a Report of their proceedings during the past year.

The permanent fund of the Society has received but little augmentation during the past year, in consequence of a large donation to the Auxiliary New-York Bible and Common Prayer Book Society. Still it has somewhat increased, and now amounts to the sum of \$4301 89.

During the past year, 340 English Bibles, and 570 Prayer Books have been gratuitously distributed.

One hundred French Bibles, mentioned in the Report of last year, as having been purchased, have been placed with the Bishop, to be disposed of by him. Some of them have been given to Mr. Eleazar Williams, (who is employed by the Church in this Diocese as school-master, catechist, and lay-reader to the Indians,) to be distributed among the Indians on the borders of Canada, and in that province, where the French language is generally better understood than the English. The Rev. Mr. Pénéveyre, Minister of the French Church du St. Esprit, in this city, has also been authorized by the Bishop to apply for any number of those Bibles which may be usefully distributed by him.

The sum of \$246 53 has been granted to the Auxiliary New-York Bible and Common Prayer Book Society, to aid them in the purchase of a set of stereotype plates of the Book of Common Prayer.

At a late meeting of the Board of Managers, the sum of \$430 was voted for the equal purchase of Bibles and Prayer Books, to be gratuitously distributed according to the established rules of the Board on that subject. A resolution has lately passed, the Board

to procure stereotype plates of the Book of Common Prayer of the 8vo. size.

The Board have been for some time deliberating on measures for the augmentation of the funds of the Society. The situation of our country, and various circumstances connected with it, have led to the postponement of this business from time to time; but the Board hope that some effectual plan will soon be adopted for the accomplishment of so desirable an object. Still the Board are persuaded that the Society will join them in gratitude to God for the good which they have been instrumental in doing. The Bibles gratuitously distributed by this Society, since its formation, amount to 1990, the New Testaments to 500, and the Prayer Books to 2766. Total number of Bibles, New Testaments, and Prayer Books, 5256.

We surely may indulge the pious and animating hope, that our labours have not been without effect, in awakening the careless sinner, in comforting the penitent, in encouraging the humble and faithful; and also in diffusing the practical influence of the evangelical doctrines, the primitive order, and the scriptural worship of our Church.

It is gratifying to see our fellow members of this portion of Christ's Church, animated by its blessed spirit, and uniting to diffuse a knowledge of the truth as it is in Jesus. Since the last Report, most satisfactory proof has been afforded of the zealous and beneficial efforts of the Auxiliary New-York Bible and Common Prayer Book Society. Too much cannot be said of this very encouraging and animating evidence of the pious emulation of the young members of our Church. The stereotype plates of the Book of Common Prayer which they have procured, have materially lessened the expense of that inestimable volume, and aided its extensive circulation. It appears from their Report, that during the first year of their operations, no less than 521 Bibles, and 2750 Prayer Books, have been distributed through that Society; an extent of operation surpassing it.

is believed, that of any similar institution in this city. May God be with them in their work and labour of love!

Within the past year, information has been received of the institution of Female Bible and Common Prayer Book Societies in Newark and Elizabeth-Town, New-Jersey, auxiliary to "The Episcopal Society of New-Jersey for the distribution of Bibles, Prayer Books, Religious Tracts, &c."—of the Prayer Book and Tract Society of Newport, Rhode-Island—of the Bible and Common Prayer Book Society of Connecticut—of the Albany Female Prayer Book and Tract Society—of the Protestant Episcopal Female Society of Baltimore for the distribution of Prayer Books and Religious Tracts—and of the Common Prayer Book and Tract Society of Virginia. And, with particular pleasure, we notice the establishment of Bible and Common Prayer Book Societies, as auxiliary to ours, in the towns of Windham and Greeneville, in the county of Greene, in this State. It will also, doubtless, be gratifying for you to hear that two Bible and Common Prayer Book Societies have been lately established in the British Province of Upper Canada, and are patronized by the most distinguished provincial officers.

As founded upon the same general principle, and having in view the same ultimate object, it affords us pleasure to notice, also, the recent establishment of an Episcopal Tract Society in Boston—of the Episcopal Missionary Society of Philadelphia, having principally in view the establishment and maintenance of our Church in the Western States—of the Episcopal Missionary Society of Delaware—of the Newark (N. J.) Church Missionary Society—and especially of the Protestant Episcopal Missionary Society of Young Men and others, lately established in this city, for the purpose of aiding the ecclesiastical authority of the Diocese in the support of Missionaries.

These facts are communicated to the Society, with the tender of sincere congratulations on the spirit which

thus seems to prevail among the members of that portion of the Church of Christ which He hath planted in these States. Let them but be truly influenced by her principles of love to the mystical body of the Redeemer—her holy zeal in His cause—and her regard for the souls of men; let them but suffer her prosperity, and the glory of her divine Head, to have their just proportion of claim to liberality; and she will be enabled to stand foremost in this new world, among the advocates of the cross of Christ; she will be most efficient in spreading the knowledge of the word of God, and faith in a divine Redeemer. Be it our prayer—be it our vigorous and determined effort, that she may be thus honoured, for His sake who hath redeemed us by His own most precious blood.

By order of the Board,
BENJ. T. ONDERDONK,
Secretary.

New-York, Feb. 19, 1817.

The Constitution of this Society has been lately so amended, as to reduce the terms of annual subscription, entitling to membership from five dollars, to a sum not less than one dollar; and the terms of life subscription, from fifty dollars, to a sum not less than fifteen dollars. The hope is entertained, that this change will secure for the Society more extensive patronage, for it can hardly be imagined that so small a contribution will be withheld by any members of our communion who feel interested in the prosperity of religion and the Church. The stereotype 8vo. Prayer Book, which the Society propose to procure, will be of very extensive utility. The necessary smallness of the type in the copies now gratuitously distributed, is a serious objection to those whose sight is affected by age or disease. The cheapness of the proposed volume, (it being given to subscribers and Societies for one dollar per copy) will render it practicable fully to obviate the difficulty; and thus secure the most extensive advantage of the general dissemination of the Book of Common Prayer.

With a view to aid in procuring the above set of stereotype plates of the Common Prayer Book of the 8vo. size, a Sermon will be preached, and a Collection made in Trinity Church, on the evening of Trinity Sunday, the first of June.

A few Hints on the subject of a Theological Seminary for the Protestant Episcopal Church.

It is expected that the subject of a Theological Seminary will occupy a portion of the deliberations of the General Convention of the Protestant Episcopal Church, now sitting in the city of New-York.

It is presumed that there can be but one opinion as to the necessity of providing funds to aid youth of piety and talents, who are destitute of pecuniary means, in their preparation for Holy Orders. On this subject there has not been a total indifference. A Society, endowed by the Corporation of Trinity Church, has been in operation in the city of New-York for twelve or fifteen years past, which, among other objects connected with religion and learning, has devoted a portion of its funds to the important end of educating young men for the ministry. From four to six young men are constantly the subjects of the bounty of this Institution; to which, under God, the Church, not only in the state of New-York, but elsewhere, is indebted for some of its most useful and respectable Clergymen. It must be admitted, however, that far superior means are necessary to provide for the increasing demand for Clergymen, not only to maintain or to revive Congregations of long standing, but to institute and cherish new ones in the rapidly extending settlements of our country. Numerous applications for aid, from pious young men, have been unavoidably rejected by the Society in New-York. And there is not the least doubt, but that, with adequate funds, the number of those educated for the ministry, might be so increased, as to meet the present and future exigencies of the Church.

Similar Institutions, also, have been

for some time in operation in some other states.

The necessity, also, of Theological Seminaries, in order to furnish Candidates for Orders, with those means of theological, literary, and pious attainments, which institutions of this nature can alone supply to the greatest advantage, seems to be generally admitted.

The expediency, however, of one general institution for this purpose, under the authority and direction of the General Convention of the Church, has been doubted by some who are in the highest degree impressed with the indispensable necessity of making much more extensive provision for theological education than at present exists. They have apprehended that an institution of this nature, professing to regulate Candidates for Orders, as to their religious faith and principles, with a view to unity of opinion, if not at the outset as to its location, its government, and other appendages, the cause of jealousy and discord, would, in the course of time, become so; and that the General Convention of the Church, from which it is of so much importance to exclude all subjects of serious dissension, would be thrown into perpetual conflicts with respect to the management and control of this most powerful instrument of forming the character and principles of the Clergy.

They have also not been without their doubts whether a single institution, under the authority of the General Convention, and indirectly at least precluding others, would not interfere with the rights of the respective Diocesses.

Not insensible, however, to the advantages of a General Institution, they have thought, that the object might be attained in a mode liable to fewer objections. They have supposed that, if the Church in any particular Diocess, where her strength was greatest, her means most abundant, and where there was a concurrence of other favourable circumstances, would originate a Theological Institution on liberal principles, and calculated for general utility, it would receive the patronage of the members of the Church in other states; at least, until circumstances rendered it expedient for them to c.

blish Institutions of their own. The Bishops, as a body, and the General Convention, having no other control over these Institutions, but that of determining, generally, the qualifications for Orders, they would not be the cause of jealousy or discord in that body; while provision would, in some degree, be made for unity of faith among the Candidates for Orders, by the general course of study prescribed by the Bishops.

On the subject of a Theological Institution, two pamphlets have recently appeared in the city of New-York. The author of one of them, forcibly advocates a measure which, to the writer of these remarks, has always appeared of fundamental importance in reference to the reputation as well as the prosperity of the Church, the establishment of a College under the control of Episcopalians.* The Presbyterians possess several Institutions of this nature, in which religious instruction and worship are conducted on their principles. Not one solitary College of this description is to be found among the Episcopalians. Can an Episcopalian reflect on the apathy to literature which this discovers, and not be ashamed? Can he view the consequences of this state of things, in reference to the religious principles and habits of the rising generation, and not feel deep regret that his Church is destitute of the advantages which, in this respect, the Presbyterian denomination enjoys?

Advocating a Theological Seminary under the control of the General Convention, the author of this pamphlet considers New-York as the proper situation for it.

Several Episcopalians in that state have long thought that the Church, there, so respectable for numbers and wealth, should

establish a Theological Institution. With this view, a benevolent individual has recently vested in certain persons, land, consisting of above sixty city lots, in trust for the purpose of a Theological Seminary. These lots, from their immediate vicinity to the city, are now of great value; and in the course of 20 or 30 years their value will be greatly increased.

A Theological Seminary contiguous to the city of New-York, would not only enjoy the advantages of this endowment, but would probably call forth more liberal donations than could be raised for an institution in any other situation.

It would be in a part of the country, where, from particularly favourable circumstances, the Church is flourishing. And what is of the greatest and of decisive importance, it would be contiguous to Connecticut, and New-England, which have hitherto furnished, and will continue to furnish by far the greatest proportion of young men for the ministry, and of laymen for the new congregations of our Church. More, it is believed, than two thirds of the Clergy in the State of New-York are natives of New-England. Almost all the Missionaries are of this description. The greater number of the young men educated by the Society in New-York are from that quarter. And but for New-England and Connecticut Churchmen, our Church would not have existed in many places where she now flourishes. New-England Churchmen are extending themselves through Ohio, Indiana, and the Western States; and the most useful Missionaries and Clergy among them would be their own countrymen, connected with them by acquaintance, by kindred, by similarity of manners, and endowed with the same unconquerable and persevering enterprise and zeal. An institution that is to educate young men for the Ministry should be as near as possible to the fountain of supply.

Further—It is in the Northern States that education is principally conducted. There are almost all our literary institutions; to which gentlemen of the south send their sons. The General Assembly of the Presbyterian Church, though not extending northward of New-York, have

* The writer of this pamphlet mistakes the design of the author of the Prospectus of a plan of a Theological Seminary and Grammar School, announced three years ago. So far from its professing to be "the exclusive institution of an individual member of the Church," it was proposed to place it under "the immediate care of a Board of Trustees." And so far from his designing to undertake "the whole superintendency and conduct of the course of studies," he contemplated only "a general and faithful superintendency, and an occasional participation in instruction and discipline."

placed their theological institution at Princeton, which is at one extremity of their boundaries.

These remarks, hastily thrown together, are offered under the deepest conviction of their importance, and under the influence of an affection that will yield to none for the interests of our Zion.

AN EPISCOPALIAN.

New-York, May 21, 1817.

The General Convention of the Protestant Episcopal Church, met in the city of New-York, on Tuesday last, the 20th inst. And on Wednesday morning, at the opening of the Convention, Divine Service was celebrated by the Rev. Dr. Wilkins, and a Sermon preached by the Right Rev. Alexander Viets Griswold, D.D. Bishop of the Protestant Episcopal Church in the Eastern Diocese; after which the Bishops received the Holy Communion, and administered the same to the Clerical and Lay Deputies, and others. Between 60 and 70 Clergy received the Communion. The Convention is more numerous attended than any heretofore convened in this country; a circumstance which displays an increasing zeal for the interests of the Church. All the Bishops of the Church are present. The following are the members of the Convention.

HOUSE OF BISHOPS.

The Right Rev. William White, D.D. Bishop of the Protestant Episcopal Church in the State of Pennsylvania, presiding Bishop.

The Right Rev. John Henry Hobart, D.D. Bishop of the Protestant Episcopal Church in the State of New-York.

The Right Rev. Alexander Viets Griswold, D.D. Bishop of the Protestant Episcopal Church in the Eastern Diocese.

The Right Rev. Theodore Dehon, D.D. Bishop of the Protestant Episcopal Church in the State of South-Carolina.

The Right Rev. Richard Channing Moore, D.D. Bishop of the Protestant Episcopal Church in the State of Virginia.

The Right Rev. James Kemp, D.D. Bishop of the Protestant Episcopal Church in the State of Maryland.

The Right Rev. John Croes, D.D. Bishop of the Protestant Episcopal Church in the State of New-Jersey.

HOUSE OF CLERICAL AND LAY DEPUTIES.

N. Hampshire—Rev. Charles Burroughs.

Massachusetts—Rev. Titus Strong, Rev. Thomas Carlisle.

Rhode-Island—Rev. Salmon Wheaton, Rev. Nathan B. Crocker, Hon. Benjamin Gardiner, Alexander Jones, Esq. Col. Thomas Lloyd Halsey.

Vermont—Rev. Stephen Beach, Mr. O. Ferris.

Connecticut—Rev. Ashbel Baldwin, Rev. Roger Searle, Rev. Harry Croswell, Burroughs Beach, and Elijah Boardman, Esq's.

New-York—Rev. Isaac Wilkins, D.D. Rev. Thomas Y. How, D.D. Rev. William Harris, D.D. Hon. Rufus King, Hon. Philip S. Van Rensselaer, Dr. John Onderdonk, William Ogden, Esq.

New-Jersey—Rev. Charles H. Wharton, D.D. Rev. John C. Rudd, Rev. Simon Wilmer, Rev. James Chapman, Joshua M. Wallace, Joseph Higbie, and Robert Boggs, Esq's.

Pennsylvania—Rev. Frederick Beasley, D.D. Rev. Levi Bull, Rev. Joseph Clarkson, Rev. Jackson Kemper, Rev. James Montgomery, Dr. P. F. Glentworth, Thomas McEuen, Richard Dale, and William Meredith, Esq's.

Delaware—Rev. William Wickes.

Maryland—Rev. H. L. Davis, Rev. Walter D. Addison, Rev. William E. Wyatt, Rev. Samuel H. Turner, Tench Tilghman, Alexander C. Magruder, Francis S. Key, and Beddingfield Hands, Esq's.

Virginia—Rev. William H. Wilmer, Rev. Oliver Norris, Rev. John Dunn, Hon. Charles Fenton Mercer, Hugh Mercer, Esq.

South-Carolina—Rev. Andrew Fowler.

North-Carolina—Moses Jarvis, Esq.

Several Clergymen of New-York and the neighbouring Diocesses, attend the Convention. Divine Service is celebrated before the Convention every morning, and a Sermon preached by one of the Bishops. The Sermon of Bishop Griswold, at the opening of the Convention, is in the press. On Thursday morning, the Right Rev. Bishop White preached a Sermon from Isaiah lii. 7. *How beautiful upon the mountains, &c.* The following conclusion of the Sermon, containing some interesting information on Church affairs, we have procured from the Bishop.

"To the Right Reverend and Reverend Brethren in this assembly, the subject more immediately addresses itself: they being of the number of the messengers contemplated in this prophecy of Scripture, through whose agency it should be carried into effect. It might be proposed to them in various points of view; and made a source alike of admonition and of encouragement. But there is not entertained the design, of carrying the audience again over the ground, which was yesterday occupied in this pulpit; and of thus displaying the various topics which were then listened to with satisfaction, and, it is to be hoped, with edification. It is now thought sufficient, to limit attention to the encouragement growing out of the assurance in the text.

* The Rev. Dr. Beasley having been obliged, by intelligence from his family, to resign his seat in the House, the Rev. James Montgomery was appointed to fill his seat.

"Right Reverend and Reverend Brethren, it is with especial satisfaction that your preacher addresses it to a more extended Episcopacy; and to a more numerous representation of our Church, than he had heretofore expected to witness, under the discouragements which, for a long course of time, had lain heavy on our Communion. He looks back to the days, when, in an extensive state, he was the only Pastor remaining, amidst the embarrassments of the war of the revolution; when there was a privation, in a greater or less degree resembling this, over the whole face of the American Union; when, to supply the places of those who had fallen, and of those who were still falling under the stroke of death, there was no possibility, and scarcely the expectation of a future opportunity for it, consistently with our views of the ministerial succession; when in consequence of severance from the Church, under whose fostering care we had been reared, it became a problem, how far, in the independency under which we were to act in future, there would be a general agreement in doctrine, in discipline, and in worship; and when, with this gloomy prospect opening on us, there was, in the minds of very many, the apprehension of the extinction of the Communion known under the name of—"The Church of England in America."

"The respectable body of Clergy and of representatives of the Laity now assembled, are evidence of the great improvement of our prospects; and, it is to be hoped, may be considered as an illustration of the promise of the great Head of the Church, of being with her to the end of the world. At present, there has been a retrospect of the past and a comparing of it with the future, only for the purpose of inciting the Right Reverend and the Reverend persons here assembled—and it is the wish and prayer of the preacher that he may not forget his own interest in the intimation—to such zeal and activity in the Gospel Ministry, as shall be evidence to our own minds and to the world, that we are of the cast of character contemplated in the prophecy of the text; which we have seen to be intended of faithful Ministers of the Church of Christ. This can only be in duly publishing the glad tidings of salvation through a Redeemer, with the consequent duties on the hearers of it, of whatever comes under the denomination of Faith or of Obedience. This is what is meant in the text, under the terms of bringing good tidings, of publishing peace, of bringing good tidings of God, of publishing salvation; of saying unto Zion, thy God reigneth.

"In proportion as we act up to the spirit of the commission recognized in this passage, the beatitude contemplated in it will apply.

"Beautiful were the feet, that is, welcome was the messenger of the Persian monarch to desolated Judea. Welcome also was the coming of the Messiah to the sons of spiritual Zion; and in like manner, if we should be faithful to the trust of our ministry, welcome will it be to many. For it is addressed to the wants and the weaknesses discoverable in human nature, in all the variety of its condition; and opens sources of satisfaction, which will always be found refreshing to the weary and the heavy laden, whether under the acme of sin, or under the sorrows of this uncertain life.

"That this, my Right Reverend and Reverend Brethren may be the fruit of our minis-

try, may God of his infinite mercy grant, through Jesus Christ."

NEW PUBLICATIONS.

Just published, and for sale by T. & J. Sworns, No. 160 Pearl-street, Comparative Views of the Controversy between the Calvinists and the Arminians. By WILLIAM WHITE, D. D. Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania. This work, distinguished by accurate discrimination, forcible reasoning, and profound knowledge of the subjects of which it treats, contains a mass of information highly valuable and interesting. It is divided into four parts. Part I. A Comparison of the Controversy between the Calvinists and the Arminians, with the Epistle of St. Paul to the Romans; to which is added an Appendix on the Case of the Heathen. Part II. A Comparison of the Controversy between the Calvinists and the Arminians, with Holy Scripture generally; to which is added an Appendix, No. I. On Philosophical Necessity. No. II. An Analysis of the Rev. Jonathan Edwards' interpretation of the last 10 verses in the 15th chapter of the Epistle to the Romans. Part III. A Comparison of the Controversy between the Calvinists and the Arminians, with the opinions of the early Fathers; to which is added an Appendix, containing an Argument against Calvinism, from some circumstances attending the introduction of it into the Church. Part IV. A Comparison of the Controversy between the Calvinists and the Arminians, with the Doctrines of the Episcopal Church; to which is added an Appendix concerning the late attempts of some Divines of the Church of England, to prove the Doctrines of that Church Calvinistic. To the whole is added a General Appendix, 1. Of Baptismal Regeneration, 2. Concerning the Treatise of Mons. Daille, "Concerning the Right Use of the Fathers." Application to the Crisis of Inquiry.

Just received, and for sale by T. & J. Sworns, the Journals of the General Conventions of the Protestant Episcopal Church, in the United States of America; from the year 1784, to the year 1814, inclusive. Also, First Appendix, containing the Constitution and Canons. And Second Appendix, containing Three Pastoral Letters.

Just received, and for sale as above, The Trial of Episcopacy. Reported by R. C. C. A. M.

Printed and published by T. & J. Sworns, No. 160 Pearl-street, New-York; where Subscriptions for this Work will be received, at one dollar per annum, or 24 numbers.—All Letters relative to this Journal must come free of Postage.

THE
CHRISTIAN JOURNAL,
 AND
 LITERARY REGISTER.

No. 11.]

SATURDAY, JUNE 21, 1817.

[Vol. I.

In the second number of the Journal we inserted a review of the present Bishop of Gloucester's Charge to his Clergy, extracted principally from the British Review. The following, taken from the British Critic, exhibits several interesting passages of this Charge which did not appear in the former article.

A Charge delivered to the Clergy of of the Diocese of Gloucester, at the Primary Visitation of that Diocese, in the Year 1816, by Henry Rider, D. D. Bishop of Gloucester.

It was not without feelings of considerable anxiety, for reasons which may be more readily imagined than expressed, that we have awaited the appearance of the Primary Charge of the new Bishop of Gloucester. That our minds have been considerably relieved since the publication, we are much pleased to confess; and though there are some points still remaining, upon which we could have wished that his lordship had spoken in very different terms, we are happy to hail a nearer approach, in his language at least, to the opinions of his brethren, than, under all circumstances, we had reason to expect. We fear, however, that his lordship has already suffered from the attacks of those, who look upon his present temperance and caution as a species of apostacy from those sentiments which they were pleased to fancy that he entertained. We trust that neither the flattery nor the menaces of those who hate the Church of England as a Church, and can scarcely tolerate it as an Establishment, will never prevail upon his lordship to betray its interests into the hands of its enemies, whether secret or avowed. He may

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be assailed again, as he has been already, with all the violence which is engendered by disappointed hope; but he will never, we trust, be induced to swerve from that path, which his growing experience will more and more assure him to be the path of duty.

After a testimony of merited applause to the administration of his learned and judicious predecessor, his lordship proceeds to address his clergy upon the subject of the especial duties, and the awful charge which they have undertaken. He proposes to them certain questions, as heads of self-examination, into their life and conduct, and of these we can speak in terms of due approbation.

"Am I the very 'messenger, watchman, and steward of my Lord,' which I was exhorted, and which I promised to be, in my ordination vows? As a messenger, 'instant in season and out of season,' in sounding the message and call of my God in every ear that will hear: As a watchman on my post, on the alert, endeavouring to ward off every danger, to seize every opportunity of duty: As a steward, wisely and faithfully dispensing the blessed mysteries committed to me, so that 'he that gathereth little shall have no lack?'"

"Am I the good shepherd, guiding, feeding, guarding, rearing when young, directing when at riper years, supporting and cherishing when old, the flock over which I am appointed overseer; regarding their souls, not as worthless or insignificant, but as 'a treasure' of infinite and eternal value entrusted to my charge, even 'the purchase of Christ's death, and the price of his blood, his spouse and his body?'"

"Is this my office the most valued, the chief object of my life? Am I applying myself as appointed, 'wholly to this very thing, drawing all my cares and studies this way; laying aside as much as possible the study of the world and the flesh,' and never suffering any temporal avoca-

tions, however specious in their pretensions, habitually to usurp the time and thought, which are mainly due to the immortal interests under my superintendence, and each moment at stake?

"Has 'that *daily* reading and weighing the Scriptures' so emphatically and repeatedly inculcated, been my serious and unceasing practice? And have its effects been manifest in the scriptural tenor of my doctrinal instructions, and the scriptural tone of my moral exhortations?

"Has the *whole counsel of God* been always fully declared by me, *nothing added, nothing diminished*?

"Has the foundation been always deeply laid in faith in a crucified Redeemer and a sanctifying Spirit, and the superstructure uniformly exhibited in my discourses, carried on and built up in all the graces and duties of a sober, righteous, and godly life?

"Has the genuine, deep, and awful conviction of my personal and ministerial unworthiness laid me low in penitence and desire of pardon at the foot of the cross? And has 'the earnest prayer for the heavenly assistance of the Holy Spirit' been 'continually' springing up in my heart, and poured forth from my lips?

"Have my private intercessions for myself, and for my people, anticipated and co-operated with my public labours?

"And, lastly, has my life, and that of my family, been 'the wholesome and godly example and pattern for my people to follow,' so that they might not only do what I *say*, but what I *do*? Have I ever been able to speak of religion with that truth and warmth peculiar to one who knows and loves it from the bottom of his heart? And have my people learnt to know and love religion too, by its visible fruits in my conduct and conversation? Can I say, in any measure, with St. Paul, 'Follow me, as I have followed Christ?'

The Bishop now proceeds to consider "the nature of the public ministrations" of the Church. After enlarging on the beauties of the Liturgy itself, he recommends a due solemnity and devotion in the minister who reads it. In this we entirely coincide with his lordship; but when he recommends the minister to show his deep attention "by unquestionable marks in his voice and countenance," we should venture to doubt whether his lordship's directions would not produce the very effect which it is their design to counteract. That minister, who during his ministration of the public service is thinking of the effect to be produced by inflections

either of countenance or voice, must be guilty of great inattention to the main duty and end of prayer. Let him but pray himself, and pray so as to be heard by others, then others will pray with him; and when both minister and congregation are so employed, then neither the one nor the other will have time or inclination to think upon voice or countenance.

The next object of his lordship's attention is preaching. He proceeds to notice two errors prevalent among the clergy in the discharge of this important duty. The first he considers to be a deficiency in inculcating the necessity of good works, and instances it in the discourses both of those who have lately seceded from the Church, and of those who though they maintain the same opinion, with more prudence, but less honesty, are content to remain within it.

The second error to which his lordship alludes, involves the question of Regeneration. Upon this important point his lordship (as far as we can judge) appears to hold the doctrine of the Church of England, and to believe that regeneration, or the new birth, takes place at baptism, "restricting the term (as he expresses it) to baptismal privileges."

"I would therefore wish generally to restrict the term to the baptismal privileges; and considering them as comprehending, not only an external admission into the visible Church—not only a covenanted title to the pardon and grace of the Gospel—but even a degree of spiritual aid vouchsafed and ready to offer itself to our acceptance or rejection at the dawn of reason,—I would recommend a reference to these privileges in our discourses, as talents which the hearer should have so improved, as to bear interest, as seed which should have sprung up and produced fruit.

"But, at the same time I would solemnly protest against that most serious error (which has arisen probably from exalting too highly the just view of baptismal regeneration) of contemplating all the individuals of a baptized congregation, as *converted*—as *having* all once known the truth, and entered upon the right path, though some may have wandered from it, and others may have made little progress—as not therefore requiring (what all by nature, and most, it is to be feared, through defective principle and practice

require,) that 'transformation' by the renewing of the mind, that 'putting off the old man, and putting on the new man,' which is so emphatically enjoined by St. Paul to his *baptized* Romans and Ephesians.

"This erroneous view, in my opinion, strikes at the root of all useful and effectual preaching. Ministerial addresses founded upon it soothe and delude the people into a false peace; they do but half open the wound in the conscience of the sinner; they act as a dull and clouded mirror, and exhibit to him a most imperfect representation of what he is, and what he ought to be—of what must be done for him, and in him; they lull to sleep any conscientious misgivings in the man of worldly decency and reputation; they may make many a Pharisee, and produce on many a death-bed, a vain self-righteous ease, which must soon be changed into self-condemnation and death eternal."

As we do not thoroughly understand his lordship's opinions upon this subject, and as we should be most unwilling to misrepresent them either on the one side or the other, we shall not dwell any longer upon this part of the Charge, except to put one simple question to his lordship—"Whether he has in any single instance ever heard the doctrine preached, to which he alludes; or whether in the works of any divine of our Church he has found any approximation to such an error?" We fear that his lordship has been misled upon this point by the representations of those who, in describing the opinions and practices of their adversaries, have been too indulgent either to their fear or to their imagination. The fact really is, and the more his lordship becomes acquainted, as we trust he will be, with the Clergy of that description, the more he will be convinced, that the highest assertors of baptismal privileges are ever the most earnest, the most constant in their exhortations to that purity of heart, and to that perfect obedience without which every privilege then conferred, but increases our danger and destruction.

In the second part of the Charge, his lordship very warmly recommends the education of the poor, and the introduction of the national system. He then proceeds to consider the claims of the two great societies,

"May I not then, *without presumption*, assert, that the support of *both* Societies is not incompatible with the character of a cordial friend and conscientious minister of the Established Church? And, (while I gladly repeat, what I have before publicly stated, as my deliberate conviction, that, in cases where very contracted means would appear to permit a parochial minister to subscribe to only one Society, he should choose that which would enable him to provide the Liturgy as well as the Bible, for *his own* people,) may I not add, *without fear of offence*, that, if by elevating his estimate of the claims of charity a little higher above the worldly towards the Christian standard; if by a little further stretch of self-denial, he can augment his fund for charitable contribution; he may safely and joyfully cast his mite into the treasury of the British and Foreign Bible Society, enroll his name amongst a large proportion of the most justly distinguished characters in Church and State, and assume his share in the labour and delight of erecting that stupendous edifice, which is the glory of his age, his country, and his Church."

To this recommendation of his lordship, for reasons too often repeated to be now produced, we regret that we cannot coincide. To the one Society his lordship, as will be perceived, gives the *precedence*, but to the other the *preference*. It is somewhat remarkable that in exhorting his Clergy to cast their mite into the treasury of the Bible Society, that his lordship should recommend as a motive to a country curate "the enrollment of his name amongst a large proportion of the most justly distinguished characters in Church and State," when in other parts of his exhortation, he so earnestly enforces a neglect "of the study of the world;" "of worldly honours;" "the fashions and opinions of the world." Its rival Society indeed has the charms of no such triumphant *clat* to offer to her supporters and friends: herself, like the good she does, is quiet, simple, and unostentatious.

Upon the Charge before us we shall now bring our review to a close somewhat rapid, least indifference should be construed into disrespect. Had it been the production of any other pen, and delivered at any other time, our remarks, both upon its style and doctrines, might have been per-

more open and free. To the solemn address of a Bishop to his Clergy we bow with unfeigned reverence, and though we may there find opinions little consonant with our own, we would question them with the submission of an inferior, not reprehend them with the severity of an equal. To the general moderation upon all controverted points, displayed in the Charge before us, we are gratified in bearing the testimony of our approbation. That the intentions of its author are both pious and good, we could not, even if we would, for a moment doubt. That the labours of his lordship, in the promotion of true and genuine piety, may be crowned with their merited success, is our most heartfelt wish. It is with much satisfaction that we hear of the consecration of a Church by his lordship, in the forest of Dean. We trust that it will be supplied by such a minister as may teach the inhabitants of that natural and moral waste, the paths of Christian faith and Christian obedience.

REVIEW.—FROM THE BRITISH CRITIC.

Mador of the Moor; a Poem. By JAMES HOGG, *Author of the Queen's Wake, &c.*

There is a charm in native simplicity which no labour nor affectation can reach. When a coxcomb, either in manners or in poetry, attempts to become what he terms natural, he may take for granted that he will be vapid, childish, and silly. Art is never less successful than when it attempts to invade the province of nature. We have seen various failures in this branch of poetry among the living authors of the day; we know of but one instance of success, and that is in the poet now before us. There is a native sweetness, a dignified simplicity in all the writings of Hogg, which Burns himself scarce attained. The images of Burns were more tender and affecting, but Burns could not tell a story as Hogg has done. Though but a "shepherd's boy," his language is chaste, clear, and strong. He some-

times rises even unto the sublime, but it is by an even and a gentle motion.

8.

"Old Caledonia! pathway of the storm
That o'er thy wilds restless sweeps along,
Though clouds and snows thy sterile hills deform,
Thou art the land of freedom and of song!
Land of the eagle fancy, wild and strong!
Land of the loyal heart and valiant arm!
Though southern pride and luxury may wrong
Thy mountain honours, still my heart shall warm
At thy unquestion'd weir, and songs of magic charm.

9.

"O, I might tell where ancient cities stood!
And I might sing of battles lost and won;
Of royal obsequies, and halls of blood;
And daring deeds by dauntless warrior done.
Since Scotland's crimson page was first begun,
Tay was the scene of actions great and high;
But aye, when from the echoing hills I run,
My froward harp refuses to comply;—
The nursing of the wild, the Mountain Bard am I."

Mador of the Moor is a tale of fairy times. The first canto describes the hunting expedition of the King of Scotland on the regions round the Tay. There is little incident in this part of the poem, except the arrival of a harper and the mysterious absence of the King, who returns after nine days. The second carries us to the house of a Highlander, who, with his wife and daughter, are described with a *naïveté* and a discrimination very rare in poetry. The following reflections on female innocence are exquisite.

6.

"The rainbow's lovely in the eastern cloud,
The rose is beauteous on the bended thorn;
Sweet is the evening ray from purple shroud,
And sweet the orient blushes of the morn:
Sweeter than all, the beauties which adorn
The female form in youth and maiden bloom!
O why should passion ever man suborn
To work the sweetest flower of Nature's doorn,
And cast o'er all her joys a veil of cheerless gloom!"

7.

"O fragile flower! that blossoms but to fade!
One slip recovery or recal defies!
Thou walk'st the dizz: verge with steps unstead,
Fair as the habitants of yonder skies!
Like them thou fallest, never more to rise!
O fragile flower! for thee my heart's in pain!
Haply a world is hid from mortal eyes,
Where thou may'st smile in purity again,
And shine in virgin bloom, that ever shall remain."

'This daughter of Kincairny is betrothed to Albert, a rich Highlander,

the landlord of her father. This scheme, however, is frustrated by the arrival of a minstrel, who, though repulsed at first, carries his purpose at last, and secures the heart of the fair Ila Moore. The courting scenes are described with much liveliness and simplicity. In one of these the lovers are discovered by Albert, to whose rage Mador would have fallen a victim, but is saved by the interference of Ila, and afterwards flies. Ila's innocence is lost, her father is expelled from his home by the vindictive Albert, and the birth of a child crowns the miseries of the unfortunate family.

18.

"Poor child of shame! thy fortune to divine
Would conjure up the scenes of future pain!
No father's house, nor shielding arm is thine!
No banquet hails thee, stranger of disdain!
A lowly shelter from the wind and rain
Hides thy young weetless head, unwelcome guest!
And thy unholy frame must long remain
Unhousell'd, and by churchman's tongue unblest!
Yet peaceful is thy sleep, cradled on guileless breast!"

The address of the mother to the child will remind the classical reader of an exquisite classical fragment. One would really have thought that the Ettrick shepherd had translated Simonides; but there is no plagiarism here, it is the voice of nature speaking in both their strains, and it is the same.

"At memory's page her blushes went and came;
And aye she stoop'd and o'er the cradle hung,
Call'd her loved infant by his father's name,
Then fram'd a little lay, and thus she sung—
"Thy father's far away, thy mother all too young!"

25.

"Be still, my babe! be still!—the die is cast!
Beyond thy weal no joy remains for me!
Thy mother's spring was clouded and o'erpast
Erewhile the blossom open'd on the tree!
But I will nurse thee kindly on my knee,
In spite of every taunt and jeering tongue;
O thy sweet eye will melt my wrongs to see!
And thy kind little heart with grief be wrung!
Thy father's far away, thy mother all too young!"

26.

"If haggard poverty should overtake,
And threat our onward journey to forelay,
For thee I'll pull the berries of the brake,
Take half the night; and tith the live-long day;

And when proud manhood o'er thy brow shall play
For me thy bow in forest shall be strung.
The memory of my errors shall decay,
And of the song of shame I oft have sung.
Of father far away, and mother all too young!"

27.

"But O! when mellow'd lustre gilds thine eye,
And love's soft passion thrills thy youthful frame,
Let this memorial bear thy mind on high
Above the guilty and regretful flame,
The mil dew of the soul, the mark of shame!
Think of the fruit before the bloom that sprang!
When in the twilight bower with beauteous dame,
Let this unbreathed lay hang on thy tongue—
Thy father's far away, thy mother all too young!"

In the fourth canto, Ila leaves her father's house, and in her way she meets a Palmer, whose story seems to be blended with the fairy legends of the age. In the fifth, she meets her father, and together repair to the court to discover the false Mador among the minstrels of the King: he is discovered at last to be no other than the monarch himself, who weds the fair Ila, and the poem concludes with the "Christening."

The story is sufficiently common, but it is told in the most artless and pleasing manner, and cannot fail both to interest and to delight. If this poem be not much read, and much admired, we shall think ill of the taste of the age.

CONSTITUTION of the Bible and Common Prayer Book Society, established in the City of New-York, A. D. 1809.

1. Every person who pays to the funds of this Institution a sum not less than one dollar annually, shall be a Member of the same. The payment of a sum not less than fifteen dollars at one time, shall entitle a person to be a Member for life, without any further contribution.

2. The contributions of Members for life, with such donations as may be received from benevolent individuals, shall be the permanent fund of the Society, and not subject to disbursement. The interest of the permanent fund, with the annual contributions, shall be appropriated to the purchase and distribution of Bibles and Common Prayer Books, and.

when deemed expedient, of religious tracts.

3. The business of the Society shall be conducted by a Board of Managers, consisting of the Clergy of the Protestant Episcopal Church resident in the city of New-York; and of ten Laymen, to be chosen annually by ballot, by the Members present, on the first Tuesday after the 24th of February, the festival of St. Matthias. The Bishop of the Protestant Episcopal Church in the diocese of New-York shall be President of the Society and of the Board of Managers, and, in his absence, a Chairman shall be appointed. The Board of Managers shall meet on the day after the annual meeting, to choose from their own number a Secretary and Treasurer; and shall meet afterwards according to their own rules. Seven of the Managers shall constitute a quorum to do business. The Board of Managers shall make all laws necessary for the government of the Society, and shall cause a statement of the receipts and expenditures of money, with such other matters as they may deem proper, to be laid before the Members of the Society at the annual meetings.

4. On the day of the annual meeting of the Society, or on some other day to be fixed by the President or Chairman, the *morning* or *evening* prayer shall be celebrated, and a suitable *sermon* preached; after which a collection shall be made, to be appropriated to the funds of the Society.—The Preacher shall be appointed at the first meeting of the Board of Managers subsequent to the annual meeting, by the Bishop, or, in case of his absence, by their Chairman. And the Bishop or Chairman shall also appoint the time and place of service; of both which, as well as of the annual meeting, public notice shall be given by the Secretary.

5. The Constitution of the Society shall be unalterable, except by a vote of two-thirds of the Members of the Board of Managers present at a meeting duly convened, and a concurrent vote of two-thirds of the Members of the Society present at the annual meeting.

By particular request we insert the following article on the subject of

MORAVIAN MISSIONS.

Address to all who favour the propagation of Christianity among the Heathen, in behalf of the Missions of the Church of the United Brethren, commonly called Moravians.

In the year 1814, it is well known that the accumulated distresses of the Continent affected all classes and descriptions of persons. The same calamities were likewise severely felt in all the settlements of the United Brethren in Germany, Holland, Denmark, and Russia, and considerably diminished the contributions both of the Brethren's congregations, and of friends participating in the welfare and support of their missions among the Heathen. Under these circumstances, an appeal was made to the religious public by some very respectable persons in England, who became acquainted with the embarrassments under which this important concern laboured. That appeal was not undertaken in vain; and the committee, to whom the general management of the Brethren's missions is intrusted by their synods, feel how much they owe to the kindness and liberality of the numerous well-wishers to the spread of Christianity among the Heathen, who very nobly stepped forward on this occasion; and, by their generous donations, contributed in a great measure to remove the existing difficulty. In this work of charity, benefactors of various denominations were united, exhibiting a most encouraging proof of the power of that Christian love which binds together the hearts of the people of God, in supporting the cause of their Redeemer, however distinguished by various names and forms.

The present Address is occasioned by the same necessity, and encouraged by a similar call on the Society by friends out of their circle, who are acquainted with the proceedings of their missions, and with the great difficulty of maintaining them. This indeed amounts almost to an impossibility, unless it shall please the Lord

to incline the hearts of those to whom he has imparted the power, again to afford their generous assistance. The effects of that dreadful war, by which the continent was wholly impoverished, trade annihilated, and even the common necessities of life in many instances withdrawn, are still felt by most classes, so as to render them unable, as formerly, to direct their attention to subjects beyond their own personal existence; while the settlements of the Brethren, though by God's mercy spared from total destruction by fire and sword, were so much exhausted, from being continually made the head-quarters of different armies, that they were plunged into debt, and their usual sources of income, for some time, nearly dried up. The exertions of individuals, however, and of the congregations collectively, have not been wanting; and though greatly reduced in means, they have done what they could to assist in preventing any relaxation in the prosecution of the work. Yet, with every exertion, it is impossible to meet the great and accumulated expenditure of the past years. The sum of about £4000, which, by the unexpected liberality of our brethren and friends in England, was collected in 1814 and 1815, was indeed a relief for which we cannot sufficiently thank the Lord, who thus disposed the hearts of so many benefactors to favour the Brethren's missions; but as the circumstances which then occasioned the deficiency remain the same, the committee is again under the necessity of making their case known, and expressing a hope that their petition for help will not pass unregarded.

To show how extensively the Church of the United Brethren is employed in attempts to propagate the Gospel in the Heathen world, and how long they have maintained their numerous missions in different countries, the following statement is subjoined:

	Establishments.	Settlements.	Missionaries.
<i>In St. Thomas</i>	1732	2	} 33
<i>St. Croix</i>	do.	3	
<i>St. Jan</i>	do.	2	

Greenland	1733	3	19
N. America	1734	2	7
S. America	1738	3	15
South-Africa	} 1736	2	21
renewed 1792			
Jamaica	1754	4	10
Antigua	1756	3	12
Labrador	1764	3	28
Barbadoes	1765	1	4
Astrachan,	} 1765	1	2
renewed 1815			
St. Kitts	1775	1	4

In the three Danish West-India islands, St. Thomas, St. Croix, and St. Jan, the Brethren's congregations amount to about 12,200 souls; in Greenland to 1100; in Antigua to 12,000; in St. Kitts to 2000. The congregations of Christian Indians in North-America suffered much, both before and during the first American war. Great loss has been sustained by the burning of Fairfield in Upper Canada, the principal settlement among the Indians, which it will cost no small sum to repair.

God has been pleased to bless the mission at the Cape of Good-Hope with much success. The forming of a third settlement is in contemplation, when means can be found to support it. About 1600 Hottentots constitute the two congregations at Guadenthal and Gruenekloof; many more attend public worship; and in the interior there is a great desire among the Heathen to receive more teachers. As the rooms used as a chapel in Gruenekloof have for some time been too small to accommodate the congregation and other hearers, and government have kindly granted permission to build, the erection of a new chapel has been undertaken, though at present the state of the finances scarcely warrants the undertaking.*

The communication with the three settlements in Labrador, which can only be maintained by a vessel of their own annually sent to the settlements, proves a great expense; but the Lord has hitherto enabled the

* The Rev. Mr. Latrobe arrived in England in December last year, from a visit to the above settlements at the Cape, from which he has derived peculiar pleasure; and may possibly, after his return from one of the principal settlements of the Brethren in Germany, lay some interesting particulars before the public.

Brethren's Society for the furtherance of the Gospel, established in London, to persevere in their exertions, notwithstanding the smallness of their means, and the uncertainty of a return equal to the expense of the outfit. Nor would it be consistent with that gratitude which we feel to God our Saviour, did we not here observe how graciously he has preserved the communication with the Brethren's Missionaries in that inhospitable region; so that since the commencement of the mission, now fifty-three years ago, no interruption has occurred in transmitting the annual supplies. During the last year, however, 1816, the vessel was, for the first time, prevented by the ice, and by the fury of repeated storms, from touching at Hopedale, till at length, after suffering a most violent tempest, which she was not expected to survive, the captain was obliged to abandon all hopes of reaching the settlement, and to return to England, having four Missionaries on board, who were passing from Nain to Hopedale. This event has subjected the Society to great additional expense. The anxiety which will undoubtedly fill the minds of our brethren in Labrador, respecting the fate of the vessel and of their fellow-labourers, must be keenly felt. Yet amidst all trouble, the Society has much cause to thank the Lord that he heard the prayers of those on board, delivered them from the raging of the sea, and brought them safe to shore.

May the above statement and call for help find acceptance and favour with all who consider the greatness and importance of the work, and the comparative weakness of those immediately employed in it, and who, without their aid, are wholly unable at present to support it. Even now many invitations to commence new missions must be declined, from a full conviction that it far exceeds the power of the committee to accept them.

At the period when the former appeal was submitted to the public, the debt incurred by the missions, owing to the circumstances already specified,

was estimated, according to the accounts received, terminating December, 1812, at £4000. In the year 1813, there was a further increase of debt, amounting to £1700. And in the years 1814 and 1815, which are the latest accounts at present arrived, there was a still further addition, constituting a total debt of £6000, notwithstanding the liberal donations contributed in consequence of the first appeal. To liquidate so large a debt they feel to be utterly impossible, dependent as they principally are, for the support of their missions, on the voluntary aid and liberality of their congregations and friends on the Continent, who are still suffering from the desolating effects of the late war.

Under these circumstances, they sincerely trust they will appear justified in again respectfully appealing to that British benevolence of which they have already experienced so generous a proof, and which is at all times so conspicuously manifested in every thing connected with the spread of the Redeemer's kingdom, that they may still be enabled to make the saving name of Jesus known to the Heathen world. The assistance thus afforded will surely not be unrewarded by Him to whom the mite of the poor but cheerful giver is as acceptable as the offerings of the more opulent; for "the Lord looketh on the heart."

C. I. LATROBE.

The above refers to a former appeal, made some years since, "by some very respectable persons in England, who became acquainted with the embarrassments under which this important concern laboured;" which was then most kindly and liberally answered by generous contributions from many very respectable societies, congregations, and individuals in Great-Britain, who nobly stepped forward for the relief of our Church at a period of great difficulty as to the pecuniary means for carrying on their missions.

The same urgent necessity to apply to our fellow Christians of other Churches for their assistance, it ap-

pears, again exists; and "is encouraged by a similar call on the society, by friends out of their circle, who are acquainted with the proceedings of their missions, and with the great difficulty of maintaining them." Mr. Latrobe, who informs us of this, has been for many years a well known, much respected agent in behalf of the missions of the United Brethren. He subscribes himself "Secretary of the *Unitas Fratrum*" (United Brethren) "in England," that being his office in our Church, agreeably to the provisions of an act of Parliament, passed in favour of the United Brethren, in the year 1749. His address, from his usual local situation, is made in particular to *British* benevolence; "which," he observes, "is at all times so conspicuously manifested in every thing which is connected with the spread of the Redeemer's kingdom." But it would, I think, be a neglect of duty in me if I did not say that the United Brethren in this country, and especially the agents here for their missions, are very sensible that they owe an equal tribute of gratitude to the religious public here, in as far as they have been called upon, for *their* displays of *American* benevolence in the same cause.

I ask leave also, as the stationed minister of our Church in this city, most respectfully to call the attention of Christians of every denomination in this country to Mr. Latrobe's publication, agreeably to its title, as addressed also to them: and I hope that in so doing, I shall not be considered as being presumptuous, acting out of place, or doing that which in any light may be deemed improper. The truth is, all the members of our Church every where, consider it to be their solemn duty to assist in carrying on our missions among the Heathen, to the utmost of their power; to take the concerns of the same faithfully to heart; and to recommend them, as exigences require, also to others. "The Society of the United Brethren for propagating the Gospel among the Heathen," which has its seat at *Bethlehem, Pennsylvania*, is, *like other societies* formed among

ourselves in Europe, strictly auxiliary only to the Board or Committee which has the general direction of our missions, all acting, in every respect, in the closest concert and union; and, as to the management of the missions, subject to one common direction or control. When missions in other parts of the world are in distress, the congregations of the United Brethren in this country regard that distress as their own; agreeable to the apostolic principle, (1 Cor. xii. 26.) "whether one member suffer, all the members suffer with it." May this be my apology for thus coming forward publicly. A debt incurred for the support of our missions is, according to our Church Constitution, the debt of the whole Society of the United Brethren, commonly called Moravians, be their residence where it may. And all contributions to our missions, whether made in America or Europe, are placed to one account.

Let the case now submitted to the public be candidly considered, and it will, it is presumed, speak sufficiently for itself. A union of congregations, consisting altogether of hardly more than 12000 persons, and who are mostly of the poorer sort, have, *without ever possessing any funds*, but relying solely, from year to year, on the voluntary contributions of the members of their congregations, and of their friends, been for a series of years exerting all the energies of their little strength, in preaching the Gospel of our common salvation among the Heathen. All Christians to whom they are known, unite in praises to God, for the success with which He has, so unexpectedly to themselves, been pleased to favour them; and the utility of their undertaking is generally acknowledged. They now tell the world, that, from the distressing circumstances which have been beyond their control, and which, through Mr. Latrobe, are clearly stated, they are involved in debt to the amount of £6000 sterling, or above \$26,000 our currency: and that, without the assistance of other churches, societies, and friends, they cannot go on with, much less extend (as they are

in many places invited to do) this important work. Mr. Latrobe uses the expressions: "*Without their aid, they are wholly unable at present to support it.*" "*To liquidate so large a debt, they feel to be utterly impossible.*" And what is their great object? "*That they may still be enabled to make the saving name of Jesus known to the Heathen world.*" Can such an appeal be made in this country, any more than in Great-Britain, in vain? IN THIS COUNTRY, where the Churches of Christ so generally flourish, and which, more than any other, is abundantly blessed by a kind and indulgent Providence?

Subscriptions and donations towards the support of the missions of the United Brethren, will be thankfully received by the ministers of their congregations; particularly by the Rev. Charles G. Reichel, Bethlehem, Pennsylvania; the Rev. Jacob Van Vleck, Salem, Stokes' county, North-Carolina; the Rev. George G. Miller, No. 74 Race-street, Philadelphia; and by

BENJAMIN MORTIMER,
No. 104 Fulton-street, New-York.
New-York, 2d June, 1817.

Advice to a Traveller on the Observance of Sunday. From Marriotti's Hints to a Traveller.

As an essential measure of preparation, take care that a Bible and Prayer Book form a part of your travelling stores. You must yet have to learn their value, if you can think yourself completely equipped without them.

In sketching out your plan of travelling, mark Sunday decidedly as a day of rest. To dispense with such a rule on this occasion, because you want to see and do a great deal in a short space of time, is to act upon the principle, that when our duty to God, and our personal convenience clash, the former is, of course, to give way. As if his sceptre of righteousness were that of a mimic king, and to be exercised only at our discretion. Burns, in speaking of profane wit, says, with his characteristic point,

'An Atheist's laugh's a poor exchange
For Deity offended.'

And surely a few additional towns in our journal, or the sight of one mountain, or a waterfall the more, purchased at the same price, will prove an equally improvident bargain. The length of your intended expedition, instead of operating against my advice, ought strongly to enforce it, since the continued habit would more effectually deaden all conscientious feelings in this respect than occasional indulgences of the same kind. What has been said applies equally to the devoting the day to seeing the objects of curiosity which the place you are in may afford.

In any town where you spend the Sunday, make a point of ascertaining whether it affords you an opportunity of attending the service of the Protestant Church; and, if it does, thankfully avail yourself of it. If not, do not let this circumstance deprive you entirely of the enjoyment of social worship. If you are the head of a family, or one of a party of friends, you can always assemble a little congregation to join in the use of our admirable Liturgy; and may rejoice in the recollection of the gracious promise made to 'two or three gathered together,' in that name, which is set as a seal and passport to nearly every one of its prayers. Even if you should be alone, the same form of prayer is much of it applicable to private use, and will enable you to join in spirit with the thousands who, on that day, are offering up its petitions in your native land. Its use would, from the mere force of association, assist in bringing your mind to the tone and habits appropriate to the day.

Where you be negligent in this respect, the Roman Catholics themselves, whose churches are thronged from six in the morning till mid-day, might put you to the blush; though they are not to be followed in their defective and superstitious mode of worship, nor in their way of spending the remainder of the Sabbath. In these points I would say, with a full conviction, that he who used the words first would approve of their applica-

tion, 'Come out from among them, and be separate.' It is indeed a day of joy and gladness, but the source of that joy strongly marks that, though truly a feast, it ought to be kept in a very different manner from the gay, trifling, and sensual *FESTA* of an Italian city, or its counterpart in France, or elsewhere. Drinking and gaming, dancing and singing, and theatrical entertainments among the lower orders, and similar amusements, though in a more refined shape, in the higher, do not very aptly characterize the joy to be derived from that resurrection, in which those only have reason to rejoice, who 'die to sin and rise again unto righteousness.' This, however, as I believe all travellers will confess, is no exaggerated description of the objects to which every Sunday is devoted throughout a considerable portion of the Continent. From this vortex it will become you to steer at a cautious distance, for it is hard to struggle against it, if carried by the current within the sphere of its attraction. When once we are committed to a certain extent in society, unforeseen occurrences, unintentional, or, perhaps, wilful misapprehensions, the fear of giving offence, the silence of hesitation construed into that of assent, and many similar causes draw us, even without the aid of inclination, far beyond our intended limits of concession. I do not speak this merely from general observation, but from a case precisely in point. I happen to know that a person, who is in the habit of avoiding public society on a Sunday, from conscientious motives, having, when abroad, yielded this point once, on a particular occasion, was, in the end, so entangled by a train of unforeseen circumstances, as to find himself at the theatre in the evening, with the rest of the party, to his own surprise and sorrow. I would say, therefore, not only avoid the places of public amusement, but all parties, in themselves unsuited to the day, and likely to expose you to trials, to which your resolution may not be equal. It is far easier to be conscientiously singular *upon deliberation and by system*, than *in the exigency of the moment*, when

the eyes of a company are upon you; and the temptation would have much advantage of you, in consequence of your being already on slippery ground.

The exact line of distinction, however, in this case, must be left to your own judgment; but public amusements are more clearly defined, and admit no question of degrees. They are altogether forbidden ground to you on Sunday, if there be the least force in any of the arguments which have now been brought forward. It is true, that you will be tempted by placards announcing the performance of the best actors, and the finest musicians, on that evening, expressly because it is Sunday; but if you would not think yourself authorized to break the eighth commandment by a strong temptation, do not listen to those, who reason differently about the fourth. Only imagine yourself pleading such an excuse at the bar, where the question must at last be decided, and its absurdity will strike you with the force of irresistible conviction.

ATHENS.

FROM HOLLAND'S TRAVELS.

Those who expect to see at Athens only the more splendid and obvious testimonies of its former state, will find themselves agreeably mistaken in the reality of the scene. It may be acknowledged that the Parthenon, the Theseum, the Propylæa, the temple of Minerva Polias, &c. are individually the most striking of the objects occurring here; yet it may perhaps be added that they have been less interesting singly, than in their combined relation to that wonderful grouping together of nature and art, which gives its peculiarity to Athens, and renders the scenery of this spot something which is ever unique to the eye and recollection. Here, if any where, there is a certain genius of the place which unites and gives a character and colouring to the whole; and it is further worthy of remark, that this *genius loci* is one which most strikingly connects the modern Athens with the city of former days. Every part of the surrounding landscape may be recog-

nized as harmonious and beautiful in itself; and, at the same time, as furnishing those features which are consecrated by ancient description, by the history of heroic actions; and still more as the scene of those celebrated schools of philosophy, which have transmitted their influence to every succeeding age. The stranger, who may be unable to appreciate all the architectural beauties of the temples of Athens, yet can admire the splendid assemblage they form in their position, outline, and colouring; can trace out the pictures of the poets in the vale of Cephissus, the hill of Colonos, and the ridge of Hymettus; can look on one side upon the sea of Salamis, on the other upon the heights of Phyle; and can tread upon the spots which have acquired sanctity from the genius and philosophy of which they were once the seats. The hill of the Areopagus, the Academy, the Lycæum, the Portico, the Pnyx, if not all equally distinct in their situation, yet can admit of little error in this respect; and the traveller may safely venture to assert to himself, that he is standing where Demosthenes spoke to the Athenians, and where Plato and Aristotle addressed themselves to their scholars. No where is antiquity so well substantiated as at Athens, or its outline more completely fitted up both to the eye and imagination.

The impressions of this nature, which the traveller obtains, derive much vividness from the number of minute vestiges surrounding him; and these are often even more striking to the fancy than the greater memorials of ancient art. Every point in and around Athens abounds with such vestiges; the fragments of columns, sculptured marbles, and Greek inscriptions. Scarcely a single house but affords some of these remains, more or less mutilated; yet all with some interest annexed to them, as the representatives of a past age. This familiarity and frequency with which classic names and images are brought before the eye cannot fail of interesting the attention; and it forms one of the most striking circumstances to the stranger in Athens:

The character of the landscape around the city is very peculiar, even without reference to any of the features that have been described. There is a certain simplicity of outline and colouring, combined with the magnificence of form and extent, which contributes much to this particular effect. It cannot be called a rich scenery, for the dry soil of Attica refuses any luxuriance of vegetation; and, excepting the great olive-grove of the plain, little wood enters into the landscape. Yet one of its most striking features is a sort of repose, which may be derived from the form of the hills, from their slopes of the plain, and from the termination of this plain in the placid surface of the gulf of Salamis; above all, perhaps, from the resting point which the eye finds in the height of the Acropolis, and in the splendid groupe of ruins covering its summits. In this latter object there is a majestic tranquillity, the effect of time and of its present state, which may not easily be described, so as to convey an idea of the reality of the spot. The stranger will find himself perplexed in fixing on the point of view whence the aspect of these ruins is most imposing, or their combination most perfect with the other groups which surround them.

Grace before Meat.—An Extract.

If, indeed, there be any moment in ordinary life more suitable than another for our expressing thankfulness to the Supreme Being, it must be that in which we receive sensible gratification. An acknowledgment is surely the least we can offer, when any boon is conferred upon us. And even quadrupeds are observed to feel this as an impulse of Nature, when presented with food.

Among rational beings, it has been nearly an universal practice, to acknowledge, in some form, or reverential address, the blessing of food they were on the point of being refreshed and supported by. And in all Christian, (as a more polished or better conducted society,) the habit of thanksgiving on breaking bread, at the season of their meals, was held a sacred

duty. But at every period, good manners and good morals have been considered as bearing a strong affinity to each other. The best breeding, conveying an impressive idea of the best principles; and we may add, that they are only then complete, when they appear allied to Religion. Thus blended, they constitute the accomplished GENTLEMAN!

But how inconsistent with such a pre-eminent distinction would it appear, if the individual was observed to sit down, and to rise up from a gratifying entertainment, where good company, and good provisions were placed before him, without the least expression of notice or civility towards the bountiful Master of the feast!

We are led to this remark by the strange neglect observable among those who ought to know better, in not complying with, I may say, an edifying practice of all our forefathers, that of audibly and reverently saying grace before and after meals.

Whoever considers the custom of returning thanks after meals, and offering up a prayer for benediction when we sit down to them, on its own merits, will perceive nothing can be urged against it, beyond the silly affectation of more refined habits, than those of ordinary life; and an idle mimicking of the negligence, not to say the profaneness of certain individuals. But those whose thoughts and manners are influenced by discretion and sound judgment, will readily acquiesce in the propriety of offering at our meals acknowledgments of God's providence, and our dependence on him for all we have, or wish to enjoy.

Grace said, with an unaffected solemnity, is edifying and impressive; especially on such as have sense enough to believe that they can enjoy no blessing, or relish any one comfort, but what is communicated to them by the hand of God. And if there be no disposition of the heart to be devoutly thankful, when we meet to enjoy the gratifying continuation of God's daily blessings upon us and our friends, that heart will seldom be truly thankful on any other occasion.

When thou hast eaten, and art full,

and thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, beware that thou forget not the Lord thy God, and thy heart be lifted up, and thou say, in thine heart, my power, and the might of my hand hath gotten me this!

Ceremonies in the Greek Church on the Eve of Easter. From James's Travels in Russia, &c.

A representation of the sacred tomb is exposed to the people during the whole of the evening, and at night the resurrection is announced formally in all the churches. We entered the Casan church at a late hour; the nave, the aisles, in short, every part was crowded to suffocation with an host of devotees; thousands of lighted tapers (for each bore one in his hand) glitted over the whole area, spreading an illumination as bright as noon. As the hour of twelve approached, all eyes were earnestly bent on the sanctuary; at length it opened, when there issued forth a long train of banners, crosses, &c. with archimandrites, protopopes, and priests of all ranks, dressed in their sumptuous robes of embroidered silk, covered with gold and silver, and jewels; they moved slowly through the crowd, and went out from the doors of the church as if to search for the body of our Lord. In a few minutes the insignia were seen again, on their return, floating above the heads of the mob, along the nave; and when the Archbishop had regained the altar, he pronounced, with a loud voice, *Christos volseress*, "Christ is risen." At that instant the hymn of praise commenced, and a peal of ordnance from the fortress re-echoed the joyful tidings throughout the city. The world of Mongiks now saluted and congratulated one another in turn; the days of fasting were at an end; tables spread with provisions in a short time made their appearance in the church; the forbidden meats were tasted with eager appetite, and a feast of gluttony that annually proves fatal to some of the followers of this religion, took place of penance and prayer.

A second carnival of one week succeeded this day, and afforded, though in a different way, an equally gratifying spectacle. The Isaac Platz was filled with people, drinking quass and kislitchi, visiting puppet-shows or rope dancers, enjoying themselves in the tcherkeli or round-about, and following each other in succession, down the slope of the summer-hills. This last is one of the most favourite amusements; the apparatus consists of a scaffold between thirty and forty feet high, with an inclined plane in front, constructed in imitation of the ice-hills, the ordinary diversion of the winter season. It is tastefully adorned with flowers and boughs of trees, amidst which an amateur of the sport is hurried in a small narrow cart with four wheels; descending the steep, and traversing with the impulse a level stage below, of some hundred feet in length, though not quite so securely as in the case before mentioned.

The infinite variety of gay colour and costume exhibited by a Russian mob adds to the pleasure of the scene, and, besides the novelty of the aspect in this point, it is the most extraordinary sight to a foreigner to behold these stout majestic men, with solemn beards and placid countenances, sliding down these hills in go-carts, or whirled round one after another in the light round-about, or (as permission is universally given in this week) jingling the church bells as an act of serious devotion.

But still more singular is the charm produced by the sight of so vast a concourse of people all still and quiet. An universal face of merriment and good humour unceasingly prevails, but it is every where accompanied with the same noiseless appearance. A sight that forms a strong contrast with the loud mirth of an Italian, or the joyous boisterousness of an English mob. But with the forced and artificial Russian, even their quantum of gladness is regulated by the strict order of the police.

The presentation of an egg in sign of the termination of the fast, is the usual compliment of the season among the people of all ranks, high or low;

the handsomest are made of porcelain, and it is a gift generally made to the fair sex. The lady in complaisance grants the donor permission to kiss her hand, which, on his rising, is returned according to the graceful mode of Russian salutation, on the gentleman's cheek. By old established custom, no lady of any rank whatsoever can refuse the salute to the meanest person in the streets that does but make her the offer of an egg.

For the Christian Journal.

DESOLATION.—Jer. iv. 23.

I look'd on the earth, but, behold!

Its form and its beauty were gone,

The flow'rets had ceased to unfold

The leaves that so lovely once shone.

I look'd on the heavens, but there

Was darkness, and silence, and night:

It seem'd like an hour of despair,

Without e'en a glimmer of light.

I look'd on the mountains that rose

In majesty over the plain,—

They were moved from their awful repose—

They were shaken from where they had lain.

I look'd—but no vestige appear'd

Of man in the regions around;

I listen'd—but never was heard

Mid the horrible darkness a sound!

The birds from the heavens were gone,

Their plumage no more met the eye,

As carelessly sporting they shone

In the glorious blaze of the sky!

The garden, of late clad in bloom,

Was a wild and a desolate waste,

And the breezes no more with perfume

By their beautiful borders were blest.

The cities were stretch'd on the plain,

Their glory and majesty quell'd,

Their proud ones were proved to be vain,

Their visions of grandeur dispell'd.

The Lord had arisen in wrath,

His anger had darken'd the sky;

All wither'd and sunk in his path,

As the Judge of creation past by!

E.

HYMN,

Composed for the Dedication of St. John's Church, Washington City, December 27th, 1816. By B. H. Latrobe.

God of power, God of love,

Earth thy footstool, heaven thy throne!

From thy seat of bliss above

Bow thine ear in mercy down!

Thou who dwell'st in endless space

Fill the house we now prepare

With thy presence and thy grace;

Hear, oh hear thy people's prayer!

Vainly human power essays,

Vainly toils the artist's skill,

Worthily a shrine to raise

Which thy Majesty may fill.

here, in thy sacred name,
 or three assembled are,
 may thy sure promise claim,
 or wilt hear their humble prayer.

o'er all this favour'd land
 age wilds and darkness spread;
 er'd now by thy kind hand
 perful dwellings rear their head.
 e once frown'd the tangled wood,
 tile fields and meadows smile;
 e the stake of torture stood,
 es now thy Church's pile.

e the arrow's vengeful flight,
 ; nor age, nor childhood spared,
 I was skill, and power was right—
 ere thy Gospel's sound is heard!
 d, alas! too oft in vain,
 with mild prevailing force
 ds its love diffusing reign,
 r can aught impede its course.

e the hostile firebrand's flash
 iden'd, late, the midnight air,
 he falling column's crash
 own'd the cry of wild despair;
 , whose nod the storms obey,
 lst the wreck of blazing domes,
 t the foe his fury stay,
 d respect our private homes.

hese wonders of thy grace,
 us bow the grateful knee,
 with this, thy holy place,
 isecrate ourselves to thee.
 when in this temple's bound,
 thy altar we repair,
 he thy healing presence round,
 ar, oh hear thy people's prayer!

RELIGIOUS INTELLIGENCE.

ORDINATIONS.

Thursday, the 20th of March last, ordination was held in St. James's ch, Newtown, Long-Island, by the Rev. Bishop Hobart, and the Rev.

Malbone Johnson, and the Rev. am Creighton, Deacons, were admitted to the holy order of Priests. On this ion the Morning Prayer was celebrated by the Rev. Mr. Henshaw, and a Sermon preached by the Rev. Dr. Bowen. Church at Newtown has been re- y repaired, and altered in a manner reflects much credit on the congregation.

Friday, the 28th of March last, the William Creighton was instituted, he Bishop, Rector of St. Mark's ch, New-York; the Rev. Dr. Harris, ormer Rector of that Church, con- ; himself to the duties of his office esident of Columbia College.

Wednesday, April 2d, at St. Paul's h, East-Chester, the Rev. Ravaud

Kearney, of that Church; the Rev. Petrus Stuyvesant Ten Broeck, of Trinity Church, Fishkill, and the Churches at Philips-Town, and Peekskill; and the Rev. George Weller, Missionary in West-Chester county, Deacons, were admitted by the Right Rev. Bishop Hobart to the holy order of Priests.

On Sunday, April 27th, in St. George's Church, New-York, Charles Smith, Nathaniel F. Bruce, and Richard F. Cadle were admitted by the Right Rev. Bishop Hobart to the Holy order of Deacons.

On Sunday morning, the 1st inst. an Ordination was held in St. Paul's Church, by the Right Rev. Bishop Hobart; when George W. Norton, of Ontario county; Samuel Nicholls, of Fairfield, Herkimer county; Asahel Davis, of Utica; and William H. Northrop, of Athens, were admitted to the holy order of Deacons: and the Rev. Joshua M. Rogers, Deacon, officiating at Turin, and its vicinity, to the holy order of Priests.

GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH.

The General Convention of the Protestant Episcopal Church, which met in this city on Tuesday, the 20th ult. adjourned on the Tuesday following. The next triennial meeting of this body will be held in the city of Philadelphia.

The government of the Protestant Episcopal Church is so organized as not to render it necessary for its ecclesiastical assemblies to transact a great deal of business. In the recent Convention, a view of the state of the Church was taken by the House of Clerical and Lay Deputies and transmitted to the Bishops, who form a separate House; and from this latter body, a Pastoral Address, of considerable length and interest, was received, which, as well as the Journals of the Convention, will be published. Arrangements were made for organizing the Protestant Episcopal Church in the Western States; and the Church in North-Carolina, which has been recently organized, was received into union with the Convention. The most important measure which occupied the deliberations of the Convention, was the establishment of a general Theological

Seminary. This measure was adopted with great unanimity, and arrangements made for speedily carrying it into effect. The city of New-York is chosen as the site of this institution. We cannot avoid expressing the hope that Episcopalians generally, by their liberal contributions, will found an institution worthy of the venerable Church to which they belong, and which will be the means of furnishing a pious, learned, and faithful clergy. The friends of the Episcopal Church must also cherish the hope that this institution will be conducted on principles that will tend to promote the unity and harmony of their communion.

We understand that in the House of Clerical and Lay Deputies, there was much interesting and eloquent discussion. It must be gratifying to Episcopalians, to find laymen of the first talents and distinction taking an active interest in the concerns of their Church, and exhibiting and advocating, as on this occasion, the soundest principles of ecclesiastical polity.

In the next number of the Journal we shall give a more particular account of the proceedings of the Convention.

New-Haven, June 14.

On Wednesday, the 4th inst. the Convention of the Protestant Episcopal Church of this Diocese met at Guilford. There was a general attendance of the Clergy, and a respectable representation of the Laity. The parochial reports presented on this occasion, exhibit an interesting view of the Church, inasmuch as they give evidence of its steady increase, and its growing prosperity. The Right Rev. Bishop Hobart, of New-York, at present acting as Bishop of Connecticut, under the 20th Canon of the General Convention, attended and presided. He preached a Sermon at the opening of the Convention, and administered the apostolic rite of Confirmation to 23 persons. On the following day, after the Convention rose, he again preached at Guilford, to a large and attentive auditory, and afterwards visited the several neighbouring parishes, in each of which he preached and performed the following Episcopal duties:

Friday, June 6th, consecrated the Church at North-Killingworth, and confirmed 47 persons. Saturday, 7th, A. M. consecrated the Church at North-Guilford, and confirmed 37 persons—P. M. at Northford, confirmed 10 persons.—Sunday, 8th, A. M. at Wallingford, confirmed 33 persons—P. M. at North-Haven, confirmed 35 persons. Monday, 9th, A. M. at Branford, confirmed 37 persons—P. M. East-Haven, confirmed 17 persons. Total number confirmed at these visitations—259.

LATE PUBLICATIONS IN ENGLAND.

Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice; and on the principal arguments advanced, and the mode of reasoning employed, by the opponents of those Doctrines, as held by the Established Church. With an Appendix, containing some strictures on Mr. Belsham's Account of the Unitarian Scheme, in his Review of Mr. Wilberforce's Treatise: together with remarks on the Version of the New Testament, lately published by the Unitarians. By William Magee, D. D. F. R. S. M. R. I. A. Dean of Cork, Chaplain to his Excellency the Lord Lieutenant of Ireland, late Senior Fellow of Trinity College, and Professor of Mathematics in the University of Dublin. A new Edition (being the fourth) with large additions.

An Appendix to the "Comparative View of the Churches of England and Rome." Containing some explanatory Notes on Church Authority; the Character of Schism, and "the Rock," on which our Saviour declared that he would build his Church. By Herbert Marsh, D. D. F. R. S. Margaret Professor of Divinity in Cambridge.

The Life of the Right Rev. Father in God, Jeremy Taylor, D. D. Chaplain in ordinary to King Charles I. and Lord Bishop of Down, Connor, and Dromore. By the Rev. Henry Kaye Bonney, M. A. of Christ's College, Cambridge, Prebendary of Lincoln; Rector of King's-Cliff, in the county of Northampton, &c. &c.

A Charge delivered to the Clergy of the Diocese of Carlisle. By Samuel, Lord Bishop of that Diocese, at his third Visitation in June, 1816.

Dr. Marsh's Theological Lectures. Part Fourth, relating to the Interpretation of Prophecy.

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[Vol. I.

The Life of Bishop Sherlock.

Dr. Thomas Sherlock was the son of Dr. William Sherlock, for some time Master of the Temple, and also a celebrated divine of the established church during the convulsive period of the reign of James II.

Bishop Sherlock was born in London in 1678, and at an early age was sent to Eaton School. Here he laid the foundation of that classical elegance by which his compositions are distinguished. About the year 1693 he was removed to Cambridge, and admitted to Catharine Hall. Here he took his degree in Arts, and soon after he had attained to the canonical age entered into priest's orders, having previously been elected into a fellowship of the college. He was admitted to the Mastership of the Temple on the resignation of his father, in 1704. This preferment was of such high importance, that the choice of so young a man was, to many, matter of great offence; but the prejudices entertained against him on this account were effectually removed by a short trial of his abilities. Being duly sensible of the dignity of his office, he was extremely solicitous of improving his talents, which he did with such success, that, in the course of a few years, he became one of the most celebrated preachers of the age.*

He had not been long in this station, before he took the degree of Doctor of Divinity; and, in the year 1707, he married Miss Judith Fountaine, a very amiable lady, descended from a good family in Yorkshire. In 1714 he succeeded Sir William Dawes in the Mastership of Catharine Hall,

Cambridge, where he had received his education. Whilst he held this place, he was promoted to the office of Vice-Chancellor of the University, which he discharged with the utmost attention and assiduity. It is said that, while he continued in the University, he discovered on all occasions, not only very superior abilities, with deep and extensive learning, but also great wisdom, policy, and talents for governing; in allusion to which part of his character, Dr. Bently, during his squabbles at Cambridge, gave him the nick name of Cardinal Alberoni.*

In 1716 Dr. Sherlock obtained the Deanry of Chichester, and soon after his promotion, he first appeared as an author, being at the head of the famous Hoadlean controversy, which, for a considerable time, agitated the divines of the established church. The occasion of this controversy was a sermon preached before king George I. March 31st, 1717, by Dr. Hoadly, Bishop of Bangor, and afterwards published under the title of *The Nature of the Kingdom, or the Church of Christ*. Some of the principles maintained in this sermon gave great offence to many of the clergy, and a representation was drawn up by a committee of the lower house of convocation. But before it was so approved as to be made the act of that part of the representation of the church, to be by them presented to the upper house of convocation, the assembly was prorogued by order of the King, nor would his Majesty permit them to sit again till all resentment had wholly subsided against Dr. Hoadly.

* Funeral Sermon preached by Dr. Nicholls. Annual Register for 1672. Vol. I.

* Dr. Charles Moss's Charge to the Clergy of the Archdeaconry of Colchester, 1764.

The interference of his Majesty led the enemies of Dr. Hoadly to charge him with having fled to this refuge, from fearing the consequences of an investigation of his principles. This he positively denied; and declared that it was prorogued without his solicitation, or his having any knowledge of the design; "but the King thought proper," says the Bishop, "out of a sincere regard, as I verily believe, to the interest of our constitution in Church and State, to put a stop to the sitting of the convocation."

It was on this subject that Dr. Sherlock stepped forward as the champion of the principles of the Non-jurors, and printed many tracts against Dr. Hoadly. The principal of these, was one entitled, *A Vindication of the Corporation and Test Acts, in Answer to the Bishop of Bangor's Reasons for the Repeal of them*; to which was added, a Second Part, concerning the Religion of Oaths. 1718, 8vo.

Upon the appearance of Mr. Collins' celebrated discourse of *The Grounds and Reasons of the Christian Religion*, in the year 1724, Dr. Sherlock, though he did not enter directly into the controversy, took an opportunity of delivering his sentiments upon the subject in six discourses, delivered at the Temple Church in April and May, 1724. These discourses were published the next year, under the title of *The Use and Intent of Prophecy in the several Ages of the World*; and he afterwards corrected and enlarged them in several successive editions.

The fourth edition of this work, corrected and enlarged, was published in 1774; to which was added four Dissertations: 1. *Upon the Authority of the second Epistle of St. Peter*; 2. *The Sense of the Ancients before Christ, upon the Circumstances and Consequences of the Fall*; 3. *The Blessing of Judah, Gen. 49*; 4. *Christ's Entry into Jerusalem*. In 1749, our author (at that time Bishop of London) published an appendix to the second dissertation, being *A Farther Inquiry into the Mosaic Account of the Fall*; to which he prefixed a short advertisement, acquainting his reader, that "it was drawn up some years before, and

was intended as an examination of the objections made to the history of the Fall, by the Author of the *Literal Scheme of Prophecy considered*; but that the author being dead, he had now considered the objections not as his, but as common to all who call in question, or are offended with, the history of the Fall as it stands recorded by Moses."

In the year 1728 Dr. Sherlock was promoted to the Bishopric of Bangor; in which he succeeded Dr. Hoadly, as he did also in the See of Salisbury, in 1734; in both which stations he made so distinguished a figure, that, upon the death of Archbishop Potter, in the year 1747, the Archbishopric of Canterbury was offered to him; but being then in an ill state of health, he thought himself unqualified to fill that high station. The next year, however, he was so much recovered, that he accepted a translation to the See of London, vacant by the death of Bishop Gibson.

Notwithstanding his advancement to such high dignity, Bishop Sherlock continued to hold the Mastership of the Temple, (where he was much beloved and esteemed) till the year 1753, and when his resignation was accepted by his Majesty, he addressed a letter to the Treasurers and Masters of the Bench, gratefully acknowledging his sense of the many favours they had shown him. This letter is preserved in the *Biographia Britannica*.

It was soon after he was created Bishop of Bangor that Dr. Sherlock wrote *The Trial of the Witnesses*, which has already passed through many editions. The occasion of its being written we proceed briefly to relate.

In the work entitled *A Discourse of the Grounds and Reasons of the Christian Religion*, Mr. Collins, the author, had endeavoured to prove that all the Old Testament prophecies were not to be understood literally but figuratively. Under the pretence of acting the part of a Moderator in this controversy, Mr. Woolston endeavoured to allegorize away the miracles of our Saviour, as Mr. Collins had done the prophecies. This he first attempt-

ed in a pamphlet entitled, *A Moderator between an Infidel and an Apostate*; and in two *Supplements* to it; and afterwards more largely in six discourses on the miracles of our Saviour, which were successively published at different times, in the years 1727, 1728, and 1729. The design of these discourses was to show, that the accounts of the great facts recorded in the Gospels, are to be understood wholly in a mystical or allegorical sense; and that, taken in the literal and historical sense, they are false, absurd, and fictitious. This attempt he carried on with greater rudeness and insolence than any of the deistical writers who went before him; for in the objections which he makes, in the person of a Jewish Rabbi, against the evangelical story of our Lord's resurrection, he declares it to be a complication of absurdities, inconsistencies, and contradictions. He insinuates, that the guards set by the Roman governor, at the desire of the chief priests, to watch the body of Jesus, suffered themselves to be bribed or intoxicated by the disciples; in which he is more quick sighted than the chief priests and pharisees, whom it more nearly concerned, who, it is plain, suspected no such thing; in which case, instead of excusing, they would have endeavoured to have got them severely punished. But what he seems to lay the principal stress upon, is, a supposed covenant between the chief priests and the disciples of Jesus, that the seal with which the stone of the sepulchre was sealed, should not be broken till the three days were entirely past; and that, therefore, the rolling away the stone from the sepulchre, and breaking the seal before the three days were ended, was a breach of that covenant, and a proof of an imposture.

After Mr. Woolston had published his *Moderator*, a prosecution was set on foot against him by the Bishop of London, for having written against Christianity, for which he was tried and found guilty in the court of King's Bench, before the Right Honourable Sir Robert Raymond, Knt. Lord Chief Justice. Our author, Bishop Sherlock, adopted a more scriptural and more

successful plan to prevent the circulation of his works, and of his opinions, by bringing his arguments to the bar of Scripture and reason, and in a fair and legal trial of the witnesses of the resurrection of Jesus, fully exposed all the illiberal abuse and unfounded aspersions which he had heaped on their characters.

In Mr. Woolston's defence of his discourse, which was dedicated to the Queen, he takes notice of this work, and calls it "a considerable treatise, and an ingenious piece, with which he was much pleased." The sarcastic manner, however, in which he affects to treat the work, proves that it was so considerable, that he could not so lightly answer it, and also that, however much he admired its ingenuity, he was not greatly pleased with its arguments.

For three or four years after the translation of our Prelate to the See of London, he was, notwithstanding his age and infirmities, able to apply himself to business; and he made one general visitation of his Diocese in person. But he was soon after afflicted with a dangerous disorder, from which he recovered with difficulty, and with almost the total loss of the use of his limbs; and his speech failing him soon after, he was obliged to desist from the exercise of his function, and was even deprived of the advantages of a free conversation, as he could not be understood, except by those who were constantly about him. His patience and submission to the will of God during his affliction, are thus represented by one of his friends: "Had the same case occurred in the reign of ancient stoicism, what triumphs would have been sung! what honour paid to the great masters and schools of science! Why should its true praise and honour be withheld from that true philosophy which cometh from above, in which no man was more deeply practised than our truly Christian Prelate, whose happy state of mind, was the pure and genuine effect of it?"

During his affliction, the powers of his mind continued in their full vigour; and under this weak state of body, in which he continued for some years;

he kept the administration of all affairs in his own hands. In this situation, likewise, he revised, corrected, and published, in four volumes octavo, his *Discourses preached at the Temple Church*, which are in many respects some of the most exquisite and masterly productions of the kind that are to be found in the English, or, perhaps, in any other language. The first volume was published in 1754, and was followed by the rest soon after. He died the 18th of January, 1761, in the 84th year of his age, and was interred at Fulham, in a vault made for that purpose; where, likewise, a monument is erected to his memory, with an inscription drawn up by Dr. Nicholls, who succeeded him in the Mastership of the Temple.

Bishop Sherlock was a man of the most acute parts, and his ambition is said to have been equal to his capacity; insomuch, that he would have thought it an indignity to have been the second in any character in which he chose to appear. His extraordinary abilities, indeed, were universally acknowledged; and his learning was very extensive. One who was intimately acquainted with our Prelate, says, "God had given him a great and an understanding mind, a quick comprehension, and a solid judgment." These advantages of nature he improved by much industry and application, and in the early part of his life, he read and digested well the ancient orators, both Greek and Latin, the philosophers, poets, and orators, from which he acquired that correct and elegant style which appears in all his compositions. His knowledge in Divinity was obtained from the study of the most rational writers of the Church, both ancient and modern; and he was particularly fond of comparing Scripture with Scripture; and especially of illustrating the writings of the Apostles, which he thought wanted to be more studied, and of which we have some specimens in his own discourses. His piety was constant and exemplary, and breathed the true spirit of the Gospel. His zeal was warm and fervent in explaining the great doctrines and duties of Christianity,

and in maintaining it, and establishing it upon the most solid foundations. His munificence was large and diffusive. The instances of his public character, both in his life time, and at his death, were great and like himself. He gave, we are told, large sums of money to the corporation of the sons of the clergy, to several of the hospitals, and to the Society for Propagating the Gospel in Foreign Parts. The private flow of his bounty, to many individuals, was constant and regular; and upon all just occasions, he was ready to stretch forth his hand to the needy and afflicted. He was, indeed, a person of great candour and humanity, had a tender feeling for distress, and was easily touched with the feeling of others. No one was ever more happy in domestic life, and no man could show greater gentleness, good-nature, and affection to all around him."*

Besides the works we have mentioned, Dr. Sherlock was the author of an excellent *Pastoral Letter* in the year 1750, addressed to the clergy and the inhabitants of London and Westminster, upon occasion of the earthquakes. Of this letter, it is said, there were printed in quarto, 5000; in octavo, 2000; in duodecimo, 3000; besides pirated editions, of which not less than 50,000 were supposed to be sold.

The public have also been presented, since the Bishop's death, with another volume of his discourses, preached on several important occasions, and separately printed by their author. "In which," says the Editor, "the judicious reader will discover the same energy of sentiment, and purity of diction; the same pathetic and convincing address to the heart, which so eminently distinguishes the rest of this Prelate's discourses."

Criticism on Lord Byron's Description of ROUSSEAU, in his "Childe Harold's Pilgrimage. Canto 3d." Extracted from the British Review for February, 1817.

Some part of the poet's description of that wretched thing of vanity and passion,

* Dr. Nicholls's Sermon.

ness and sophistry, Rousseau, is virtuous, beautiful, and just; and the only we find with it is its too much leaning to an apology. The love of woman in Rousseau was little more than the love of man's idolatry: to be admired and loved was his ruling passion; and this, he knew, was to be obtained in a larger quantity, and at a much lower rate, from women than from his sex. What he principally wanted in companion was an unlimited toleration of egotism, an understanding not troubled by paradox, and an ear susceptible to eternal repetition; and such a companion he found among the softer sex, to whose kindness he repaid by dragging with him through a degraded existence the sport of his caprice, and then leaving her offspring adrift upon the world, bereft of the rights of nature. His love was the raving of metaphysicalist; but it is a great question whether he loved any woman or women upon as well as any one of his favourite paradoxes. These very paradoxes seem to have been counterfeited for the sake of distinction they conferred, or to gratify the spleen of disappointed vanity, which led them into the world reckless of consequences, and expended all the powers of his eloquence, which were very great, in giving them a currency. Perhaps, Voltaire excepted, there has scarcely lived a human being who has sent among mankind so many unguishable mischiefs as this philosophical incendiary. We doubt much whether Burke was right in his opinion,* "if Rousseau were now alive, and in his lucid intervals, he would be led at the practical frenzy of his school. It is wonderful with what a steady and regular pulse the philosophers, orators, and preachers of these maxims of universal disorder, contemplate the sadful medium through which they prosecute their ambiguous ends. Painted distresses, the theatric woes, which they fill their imaginations, convert them into tenderness; but the sad realities to which their principles inevitably conduct, are felt, unintended, and promoted by them at the smallest concern. Lord Byron seems to have much consulted the confessions of Rousseau, and to have drawn that drivelling register of a debauched imagination the matter of which his eighty-eighth and seventy-ninth stanzas composed, with which we have some doubt whether it would be safe to our page; but, considering what is the reasonable character of the readers of this journal, and that it is necessary to face a mischief in order to

repel it, we have determined to produce the specimen.

"His love was passion's essence—as a tree
On fire by lightning; with ethereal flame
Kindled he was, and blasted; for to be
Thus, and enamoured, were in him the same,
But his was not the love of living dame,
Nor of the dead who rise upon our dreams,
But of ideal beauty, which became
In him existence, and o'erflowing tears
Along his burning page, distempered though it
seems.

"This breathed itself to life in *Julie*, this
Invested her with all that's wild and sweet;
This hallow'd, too, the memorable kiss
Which even *Amor* his fevered lip would greet,
From her's, who but with friendship his would
But to that gentle touch, through brain and
breast
Flash'd the thrill'd spirit's love devouring heat;
In that absorbing sigh perchance more blest,
Than vulgar minds may be with all they seek
to possess."

To these stanzas we have a note, which refers us "to the account, in the 'Confessions,' of Rousseau's Passion for the Comtesse d'Houdetot (the mistress of St. Lambert,) and his long walk every morning for the sake of the single kiss, which was the common salutation of French acquaintance. "Rousseau's description of his feelings on this occasion may be considered as the most passionate, yet not impure description and expression of love that ever kindled into words, which after all must be felt from their very force to be inadequate to the delineation: a painting can give no sufficient idea of the ocean."

Those who have read the "Confessions" of Rousseau, in which the interior of a very bad heart is pretty fairly laid open, (thanks to his inordinate vanity which hid from him at least half of his own turpitude!) have read enough to satisfy them that he was from first to last an animal *feræ naturæ*, utterly incapable of domestication, of an unrestrained sensuality of thought, and passions so impotently fierce as to find their only corrective in their mutual interference. In the stormy interior of his mind, qualities at once rude and refined were in a sort of "ruin reconciled;" and all which the pruriency of his wishes suggested, the power of his imagination supplied the means of producing, so that together they conspired to send into society a sentimental savage, with his appetites in their brutal strength and original freshness, but at the same time decorated with all that the fancy could bestow to impose upon the heart and affections. The kiss of desire, surreptitiously enjoyed under the pretence of a common salute, is not, in our minds, what Lord Byron calls it, "a passionate but not impure expression of love;" but a sort of mental treachery, in the profligate

* See *Reflections*, p. 252.

avowal of which there was the grossest *impurity*. The story is in perfect congruity with other disgusting confessions of this unblushing betrayer of himself, which every manly mind is desirous, for the credit of human nature, to drive from his memory. "His love," says Lord Byron, "was passion's essence," "an ethereal flame" which "no living dame" could satisfy, but which found out for itself "an ideal beauty," which became "in him existence itself," and "teemed along his burning page." This "ideal beauty," however, in the language of this fascinated poet, "breathed itself into life in Julie," and thus "hallowed, too, the memorable kiss;" the account of which has been already given; so that after all, the Platonic vision embodied itself occasionally in the person of some matron or virgin, and led to impertinences and indignities on the part of the philosopher very deserving of summary chastisement. Lord Byron supposes that a greater bliss might accompany these precious moments of Rousseau's existence than vulgar minds enjoy in the possession of their direct and natural pleasures. But we take leave once again to enter our protest against this insulting misapplication of the word "vulgar." We have no patience with an aristocracy of sentiment among men who upon other occasions will tolerate nothing but nature unmodified by culture. Upon the whole, we are convinced that there is no such riddle in the character of Rousseau as is generally pretended. He was a raving, romantic, bloated egotist, with a fine imagination, but a selfish, unfeeling heart: self-banished from society by his own suspicious and unaccommodating temper; incapable of esteem for the wise, respect for the great, or love for the virtuous; and expecting all, whether great, or wise, or virtuous, to worship his caprices, on pain of incurring his implacable resentment; fond of the female sex, not from feelings of chivalrous devotion, but upon an engrossing and self-loving principle, which he denominates *besoin d'être aimé*, without studying the means of making himself amiable. We are happy to dismiss him from our thoughts for the present: reminded of him we must often be by the theorems of moral and political philosophy which, emanating from his pen, and dressed in his eloquence, still keep the sober world in alarm for the first principles of civil society.

Proceedings of the late General Convention of the Protestant Episcopal Church, held in the City of New-York from the 20th to the 27th of May, 1817.

It is our intention to exhibit in the present and succeeding number of the Christian Journal, the most important proceedings of the late

General Convention, extracted from the printed Journals. These being confined in their circulation, many of our readers may not have an opportunity of seeing them; and we presume they will all be desirous of being acquainted with the transactions of the Convention.

The House of Clerical and Lay Deputies, and the House of Bishops, daily attended divine service in Trinity Church; when service was performed by one of the Clerical Members of the former House, and a sermon preached by the Bishops in succession, with the exception of the Bishop of the Church in New-York; the Convention being held in his diocese, and the service being performed in the parish church of which he is Rector.

From the Journal of the House of Clerical and Lay Deputies we extract the following

REPORT

ON THE STATE OF THE CHURCH.

The House of Clerical and Lay Deputies, in compliance with the 45th Canon, have taken a general view of the state of the Church, and offer to the House of Bishops the result of their inquiries, respectfully requesting that venerable body to draw up, and cause to be published, a Pastoral Letter to the members of the Church,

EASTERN DIOCESS.

New-Hampshire.

Since the last General Convention the Church in this state has greatly increased. An Episcopal congregation has been formed in the town of Concord, the seat of the state legislature; and Episcopal service is regularly performed there on Sundays by a clergyman or a lay reader. We trust that they will soon be able to erect a building for public worship. A new Church has been established at Bradford, and another at Hopkinton. An Episcopal Church has also been incorporated at Drewsville, which is a part of Walpole, and they annually derive a hundred and thirty dollars from their Church lands. St. John's Church, at Portsmouth, contains more than seventy families, and has about seventy communicants. The Church at Cornish is without a clergyman, but divine service is generally performed on Sundays by a lay reader. Union Church at Claremont, and Trinity Church at Holderness,

we trust, continue to improve under the labours of their respective ministers. The necessity of the encouragement of Missionary Societies will appear, when it is suggested, that five of the few churches in this state want either the ability or the opportunity to provide themselves with pastors. We feel much pleasure in stating, that the aid and visitations of the Right Rev. Bishop of the Eastern Diocese have been, through the great goodness of the Divine Head of the Church, an essential blessing to the churches of this state.

Massachusetts.

In this state we are gratified to observe an increase of churches, and a growing attention to our doctrine and discipline. With but few exceptions, the congregations are regularly supplied, and a zeal is manifested among those who are not favoured with stated ministrations, to contribute as much as is in their power to obtain this desirable object. From the formation of societies for the distribution of Prayer Books and Episcopal Tracts much good has resulted. And, it is presumed, at no former time have such efforts been made for the increasing prospects of the Church—nor any been crowned with greater success.

Vermont.

The aspect of the Church in this state is much more pleasing than it was at the time of the sitting of the last General Convention. The question in regard to the Church lands remains yet undecided; but, it is thought, is in a way soon to be decided in favour of the Church. There are at present two clergymen only who officiate in this state. The Rev. Mr. Brunson officiates at Arlington and Manchester; his congregations are large and respectable. "Mr. Beach," says Bishop Griswold, "is now officiating at Fairfield, St. Albans, and Sheldon, in Vermont; and of his success we have the most pleasing intelligence. A very considerable number of communicants have already been added to those churches. Large congregations attend his preaching—

a spirit of religious inquiry and awakened concern for the one thing needful, extensively prevails in those parts of the state where he labours; and cheering are the prospects of still greater increase, both in members and piety. At Fairfield they are erecting a house for the worship of God, and already is this pious work in great forwardness. Indeed, the number of churches which are now building, or will probably soon be commenced, is one of the best proofs of the increasing zeal amongst our people, for the service of God, and the support of his holy worship." At Bellow's Falls, also at Windsor and Middlebury, are churches now erecting. All that is wanting for the rapid growth of the Church in Vermont, is a number of zealous clergymen. O that the Lord of all would send more labourers into his harvest.

Rhode-Island.

The Church in Rhode-Island, through the Divine blessing, is in a flourishing condition. Since the last General Convention a new congregation has been formed in the village of Pawtucket, and a neat and spacious church edifice nearly completed. The other churches of this state are also prosperous. It has pleased the Lord to awaken many to righteousness; so that large additions have been made to our communion, and our congregations considerably increased. Much good is expected to result from societies which have been instituted for the distribution of the Book of Common Prayer and religious Tracts.

EASTERN DIOCESS—generally.

Since the last Convention, there have been admitted to the order of Deacons, Silas S. Safford (since deceased,) Walter Cranston, John L. Blake, Stephen Beach, Thomas Carlile, Chever Felch, George S. White, Joseph R. Andrus, George T. Chapman, Gideon W. Olney, Jonathan M. Wainwright, George Leonard, and Benjamin B. Smith; and Titus Strong, John L. Blake, Thomas Carlile, George S. White, and Joseph R. Andrus, Deacons, have been ordained.

Priests. The Rev. Titus Strong has been instituted Rector of St. James's Church, Greenfield; and the Rev. Thomas Carlile, Rector of St. Peter's Church, in Salem. Six hundred and seventy-five persons have been confirmed. There are fourteen candidates for Holy Orders.

In May, of 1815, Bishop Griswold, being invited according to the directions of the 20th Canon, visited some of the churches in Connecticut, confirmed 131 persons, and admitted Ezekiel G. Gear and Reuben Sherwood to the order of Deacons; and the Rev. Birdsey G. Noble, Alpheus Gear, Harry Crosswell, and Aaron Humphrey, Deacons, to that of Priests.

Connecticut.

In the Diocese of Connecticut the prospects of the Church are in a high degree flattering. A rapid increase of numbers—a growing zeal—and a proportionate measure of industry and liberality, on the part of both the Clergy and Laity, are among the circumstances on which we calculate, through the blessing of God, for raising the Church from its late depressed state, and for ensuring its lasting prosperity. From the journals of the Diocesan Conventions, it appears that there has been a considerable accession of members to our communion since the last report; and as the balance of emigration is against the Diocese, it is evident that these additions have been principally drawn from other denominations: and that the liberality of our people has been proportionate to this increase, is manifest from the great number of edifices which have been erected for the celebration of the ordinances and worship of our Church—and from the munificence displayed in the construction of these edifices. Trinity Church, in New-Haven, which was consecrated in February, 1816, is surpassed by very few, if any, in the Union, for size, convenience, or simple elegance. The Church in this Diocese *has laboured under very serious inconvenience since the death of its late lamented Diocesan, Bishop Jarvis, by being in a great measure de-*

prived of the benefit of Episcopal visitations. This inconvenience, however, is now in a considerable degree remedied, by an arrangement with the Right Rev. Bishop Hobart, of New-York, who has been regularly invited by the Convention of the state, under the 20th Canon of the General Convention, to take temporary charge of the Diocese; and has accordingly done so.

Under this arrangement, Bishop Hobart has visited a part of the Diocese—consecrated several churches—and administered the rite of confirmation to about 1600 persons. Still, however, the want of a resident Diocesan is much felt; and we confidently hope that the time is not far distant, when the fund for the support of a Bishop, amounting already to little less than 15,000 dollars, will be sufficient to supply this necessity, and to meet the wishes, and fulfil the most sanguine expectations of the friends of the Church throughout the Diocese.

New-York.

We have reason to be thankful to the great Head of the Church for the degree of prosperity with which he has blessed that portion of it which forms the Diocese of New-York. Fidelity in the Clergy, and an encouraging spirit of zeal and devotion in the Laity, very generally prevail. And this fidelity, zeal, and devotion, are marked with a scrupulous adherence to the Canons, Rubrics, and edifying usages of our excellent Church. The sufficiency of her provisions to secure the influence and happy consequences of evangelical piety, has been, in some instances, most eminently displayed. In illustration of this remark, we refer to the following extract from the address of the Bishop of this Diocese to the Convention of 1816.

“In St. Paul's Church, Troy, 78 received confirmation, principally young persons; many of whom, at the first opportunity, came to the communion. I deem it of importance to state, that in this congregation, during a season of unusual religious excitement, its

Rector did not find it necessary to deviate, in any degree, from the forms of our Church; but by more frequency in the use of them, and by greater assiduity in his parochial duties and instructions, he was happily instrumental in increasing the piety of his flock."

Since the period embraced in the last report, twenty-nine persons have been admitted by the Right Rev. Bishop Hobart, to the holy order of Deacons, viz. William B. Lacey, Harry Croswell (since removed to Connecticut,) John Brown, William Creighton, George Boyd (since removed to Pennsylvania,) Alpheus Gear, of Connecticut, Eli Wheeler, of Connecticut (since settled in this Diocese,) Alanson W. Welton, of Connecticut (since settled in this Diocese,) George Y. Morehouse, of New-Jersey, at Perth-Amboy, New-Jersey, where, previously to the election of a Bishop in that Diocese, Bishop Hobart was invited to hold an ordination, by the standing committee of the same; Gregory T. Bedell, William Hawley (since removed to the city of Washington,) William H. Hart (since removed to Virginia,) Abiel Carter (since removed to Pennsylvania,) William J. Bulkley, of Connecticut, Charles W. Hamilton, Henri L. P. F. Pénéveyre (from the Protestant Church of Luzerne, in Switzerland,) Henry U. Onderdonk, Thomas C. Brownell, Professor in Union College, Schenectady, Ravaud Kearney, Petrus S. Ten Broeck, George Weller, James F. Hull, of New-Orleans, Samuel Johnston, Joshua M. Rogers, Hugh Smith, Henry Anthon, Richard F. Cadle, Nathaniel Bruce, M. D. and Charles Smith, of Connecticut.

Nineteen Deacons have been admitted to the holy order of Priests, viz. the Rev. James Thompson, the Rev. David Huntington, the Rev. Eli Wheeler, the Rev. Benjamin T. Onderdonk, the Rev. Lewis P. Bayard, of New-Jersey, at Newark, (N. J.) where Bishop Hobart was invited prior to the election of a Bishop in that state, by the standing committee of the same, to hold an ordination; the Rev. Alanson W. Welton, the Rev.

John Brown, the Rev. William B. Lacey, the Rev. Henri L. P. F. Pénéveyre, the Rev. Henry U. Onderdonk, the Rev. John P. K. Henshaw (since removed to Maryland;) the Rev. James F. Hull, of New-Orleans; the Rev. Thomas C. Brownell; the Rev. Walter Cranston, of Georgia, at New-Haven, in Connecticut, in which Diocese Bishop Hobart had been invited by the Convention of the same, agreeably to the 20th Canon of the General Convention, to perform Episcopal offices; the Rev. Evan M. Johnson, the Rev. William Creighton, the Rev. Ravaud Kearney, the Rev. Petrus S. Ten Broeck, and the Rev. George Weller.

Since the last General Convention, the following Institutions have taken place in this Diocese: of the Rev. John M'Vickar to the Rectorship of St. James's Church, Hyde-Park, Dutchess county; of the Rev. Henry J. Feltus, to that of St. Stephen's Church, New-York; of the Rev. Samuel F. Jarvis, to that of St. James's Church, New-York; of the Rev. Charles Seabury, to that of Caroline Church, Brookhaven, Long-Island; of the Rev. Eli Wheeler, to that of St. John's Church, Johnstown; of the Rev. John P. K. Henshaw, (since removed to Maryland,) to that of St. Ann's Church, Brooklyn, Long-Island; of the Rev. Parker Adams, to that of Trinity Church, Lansingburgh, Rensselaer county, and Grace Church, Waterford, Saratoga county; of the Rev. Joseph Prentice, to that of St. Luke's Church, Catskill, Greene county; of the Rev. David Moore, to that of St. Andrew's Church, Staten-Island; of the Rev. James Milnor, to that of St. George's Church, New-York; of the Rev. William Creighton, to that of St. Mark's Church, New-York; of the Rev. Henri L. P. F. Pénéveyre, to that of the French Church Du St. Esprit, New-York—where the services of our Church are celebrated in the French language.

The Right Rev. John Henry Hobart, D. D. has been appointed Rector; the Rev. Thomas Y. How, D. D. Assistant Rector; and the Rev. Benjamin T. Onderdonk, an Assis

Minister, of Trinity Church, New-York. The Rev. Evan M. Johnson has been settled as Minister of St. James's Church, Newtown, Long-Island; the Rev. Gregory T. Bedell, Deacon, of Christ Church, Hudson, Columbia county; the Rev. John Brown, of St. George's Church, Newburgh, Orange county; the Rev. William Powell, of St. John's Church, Yonkers, West-Chester county; the Rev. Henry Anthon, Deacon, of — Church, Redhook, Dutchess county; the Rev. Ravaud Kearney, of St. Paul's Church, East-Chester, West-Chester county; the Rev. Petrus S. Ten Broeck, of Trinity Church, Fishkill, and St. Philip's Church, Philipstown, Dutchess county, and St. Peter's Church, Peekskill, Putnam county; and the Rev. Daniel Mc Donald, of Trinity Church, Fairfield, Herkimer county.

The following clergymen are at present employed as Missionaries in this state, by, and under the direction of, the ecclesiastical authority of the Diocese: the Rev. Daniel Nash, the Rev. Samuel Fuller, the Rev. William A. Clark, the Rev. James Thompson, the Rev. William B. Lacey, the Rev. Russel Wheeler, the Rev. Alanson W. Welton, the Rev. Ezekiel G. Gear, Deacon, the Rev. Orin Clark, the Rev. Stephen Jewett, the Rev. Professor Thomas C. Brownell (who performs missionary services on Sundays in destitute congregations in the vicinity of Union College;) the Rev. Charles W. Hamilton, Deacon, the Rev. Henry U. Onderdonk, the Rev. George Weller, the Rev. Samuel Johnston, Deacon, the Rev. Joshua M. Rogers, Deacon, and the Rev. Charles Seabury. And here it is proper to mention that, from the Missionary Fund in this Diocese, a salary is also given to Mr. Eleazar Williams, a young man of Indian extraction, who resides with the Oneida tribe in this state, and performs the very useful offices of lay reader, catechist, and school-master among his Indian brethren. His religious exercises are the services of our Church, and approved sermons, both translated into the Mohawk language. His labours have

been very faithful, and promise great success.

The Church in this Diocese has experienced incalculable advantage from the faithful labours of Missionaries. Some of the best established parishes, now affording competent support to their pastors, owe their existence, under God, to these labours. They have preserved the services of the sanctuary where, from a variety of opposing causes, there was danger of their loss. They have revived them in churches long vacated; and they are now carrying their consolations and their benefits to the remotest parts of the Diocese. As their happy consequence, sacred edifices, commodious, neat, not unfrequently elegant, are fast beautifying tracts of our state, which, but lately, were an entire wilderness.

Among the changes that have taken place in this Diocese since the last General Convention, we have to notice the decease of the Right Rev. Samuel Provoost, D. D. the Right Rev. Benjamin Moore, D. D. and the Rev. Elias Cooper, the late pious and useful Rector of St. John's Church, Yonkers, and the oldest Presbyter in the Diocese.

The Confirmations reported by the Bishop in 1814, were 800; in 1815—400; in 1816—1000. Total, 2200. For the administrations of this ordinance, and for the discharge of other Episcopal duties, the Bishop regularly and frequently visits every parish in this extensive Diocese.

Since the last report, the following parishes have been duly organized in this Diocese, and received into union with the Convention: St. Paul's Church, Oxford, Chenango county; Trinity Church, Coventry, Chenango county; St. Paul's Church, Preble and Tully, Courtlandt county; Trinity Church, Granville, Washington county; St. Andrew's Church, Genoa, Cayuga county; Zion Church, Onondago, Onondago county; St. Stephen's Church, Smithfield, Madison county; and St. Paul's Church, Durham, Greene county.

The following churches have been consecrated by the Bishop: St. Mat-

thew's Church, Unadilla, Otsego county; Trinity Church, Athens, Greene county; Christ Church, Manlius, Onondago county; Trinity Church, Rensselaerville, Albany county; St. George's Church, New-York, (re-built after destruction by fire;) St. James's Church, North-Salem, West-Chester county; Trinity Church, Granville, Washington county; St. John's Church, Canandaigua, Ontario county.

The whole number of organized congregations in the Diocese amounts to 115, and the number of clergy to 68.

A short time previous to the last General Convention, St. George's Church, in the city of New-York, was destroyed by fire. Since that period, our brethren in that city have been again visited with the same calamity. Zion Church, belonging to a small, but respectable congregation, who, a few years since, conformed to our communion, and have uniformly evinced their strong attachment to our doctrines and worship, has been burnt. This unhappy circumstance so deranged the affairs of the parish, as to render necessary the removal of the worthy Rector, the Rev. Ralph Williston, whose useful services are now transferred to another Diocese. The rebuilding of this Church has progressed only in part.

It is matter of sincere felicitation to the members of our Church in this Diocese, that although peculiar circumstances have, in some measure, threatened her temporal prosperity, her members have not suffered it to decline, but have made efforts proportioned to the emergency. This has been particularly manifested in many country parishes, where unprecedented exertions have been made in building and repairing places of public worship, and meeting other parochial expenses.

Not least among the means that have been blessed to the good of the Church in this Diocese, are the voluntary associations formed by her members for the promotion of pious objects. The number of Bible and Common Prayer Book Societies has considerably increased. One established in the city of New-York by young men of

our Church, as auxiliary to that which was instituted in 1809, has set an unprecedented example of activity and zeal in the diffusion of religious truth. The young men of the same city have also lately distinguished themselves by forming another association, promising the most beneficial consequences. Its object is to raise funds for the support of Missionaries employed by the Bishop, and the Committee for Propagating the Gospel, (appointed by the Convention,) with whom is lodged the only authority to manage the missionary concerns of the Diocese.

To conclude: although it must be confessed that much still remains to be done in this Diocese, yet, thankful for the prosperity it has heretofore enjoyed, we cherish the humble hope, that the vigilant superintendence with which it is blessed, the fidelity of its pastors, and the zeal, devotion, and liberality of its members, will be sanctified to its further increase and its instrumentality in promoting the glory of God, and the salvation of men.

New-Jersey.

The state of the Church in this Diocese, through the goodness of God, continues, on the whole, to improve. Its progress is not rapid, but steady and substantial.

The churches at Newark, Elizabeth-Town, Perth-Amboy, New-Brunswick, and Burlington, remain under the care of the pastors who had the charge of them when the last report was made. They are flourishing, both in their temporal and spiritual concerns; and afford every reason for the conclusion that, with the Divine blessing, they will continue so. Within the last three years, the congregation at Perth-Amboy have erected a convenient and handsome house for the accommodation of their Rector. The same valuable object is in progress at Elizabeth-Town.

Of the churches at Shrewsbury, Middletown, and Freehold, united under the pastoral care of the clergyman formerly reported, the first named has considerably increased both in number of families and communicants.

congregation has also repaired and painted its handsome church. The other two congregations remain as before stated.

The congregation of St. Andrew's Church, Mount-Holly, has also much increased. Formerly it enjoyed only part of the services of a clergyman; but, within the last two years, it has been able to give entire support to one. The Rev. George Y. Morehouse is now the Rector of that Church.

St. John's Church at Salem, vacant for more than forty years, with the exception of a few months in 1792 and 1793, has, within a short time, revived, and considerably improved. It now enjoys, in conjunction with St. George's, Penn's-Neck, which had also, for a long time, been vacant, and St. Mary's, Colestown, lately much increased, the ministrations of the Pastor formerly of St. Andrew's Mount-Holly.

The respectable Church at Swedesborough, though still large, has, since the last report, from some cause not accurately known, experienced a considerable diminution in the number of its communicants. The Rector formerly named has still the charge of it.

The churches at Jersey, Berkeley, Mullica's Hill, Glassborough, Woodbridge, Trenton, Spotswood, Newton, Knowlton, Hardwick, Piscataway, Alexandria, Amwell, Allen-Town, and Chew's Landing, still remain vacant. The first five have the benefit of divine service, performed by licensed candidates and other laymen; and the whole occasionally enjoy the ministrations of the Bishop and the neighbouring Rectors. The difficulty, for some time past, of procuring a suitable clergyman to act as a Missionary, has occasioned the state of the vacant churches generally, to be less favourable than it would otherwise have been. That difficulty will, no doubt, shortly be removed, as means are in progress for obtaining one.

There is a prospect, also, that a new church will shortly be instituted at the manufacturing town of Paterson.

The Bishop of the Diocese, since his consecration in November, 1815, has visited the churches at Newark, Eliza-

beth-Town, Shrewsbury, Spotswood, Mount-Holly, Swedesborough, Salem, Berkeley, Mullica's Hill, and Glassborough, and administered the holy rite of Confirmation in those of them which follow: viz. at Swedesborough, Mount-Holly, Elizabeth-Town, Shrewsbury, New-Brunswick, and Newark. The number confirmed in these churches was 198.

He also admitted to the holy order of Priests, the Rev. George Y. Morehouse, who, shortly after, was instituted Rector of St. Andrew's Church, at Mount-Holly.

Samuel C. Stratton and Francis H. Cuming have been admitted candidates for holy orders since the last General Convention. Within the same time, the Rev. Lewis P. Bayard has been ordained Priest, and instituted Rector of Trinity Church, Newark.

It is with pleasure likewise stated, that the Missionary Fund, which, on the former report, was \$ 2307 42, has, by a report made in August last to the State Convention, increased to \$ 2611 4.

The Fund for the Support of the Widows and Children of Clergymen, has also considerably increased.

The permanent Fund of the Episcopal Society has advanced from \$ 156, the sum stated in the former report, to \$ 475. The Society has also distributed a considerable number of Bibles, Prayer Books, and Tracts.

It is further stated, and with great satisfaction, that the females of the churches of Newark and Elizabeth-Town, have established Bible and Prayer Book Societies, auxiliary to the Episcopal Society.

A Missionary Society has also been instituted in Trinity Church, Newark, in aid of the General Fund.

Sunday Schools have likewise been established in several congregations, principally by ladies, which promise much good.

Since the last Convention, the number of officiating clergymen has increased from 8 to 9, and the instituted rectors from 6 to 8.

On an examination of the progress of the Church in this Diocese, since

the termination of the revolutionary war, in 1783, it is found that it has increased, by the addition of Trinity Church, Swedesborough; St. George's Church, Penn's-Neck; St. John's Church, Chew's Landing; St. Thomas's Church, Glassborough; St. Matthew's Church, city of Jersey; and St. Stephen's Church, Mullica's Hill.

Pennsylvania.

The Church in this Diocess has always been small, and principally limited to the city of Philadelphia and its immediate neighbourhood. We have, however, satisfactory evidence, that it is increasing in numbers, strength, and zeal, and, we trust, in piety.

Prayer Books, and many valuable Tracts, have been distributed by the Society for the Advancement of Christianity in this state. The Society has likewise, by means of its Missionaries, supplied several vacant congregations with occasional services, and formed new congregations in the north-western part of the Diocess.

Since the last General Convention, two churches have been consecrated to the worship of Almighty God. The communicants of some congregations have greatly increased, and a growing attention to the best interests of the soul is evidently perceptible.

During last year a new Society was formed in this Diocess, for the express purpose of sending Missionaries into the western states. Under its direction, a young clergyman has visited, with success, many parts of Ohio, Kentucky, and Tennessee.

The most gratifying intelligence from this Diocess is, that a very considerable number of young men have directed their attention to the Gospel ministry. There are, at present, twelve candidates for holy orders.

During the years 1814, 1815, and 1816, 487 persons have been confirmed.

Since the last General Convention, the following persons have received Deacon's orders: James Milnor, Samuel Phinney, George Sheets, Jacob Morgan Douglass, James Montgo-

mery, Thomas P. May, Charles M. Dupuy, and Joseph R. Walker.

During the same period, the following have received Priest's orders: Rev. James Milnor, Rev. Jehu Curtis Clay, Rev. George Boyd, Rev. Abiel Carter, and Rev. Samuel Phinney.

The members of this Diocess have been zealous in distributing the Bible.

Delaware.

This Diocess was once an important portion of the Protestant Episcopal Church. In this small state there are the remains of eleven congregations, which, at no very distant period, were all supplied with the ministrations of the Divine Word by clergymen of our Church. Owing, however, to causes of which we can now have but a very indistinct view, and which probably cannot, by any, be correctly traced, this Diocess presents a most deplorable picture of departure from its first love. There are but two of the congregations in this Diocess that are regularly supplied by ministers of our Church. From the year 1810 till 1816, there was no regular Convention held. In the last mentioned year, a Convention was called, at which some regulations were entered into, which, should they be carried into effect, it is hoped, and with some confidence expected, that, through the Divine blessing, the situation of the Church in this state will be greatly meliorated. Distressing as is the condition of the Church in this Diocess, still there is every reason to believe that her prospects are brighter than they have been for many years. Among some things which induce this belief may be reckoned this pleasing circumstance, that, within the last eighteen months, there have been admitted, as candidates for holy orders, of this state, four young men of piety and talents, of whom the most encouraging hopes are entertained. Another circumstance in the present prospects of our Church here, and which seems to offer the most effectual means of her restoration, is the establishment of an Episcopal Missionary Society in Wilmington. If the zeal of our members can be excited so as to afford sufficient pecuni-

any aid to this institution, we expect, both from the benefits which have already resulted from missionary exertions in one Church, and from the peculiar state of feeling on this subject in this Diocese, that, through God's grace, the Church may be raised to a degree of strength and respectability exceeding the most sanguine expectations of past years. In Wilmington efforts have been making to raise a spacious building for the service of God; but there are so many difficulties in the way of their success, and so few to contend with them, that some fear is entertained as to the final accomplishment of the object.

Maryland.

The members of the Church in this Diocese appear to be increasing in piety and zeal. New churches have been erected, the number of communicants has increased, greater regard is had to the discipline and form of worship of the Church, and more anxiety is discovered to keep in decent repair the houses of worship, and to provide for the comfortable support of the ministry; yet, in many parts of the Diocese, the Church is still in a low and depressed state, and its members are deprived of the ministrations of the sanctuary. If pious and zealous clergymen could be procured, there is every reason to believe that, in these parishes, the Church would flourish, and religion would prosper. Some societies have been formed for the distribution of religious Tracts; and, at the last meeting of the Convention, steps were taken to raise a fund for the support of Missionaries, and the education of young men for the ministry.

In the Convention of 1814, a Suffragan Bishop was appointed in this Diocese, and its venerable Bishop, (who has since, after a long life of piety and usefulness, been called away to receive the reward of his labours,) commissioned him to perform all Episcopal duties on the Eastern Shore of this state. Part of the Diocese was *shortly after visited by Bishop Kemp, and the rite of Confirmation administered by him to about 330 persons,*

before the meeting of the last Convention. The ill health of Bishop Claggett for some years before his death, prevented him from attending some of the Conventions, and communicating the Episcopal duties performed by him.

Virginia.

The Church here has risen from that gloom and depression which caused her friends to mourn and weep. She now is in a prosperous state. A spirit of true religion is reviving in almost every part of the Diocese; and a sincere attachment to the pure doctrine and worship of our Church is increasing among her members. In Fredericksburgh, a large church has been erected and consecrated. In Leesburgh, a church has been built and consecrated. In several parishes, churches that were in a ruinous state have been repaired. In Warrenton, a handsome church is building, and will be ready for consecration in a few weeks. In Charlestown, a spacious church is building, and will be finished in the course of the present year. In Port-Royal an adequate sum of money has been subscribed for building a church there. A sufficient sum of money has been subscribed for erecting a church in Lunenburg.

In the city of Richmond there are two numerous and respectable congregations. In Norfolk there is a large and respectable congregation. In Petersburg the Church is more prosperous than formerly. In Alexandria there are two large and very respectable congregations. A Prayer Book and Tract Society has been established here. By the blessing of Almighty God, our worthy and zealous Bishop has been instrumental in conducting much to the prosperity of our Zion, wherever he has visited in his Diocese.

North-Carolina.

There is a well-grounded hope, that the Church in this Diocese (now first received into union with the General Convention) will increase in strength, (with divine aid) so as in a few years to be able to dispense the Word of

God to a large number of souls that are now scattered over a wide tract of country, a great part of whom are almost strangers to the sound of the Gospel.

There are at present but three churches in the state that are blessed with settled pastors, those at Fayetteville, Wilmington, and Newbern.

At the first of these places the congregation has lately settled the Rev. Bethel Judd, from the Diocese of Connecticut.

At Wilmington there is a church of considerable size, and generally well attended. The congregation have evinced by their attention to the Church, a strong and ardent wish for its prosperity. They have at present the Rev. Adam Empie, from the Diocese of New-York, for their pastor, who is much beloved by the congregation.

At Newbern, the church has lately undergone some alterations and repairs, and affords a very comfortable and decent house of worship. Since the first of last April, the Rev. Jehu Curtis Clay, from the Diocese of Pennsylvania, has been the pastor of this congregation, and he has had the satisfaction of having the church numerous and respectably attended. The number of communicants on last Easter Day exceeded thirty, and there is but little doubt that this church will increase, should the present minister continue his services amongst this people, who, for about twelve months before his arrival, were destitute of a pastor.

At Edenton there is a neat church, but, unfortunately for the congregation, they have no minister, nor have they had one since the Rev. Mr. Hatch left them, about two years since.

The town of Washington, and its vicinity, has lately met with a loss in the death of the Rev. Mr. Blunt, who, for many years before his decease, was in the habit of making appointments in different parts of the county in which he resided, where he would preach, baptize children, and, at stated times, administer the sacrament of the Lord's Supper. These families, not

a few in number, are now entirely deprived of hearing the Word of God preached, and of having the bread of life broken to them by an Episcopal minister.

South-Carolina.

It is with peculiar satisfaction we report the increasing progress of the Church in this Diocese. It appears, that since the last meeting of the General Convention, some new congregations have been formed, and some new churches have been erected in this section of the Protestant Episcopal Communion; particularly a spacious and elegant church in the city of Charleston, a neat and handsome church on John's Island, a church in St. Mark's, and one in All-Saints' parish. In some other parts of this Diocese, funds have been raised, and exertions are making for rebuilding their places of public worship; and several have lately been fully completed, and the cemeteries enclosed.

It also appears that the Canons and Rules of the Church have here been observed; that the public offices of our holy religion have, with much uniformity, been performed according to the rubrics of the Book of Common Prayer; and that great harmony and love subsist between the Bishop and his Clergy, as well as among the Clergy themselves.

It furthermore appears, that Mr. John Chandler, Mr. Henry Gibbs, Mr. David J. Campbell, and Mr. ——— Wilson, have been admitted by the Bishop as candidates for holy orders; that Mr. Morris H. Lance, Mr. Thomas Frost, and Mr. Albert Muller, natives of this Diocese, have been received into the holy order of Deacons; and that the Rev. Christian Hancel has been advanced to the holy order of Priests.

It appears, however, that there is yet cause to lament the ruinous state of many churches, and the want of clergymen in various parts of this Diocese. "The harvest is truly great, but the labourers are few." We have also to lament, that since the last meeting of this Convention, two clergymen, viz. the Rev. James Dewar Simons,

and the Rev. Joseph Warren, have been removed by death.

The Society instituted for the *Advancement of Christianity* in this Diocese, has been productive of much good, and its funds and influence are rapidly increasing. The baptisms and the communicants have greatly multiplied within the last year; and the public worship of Almighty God has not only been more generally and devoutly attended, but religious knowledge and practice seem to be progressive. The visitations of the Bishop have been frequent, and the sacred rite of Confirmation has been duly administered.

From the unremitted zeal and exertions of the Bishop and Clergy of this Diocese, there is reason to cherish the most flattering expectations, that the power as well as the form of religion, under the blessing of God, will continue to increase.

The Western States.

The most gratifying intelligence relative to our Church in this extensive part of the United States has been laid before this Convention. A respectable and flourishing congregation in the city of Lexington, state of Kentucky, has for several years been blessed with the regular ministrations of our church, and the care of an active and zealous pastor. In the state of Ohio, nineteen congregations have been regularly organized; and steps taken for constituting a Diocese. The measures adopted by this Convention, added to the zeal and attachment to the Church, manifested by the scattered members of our communion in these states, and the disinterested labours of a few clergymen who have been among them, will, it is hoped, through the blessing of God, tend to their speedy enjoyment of Episcopal superintendence.

In laying the preceding statement before the House of Bishops, the House of Clerical and Lay Deputies solicit their counsel, and their prayers for the blessing of Almighty God.

Signed by order of the House of Clerical and Lay Deputies.

WILLIAM H. WILMER, Pres.
New-York, May 26, 1817.

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[Vol. I.]

THE LIFE OF THE
RIGHT REV. DR. WATSON, F. R. S.

*Late Lord Bishop of Llandaff, Regius
Professor of Divinity in the Uni-
versity of Cambridge, Archdeacon
of Ely, and Rector of Knaptoft, in
Leicestershire.*

(Extracted from the Annual Biography and
Obituary, for the year 1817.)

RICHARD WATSON, a native of Westmoreland, was born at Ever-sham, about five miles from Kendal, both situated in that county, in the year 1737. His father, a clergyman, who possessed but a very trifling preferment, enjoyed for many years the Mastership of the free Grammar School in Kendal, where the son was brought up. That his education was carefully attended to, and that he was not only early, but thoroughly initiated in the elements of human learning, appears probable; his knowledge, indeed, seems to have been all that he carried with him to Cambridge, except a very scanty stock of money, the most persevering economy, and a habit of application, that defied imitation, and a most belief. He was admitted of Trinity College about the year 1755, and his *true blue worsted stockings and coarse mottled coat*, both of which doubtless evinced themselves of home-spun manufacture; together with a northern, or provincial accent, are still commemorated by tradition in the annals of that celebrated institution. Nor ought such trifles to be overlooked in this place: for when it is recollected, that his unimpeachable morals, rapid progress, and uniform good conduct, either served to overcome or to obliterate the prejudices arising from these petty obstacles, the very mention of them

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conveys an appropriate lesson to the raw, young, and uninformed *Tyro*.

Mr. Watson was twenty-two years old when he took his first degree, having obtained that of B. A. in 1759; he proceeded A. M. 1762; when he stood high among the *Wranglers*; and finally crowned his academical promotions as D. D. in 1791. The Doctor appears at an early period to have obtained the respect of his own college, which could not be long unconscious of his worth; and to this was added the esteem of the whole university, in consequence of an incident which might have proved prejudicial to a person less discreet. The late Duke of Grafton, who was then their Chancellor, having made an improper recommendation of a candidate for a vacant office, he gave a spirited opposition to the appointment; but took care, at the same time, to mingle his objections with so much suavity of manner, as actually to obtain the friendship of the nobleman in question. Indeed, at an early period, he appears to have imbibed a due knowledge of the world and its affairs: for although he never excelled in *mathematics*, a study, then, as now deemed so essential at Trinity College; yet he soon obtained precedence of those who were deeply versed in all its most abstruse branches. Thus Postlethwayte, one of his ablest opponents as a *Wrangler*, could demonstrate himself fit only for a small rectory in the country, while Watson was soon enabled to become his Diocesan!

A fellowship obtained sometime before, afforded something like present independence, while a college tutorship led to future honours and emoluments. The present Lord Caryfort

was one of his early pupils; and to another, the late Mr. Luther, afterwards M. P. for the county of Essex, he was indebted for a large portion of that affluence which accompanied the latter period of his life; while, by means of a third—the late Duke of Rutland, he was at length enabled to attain a mitre.

At the period alluded to, modern chemistry, then in its infant state in Great-Britain, appears to have been unknown, or at least unattended to in the university of Cambridge. This may be fairly deduced from the circumstance, that a gentleman elected Public Professor of this science, was notoriously ignorant of the first principles of the art. Luckily, however, the office fell to the lot of Mr. Watson, in 1764, who determined that it should not be a *sinecure*. Immediately after his nomination, he associated Hoffman, *supposed* to be a good practical chemist, in his labours, and by his means learned the rudiments of the art in which he was to instruct others. It is well known in the university, that their first attempts were rude, awkward, and unsuccessful. During the course of their joint experiments, both they and their workshop are said to have “been blown into the air!” but luckily escaping with only a few bruises and contusions, they proceeded in their doubtful and dangerous labours, until considerable progress had been effected. Immediately on this, the subject of the present memoir having commenced his public lectures, adopted the *nomenclature* then in use, but since become obsolete; and exhibited his apparatus and his experiments to a crowded and admiring audience. The discourses of the new Professor were of a popular nature; he did not pretend to enter into the depths of science, but contented himself with explaining the more obvious principles; and, above all, demonstrating the intimate connexion between chemistry and manufactures.

His fortune was now assured. In 1771 he was created Doctor of Divinity by royal mandate; and in the course of the same year was unani-

mously elected Regius Professor of Divinity to the university of Cambridge; to which office, the rectory of Somersham, in Huntingdonshire, is annexed. On this he married a lady of respectable connexions, with whom he had been long acquainted, and soon began to have a family around him, for which he was now enabled to provide.

By this time his reputation had extended throughout the whole kingdom, and the Royal Society, anxious to incorporate a man of such talents among its members, immediately proceeded to his election. Many of his papers, soon after, were published in the Philosophical Transactions; and those connected with chemistry were at length selected, and engrafted into his Essays.

Meanwhile, his friends and admirers were not inattentive to his clerical interests: for in 1774, he was presented to a prebendal stall in the church of Ely; and in 1780, succeeded Dr. Plumtre, as archdeacon of that diocese. In the course of the same year he obtained the rectory of Northwold, in Norfolk; while his patron and former pupil, the Duke of Rutland, now presented him to the valuable rectory of Knaptoft, in the county of Leicester, as an earnest of his future intentions.

It may be here fairly and truly stated, without intending any insult to Oxford, that anterior to the French Revolution, the university of Cambridge was uniformly distinguished by Whig principles, and all those liberal notions both in respect to politics and religion, which were introduced with, or rather confirmed by William III. It was not until the year 1776, that Dr. Watson had an opportunity of publicly maintaining his own opinions on those interesting subjects. Being then nominated to preach before his own university, on the anniversary of the Restoration, he delivered a discourse, which was soon after printed, under the title of “The Principles of the Revolution vindicated,” which attracted a considerable share of notice and popularity. Another of the same nature, and

professing the same tenets, on the anniversary of his present Majesty's accession to the throne, produced a controversy; but like all similar contentions, the disputants were soon lost in their own smoke; and we now only recollect "An Heroic Epistle to Dr. Watson;" the author of which, supposed to be the same with that "to Sir William Chambers," remains still unknown.

-Having thus vindicated the principles of general liberty, and justified the revolution of 1688, Dr. Watson next proceeded to justify Christianity itself, from the attacks of sophistry, scepticism, and infidelity. The late Mr. Gibbon, fond of ease, luxury, and enjoyment, had relinquished his political opinions for a place; but in his religious tenets, he appears to have remained firm and sincere until the very last. In two of the chapters of his celebrated work on "The Decline and Fall of the Roman Empire," he had attacked the religion of Christ; and he was now answered by means of a work, entitled, "An Apology for Christianity, in a Series of Letters, addressed to Edward Gibbon, Esq." This immediately became a popular production; for, instead of calling in the assistance of the secular power, or commencing his attack with the violence of bigotted zeal, Dr. Watson displayed all the mildness of a true Christian, and all the good manners of a well-bred gentleman.

In 1780, he published another sermon, preached before his own university, in the beginning of the same year (Feb. 4th), on the day appointed for the general fast; and in 1781, he produced his first volume of "Chemical Essays." This was soon after followed by four additional ones.

At length, by the influence of the Duke of Rutland, to whom this work was inscribed, he obtained the mitre; and thus owed to a lucky incident, what his own merit had fully entitled him to. From that moment he seems to have abandoned his once favourite pursuit, as will be seen from the following quotation from the preface to his fifth and last volume:

"When I was elected Professor of

Divinity in 1771, I determined to abandon, for ever, the study of chemistry, and I did abandon it for several years; but the *veteris vestigia flammæ* still continued to delight me, and at length seduced me from my purpose.

"When I was made a Bishop, in 1782, I again determined to quit my favourite pursuit: the volume which I now offer to the public is a sad proof of the imbecility of my resolution.

I have on this day, however, offered a sacrifice to other people's notions, I confess, rather than to my own opinion of *episcopal decorum*—I have destroyed all my chemical manuscripts.—A prospect of returning health might have persuaded me to pursue this delightful science; but I have now certainly done with it for ever; at least, I have taken the most effectual step I could, to wean myself from an attachment to it; for, with the holy zeal of the idolaters of old, who had been addicted to curious arts—I have burned my books."

Soon after his consecration, the new Bishop attracted the notice of both the clerical profession and the public at large, by "A Letter addressed to the Archbishop of Canterbury," on the equalization of the Church Revenues. The late Mr. Cumberland, however, was the only person who attempted to answer it; and his reply lost much of its effect from the appearance of haste and violence in which it was composed.

The Bishop of Llandaff was now considered as a very able and popular prelate; and on being chosen to preach before the Lords on January 30, 1783, the Abbey was crowded on the occasion. But those who expected any violent declarations, or extraordinary political sentiments, returned home disappointed; on the other hand, such as were fond of a discourse admirable in its composition, and cautious as well as temperate, in respect to its sentiments, were delighted upon this occasion.

In 1786, appeared "A Collection of Theological Tracts," in six vols. 8vo. of which his Lordship was the

avowed editor. This was published at Cambridge, and designed entirely for the use of students in divinity : it may be considered as an official publication, as *Regius Professor* ; and the series, of itself, forms an inestimable library to every candidate for holy orders. It could add nothing to his Lordship's fame, as it required selection alone ; it was therefore considered merely in the light of a duty.

As the Bishop of Llandaff had now become a legislator, the eyes of the public were steadily fixed upon his political conduct. During the discussion of the commercial treaty with France, his Lordship supported Ministers in that measure, which must be allowed to have proved highly beneficial to this country. During his Majesty's first illness he joined the opposition, and was one of those who considered the Prince of Wales as possessing an unqualified right by birth alone, to the assumption of the Regency. But Mr. Pitt, on this occasion, deemed it more constitutional, that the two remaining states should supply the temporary vacancy of the throne. The sudden and unexpected recovery of the Sovereign put an end to all the changes then meditated ; and among other incidental speculations of that day, the vacant Bishopric of St. Asaph was assigned to Dr. Watson.

Meanwhile, a great and singular event occurred in Europe, which, from the very beginning, seemed portentous ; and in a short time appeared pregnant with the most serious and important results. Different opinions prevailed as to the manner in which the French Revolution ought to be viewed by the English people ; and ministry and opposition were, as usual, divided, both as to the nature and the treatment of this national convulsion. The Bishop of Llandaff, as a friend to peace, appears to have deprecated all intervention on our part ; and it was not until long after the commencement of hostilities, that he gave his avowed sanction to the war. In 1791, he delivered a charge to the clergy of his diocese, in which this, and a number of other points were touched up-

on ; particularly respecting the present condition of the Church, and the pretensions of those who dissented from the established faith. To avoid the possibility of misrepresentation, he soon after deemed it necessary to publish this address.

His attention seems now to have been divided between his attendance in the House of Lords, where he spoke frequently, and always in the spirit of conciliation, and his prelatial duties, when called on as a preacher, to promote the great charitable institutions of our metropolis. Accordingly, he twice preached sermons for the benefit of the Humane Society, both of which were admirable of their kind, although neither of them has ever been printed. He also delivered a discourse in behalf of the Westminster Dispensary, which has been praised by an author, by no means favourable to his political sentiments :—

“ I am not in the habit of perusing many of the various single sermons which are published ; but I cannot resist the opportunity of recommending three, which I think are at this time important, and written with ability and spirit. One by the Rev. Dr. Vincent, head Master of Westminster School (a gentleman of very considerable erudition, diligence, ability, and most exemplary conduct), preached for the Westminster Dispensary ; another by Doctor Watson, Bishop of Llandaff, preached for the Westminster Dispensary also ; with an Appendix, containing Reflexions on the present State of England and France. The Appendix is of peculiar merit ; and a third ‘ On Gaming,’ written with great energy, patriotism, and eloquence, by the Reverend Thomas Rennel, D. D. Prebendary of Winchester.”

In 1796, an opportunity occurred, and was happily seized by the Bishop, which enabled him not only to distinguish himself as an advocate for, but also to be of eminent service to the cause of Christianity. It was at that period, that the “ Age of Reason” was encountered by “ An Apology for the Bible, in a series of Letters addressed to the author of that work.” On this

occasion he made use of the same mildness and urbanity that he had before displayed, when encountering the infidel opinions broached by Mr. Gibbon; and it must be allowed, that in both instances, he was deemed not only a very opportune, but a very able champion in behalf of that faith which pervades the whole of civilized Europe. In short, Doctor Watson's well-timed and celebrated tract against Paine, although it did not, like Horsley's contest with Priestley, lead to preferment, yet, for a time, turned the tide of loyalty and religion in his favour, and procured him admirers among a class of writers, who had before been his enemies.*

At the commencement of the year 1799, his Lordship published an "Address to the People of Great-Britain." In this political pamphlet, he prudently waved all discussion of the merits or demerits of the war, in respect to its origin; but took a new

* The author of the "Pursuits of Literature," thus compliments the good Bishop, both in prose and verse, upon the present occasion:—

"Yet all shall read,† when bold in strength divine,

Prelatic virtue guards the Christian shrine,
Pleased from the pomp of science to descend,
And teach the people as their hallow'd friend;
In gentle warnings to the unsettled breast,
In all its wand'rings from the realms of rest,
From impious scoffs and ribaldry to turn,
And Reason's Age, by reason's light discern;
Reflex insulted truth with temper'd zeal,
And feel that joy which Watson best can feel."

† "See the important, convincing, and eloquent Letters addressed to Thomas Paine, author of the 'Age of Reason,' second part, by the Right Rev. Richard Watson, Bishop of Llandaff, styled 'An Apology for the Bible.'"

"To write such a book as this, is to do a real service to mankind. A cheap edition of it is printed, and it is hoped will be circulated throughout the kingdom.

"I think that his 'Defence of Revealed Religion,' in two short sermons, is of great merit, and of general utility. Bishop Watson should often write, but with the utmost caution, accuracy, and consideration; because his works will always be read.

"I would also particularly recommend the perusal of the Sixth Letter of the series of letters which the Bishop addressed to Mr. Gibbon. To young men of fashion and of abilities, originally good, but obscured by libertine life and conversation, it will be peculiarly serviceable; as well as those, who are led astray by some modern pretended discoveries in natural philosophy, now a favourite mode of introducing and enforcing scepticism and infidelity."

view of our then situation, after six years conflict with an enemy, which becoming stronger daily, during the contest, now menaced us with retaliation, and even menaced invasion itself. Assuming the proposition, that the nation was reduced to the alternative of absolute submission on one hand, or a vigorous prosecution of the contest on the other; he declared in favour of the latter. His Lordship accordingly maintained that great sacrifices and great exertions had become necessary; and he conjured his countrymen to make these in behalf of their liberty, their property, and all that is dear to man.

This address of course produced a multitude of replies. Some accused him of dereliction of both principles and character; while others animadverted on the laxity of his opinions, and the prudent conformity now evinced to the established order of things. The pamphlet in question, however, produced a great effect on the public mind. The Government too, as if impressed with new zeal, in consequence of this timely co-operation, immediately unsheathed the flaming sword of prosecution against his opponents, two of whom were convicted of seditious libels; while all other writers were appalled from engaging in so dangerous a controversy. But the gratitude of Ministers ended here; for no translation ensued, and it was now found, that the labourer who came in at the twelfth hour, was not to be rewarded like him who appeared at the ninth.

But notwithstanding his Lordship had no fewer than six children, and his bishopric was always accounted a poor one, yet his revenues from the church could not be deemed scanty, nor his fortune contemptible. By the death of Mr. Luther,* in 1786, he had also obtained a legacy of 20,000*l*.

* This gentleman was not only indebted to the Bishop for the care taken of his education and morals, but also for his friendly and spirited intervention on a single occasion. Mr. L. was addicted to play, and having fallen into the hands of sharpers in France, was actually rescued from their fangs by Dr. Watson, who repaired to the Continent on purpose.

Immediately after this, he determined to make an acquisition to that amount in his native county. He accordingly purchased Calgarth Park, in Westmoreland, and erected a house, delightfully situate, in the immediate vicinity of the lakes. Here he considered himself as a country gentleman, and dedicated much of his time to agricultural pursuits. For many years Mr. Curwen, M. P. for Carlisle, was either the associate of his labours, or the occasional companion of his retirement. Under his auspices, and at his own expense, the neighbouring mountains, up to their very summits, were clothed with wood of all descriptions, particularly the larch. Of this favourite tree, he planted many millions, and obtained, on that account, not only the applause of all men interested in the improvements of their native country, but the gold medal of the Society of Arts, Manufactures, &c. His leisure moments were also occupied at intervals, with literary pursuits, and he is said to have been busily employed for many years past in writing a "History of his own Times."

The good Bishop, who had now attained almost a patriarchal age, began, of late years, to stoop, and exhibit symptoms of decay. A fit or two of apoplexy, warned both himself and family of his impending fate; and he at length uttered his last sigh at Calgarth Park, in the county of Cumberland, amidst the woods he had planted, and the hills where he was born, on July 5th, 1816.

Thus died Richard Watson, Bishop of Llandaff, in the 79th year of his age. As a divine, he was a vigorous, able, and zealous supporter of the established church. In his person, he was tall, stout, muscular, and dignified. As a bishop, he was always the patron of unfriended merit, and added dignity to the bench, by his learning, his intelligence, his ability, and his independence. As an orator, his action was graceful, his voice harmonious, and his delivery both chaste and correct. As a writer, he displayed a great knowledge of composition; his style was neat, and even elegant, while his

diction was pure and argumentative. But it is as a controversial writer that he is entitled to great, deserved, and undiminished praise. In all his contests, he made use of the language befitting a scholar and a gentleman; and he both detested, and scorned to imitate, the vituperative attacks of those who, by recurring to scurrility and personality, forget the first duty of a Christian divine.

To the Editor of the Christian Journal.

ROBERT NELSON'S OPINION on the IMPORTANCE of THEOLOGICAL SCHOOLS.

The name of Robert Nelson is familiar to the readers of your very useful paper in general, as one of the brightest examples in modern ages, of all Christian excellence. His work on the Fasts and Festivals of the Church, his Treatise on the Lord's Supper, his little Catechetical Tract on Confirmation, and his Book of Devotions, have aided and encouraged thousands in this country, in the right understanding and performance of religious duty. This most excellent and pious member of the Church of England died in 1714—15, and bequeathed his whole estate, which was very ample, to pious and charitable uses. Familiar with his sentiments on other subjects connected with religion, Episcopalians in this country may not be unwilling to receive the strong and decided testimony of one so wise and good, in justification of the purpose which their Church has recently committed to their liberality, on the subject of education for the ministry. It is extracted from his life of Bishop Bull.

B.

"I cannot help wishing, from the hearty affection and good will I bear to the welfare of religion in general, and to the prosperity of the Church of England in particular, that, as we have noble foundations for the encouragement of all sorts of learning, and especially for Divinity, in our two famous universities; so we had, also, some of these foundations entirely set apart for the forming of such as are candidates for holy orders: where

they might be fully instructed in all that knowledge which that holy institution requires, and in all those duties which are peculiarly incumbent upon a *parochial Priest*; where lectures might be daily read, which, in a certain course of time, should include a perfect scheme of divinity; where all particular cases of conscience might be clearly stated, and such general rules laid down, as might be able to assist them in giving satisfaction to all those that repair to them for advice in difficult matters; where they might receive right notions of all those spiritual rights which are appropriated to the priesthood, and which are not in the power of the greatest secular person to convey or abolish—and yet are of such great importance, that some of them are not only necessary to the well-being, but to the very being of the Church; where they might be taught to perform all the public offices of religion with a becoming gravity and devotion, and with all that advantage of elocution, which is aptest to secure attention, and beget devout affections in the congregation; where they might be instructed in the art of preaching—whereby I mean not only the best method in composing their sermons, but all those decent gestures and that graceful deportment, the influence whereof all hearers can more easily feel than express; and where they might have such judicious rules given them for prosecuting their theological studies, as would be of great use to them in their future conduct: but, above all, where they might be formed, by constant practice, and by the example of their superiors, to piety and devotion, to humility and charity, to mortification and self-denial, to contentedness and submission to the will of God, in all conditions of human life; and, more especially, excited to great zeal in promoting the salvation of souls, which is the true spring of all that industry and application which is required in the clerical profession.

“It would be a mighty satisfaction to the governors of the Church, to ordain persons who had passed some time in such seminaries with the ap-

probation of their superiors. It would be no small comfort to the candidates themselves, to be so qualified by the purity of their intentions, and by their personal endowments, as to find themselves able to answer, with a good conscience, that important demand in ordination, “*Whether they trust they are inwardly moved by the Holy Ghost to take upon them that office and ministration?*” And it would certainly be a great blessing to the nation, to have such labourers sent into the vineyard of the Lord, as had been wrought up, by particular application and study, to that purpose. That man knows but little of the dignity and importance of the priesthood, that can content himself with ordinary attainments for the discharge of so great and so sacred a trust; and yet he will find himself very much deceived, if he depends upon the greatest perfection of human knowledge, without constant and fervent prayer to God for his grace to enable him to make a right use of it. This is necessary to sanctify his learning, though it be of never so prodigious a size, by keeping him within the bounds of humility, and by rendering him serviceable to those who are committed to his charge.”

THEOLOGICAL SCHOOL.

In the House of Bishops, May 26.

The following resolutions were proposed and adopted:—

Resolved, that it is expedient to establish, for the better education of the candidates for holy orders in this Church, a General Theological Seminary, which may have the united support of the whole Church in these United States, and be under the superintendence and control of the General Convention.

Resolved, that this seminary be located in the city of New-York.

Resolved, that — persons be appointed by the House of Bishops to visit the several parts of the United States, and solicit contributions towards funds for founding and endowing such an institution.

Resolved, that a committee be ap-

pointed, to consist of the presiding Bishop, and the Bishops of this Church in New-York and New-Jersey, with three clergymen, and three laymen, to be appointed by the House of Clerical and Lay Deputies; which committee shall be empowered to receive and manage such funds as shall be collected—to devise a plan for establishing and carrying into operation such an institution; which plan shall be communicated to the several Bishops of this Church—and in the event of sufficient funds being obtained, if a majority of the Bishops shall have approved the plan, to carry it into immediate operation.

[These resolutions were concurred in by the House of Clerical and Lay Deputies.]

Resolved, that the blank in the third resolution on the subject of a Theological Seminary, be filled with the word *three*.

This resolution was sent to the House of Clerical and Lay Deputies, and returned with their concurrence.

Whereupon, Resolved, that this House proceed now to the appointments contemplated by the third resolution on the subject of a Theological Seminary.

Resolved, that the Rev. Daniel Burhans, of Newtown, in Connecticut, be appointed to visit the states of New-Hampshire, Massachusetts, Vermont, Rhode-Island, and Connecticut;—that the Rev. Nathanael Bowen, D. D. of the city of New-York, be appointed to visit the states of New-York, New-Jersey, Pennsylvania, Delaware, and Maryland;—and that the Rev. William H. Wilmer, of Alexandria, in the District of Columbia, be appointed to visit the states of Virginia, North-Carolina, South-Carolina, and Georgia; to solicit contributions for the founding and endowing of the Theological Seminary of the Protestant Episcopal Church in the United States of America.

Resolved, that the above gentlemen be furnished by the presiding Bishop each with a certificate of his appointment, and a copy of the resolutions of the Convention on this subject; and further, that they be authorized to defray their expenses from the

monies which they may obtain for the promotion of the business committed to them, and that they render a detailed account of their receipts and expenditures to the committee who have care of this business.

Resolved, that in the event of either of the above gentlemen declining his appointment, or being removed from opportunity to discharge its duties, by death, his place may be filled by the above mentioned committee.

Resolved, that the gentlemen hereby appointed, or substitutes which may be chosen agreeably to the last resolution, shall be subject to any instruction or advice which the committee above mentioned may deem it expedient to give.

We are glad to find that measures are to be prosecuted without delay to obtain funds for the Theological School. The presiding Bishop, in pursuance of the resolutions of the General Convention, will immediately furnish the Clergy appointed to collect contributions with the necessary documents, which he accompanies with the following letter, explaining and enforcing the objects of a Theological Institution.

To the Rev.

PHILADELPHIA, July 13, 1817.

Rev. and dear Sir,

With this letter, there are sent to you certified copies of extracts from the Journal of the late General Convention, on the subject of a Theological School. And there is subjoined to them a certificate of your appointment to the labour of soliciting donations, in certain specified states, for the accomplishing of that object.

From the circumstance of your being designated to this work by the Bishops of our Church, it ought to be believed, that you are competent to the stating of the reasons, which have occasioned the contemplated solicitation. Of your sufficiency, no one is better satisfied than the writer of this letter. But, as for some years past, the founding of a Theological School has been a subject much discussed

in his personal intercourse with his brethren in the Episcopacy, he thinks there may be a use in his stating to you, to be communicated as in your discretion may seem expedient, the important point of view in which, to the best of his recollection and belief, the subject presents itself to their minds, as well as to his own.

He perceives an inducement to this communication, in his being aware, that there are some, who, laying due stress on the religious qualifications called for by the ministry, and being laudably desirous of fencing the sanctity of its character in this respect, entertain the opinion, that it requires but a slender furniture of intellectual information.

If this opinion were carried much further; and if it were contended, concerning the whole Christian world, that it has no need even of elementary instruction, for the benefiting by those holy Scriptures, which themselves testify that they were written for our learning, although extravagant, it would be consistent. On the other hand, if it be confessed, that at least some persons must be possessed of what can only be the fruit of study, aided by human art; the only questions which occur, relate to the extent in which literary information is necessary, and to the persons who should be especially looked to for the possessing of it. The result of this train of sentiment must be the conviction, that no branch of learning, which has a tendency to open the sense of scripture, can be foreign to the clerical department. That especial importance attaches to the languages, in which it has pleased the Holy Spirit to convey to the world the glad tidings of salvation, cannot consistently be denied by any, who know that "faith cometh by hearing, and hearing by the word of God;" by that word, locked up in languages not in common use. It would be easy to show, that the like importance is to be ascribed to history, to chronology, to criticism, and to the knowledge of ancient customs. And there cannot be an exclusion of *natural science*; so long as this shall be a storehouse, from which the infi-

del draws his weapons, for the assailing of the Christian fortress.

It is known to many, with what dishonest artifice the enemies of our holy religion are continually bringing forward frequently refuted objections, for the deceiving of the ignorant, and the beguiling of the unstable. To whom shall such persons look, for the being confirmed in their most holy faith, if not to those who have consented to be vested with the official character of its defenders?

Besides the shock to be expected from the quarter of infidelity, there is that of the obtrusion of opinions grafted on the word of God, some centuries subsequent to the Christian era; and from which this Church was purged at the time of the Reformation. From this cause there arise questions, which respect even the object of divine worship. It is easy to solve them satisfactorily from the word of God, and from the practice of the primitive Church; while, on the other hand, plausible pretensions are set up, which not only ensnare weak minds, but may even be formidable to persons of considerable strength of intellect, if there are wanting the resources for the detecting of traditionary imposture: to which, of course, the Protestant minister of the Gospel is at any time ready to surrender any portion of his flock; if he does not find in his acquirements a counterpoise to the continually existing danger.

Among Protestants also there are opinions, pronounced by our ecclesiastical standards and institutions, to be far wide of "the faith which was once delivered to the saints." On the one hand, there are denials of the divinity and of the atonement of the blessed Person, than whom, "there is none other name given among men whereby they can be saved;" while, on the other, there are attached to these essential truths, dogmas unknown in the Christian Church, until some hundreds of years after its establishment. Further, there is the rejection of the divine designation of an order of men, of whom it is said—
"How shall they hear without a

preacher; and how shall they preach, except they be sent?" And there is a disallowance of those sacraments, one of which is "the washing of regeneration;" and the other is ordained to be "a showing forth of the Lord's death till he come." There are named but few of the errors, which strip Christianity of some of its most endearing properties. For the sustaining of them the stores of literature are ransacked and abused; and they must therefore be met by learning properly applied.

It would be an entire misunderstanding of what has been stated, if it were considered as holding up any measure of theological learning, as what may dispense with the religion of the heart. But it has been found, that where no just censure has lain for deficiency in this respect, persons have been seduced from our pale, through the want of pastoral ability to defend its doctrines and its institutions; while it has also had the effect, through the medium of the lessening of the ministerial character, to detach many from an attendance on divine ordinances, and from whatever constitutes a visible profession of religion. This is the result, not only with men of cultivated understandings, who are likely to be the first to disesteem a pastor far below them in the scale of theological acquirement; but descends to persons of the lowest grades in society; who insensibly receive their impressions of official ability from the higher.

The Bishops, in their anxiety for the encouragement of literature, do but endeavour to perpetuate the character of the venerable Church from which their Episcopacy is derived; and of the institutions of which they are not ashamed to wish an imitation in this Church, as ability and other circumstances may permit. When, in the sixteenth century, the Church of England disengaged herself from the yoke of a foreign hierarchy; the good would have been evanescent, if, *with the regaining of her integrity, she had not cultivated the literary means of defending it in the times to follow.* In every succeeding age, and

in the present not less than in any other, learned divines of her communion have ranked among the foremost in the defence and in the elucidation of divine truth; of which their works, translated into different languages of Europe, are imperishable evidence. One reason of the glory of the Church of England in this respect, are the endowments which she possesses, for divines who devote themselves to sacred literature, as a field of labour distinct from that of a parochial ministry. For while we consider the latter department, as too important to be superseded by any studies of the closet; yet, where the one may be pursued by a few of the clergy, for the better securing of the proficiency of the whole, it is an important gain to the Church of Christ; and, in part, the ground on which a Theological School is at this time an object of desire.

While we look up with filial reverence to the example of the Church of England; we do not withhold the tribute of praise from those religious communions in the United States, which have been before us in their exertions to secure the literary sufficiency of their future ministers. We honour their conduct in this matter: we propose the liberality of their respective members, to the emulation of the members of our Church: and we lament the lateness of similar industry and public spirit among ourselves. For this, the only apology must be the destitute condition in which our Churches were left by the war of the Revolution; the more immediate measures, necessary for the organizing of our communion; and the demands for the supply of a ministry, accommodated in some instances rather to the necessities of congregations, than to what it were wished to be considered as a standard of sufficiency. Whatever may be the weight of these considerations; it is to be hoped that the time is come, when there may be successfully attempted the long neglected provision; and when a claim may be made, on the ground of the excellency of the institutions of this Church, of its respectability in the eye of the

world, and of the wealth of a great proportion of its members.

The preceding sentiments have not been expressed without the being aware, that independently on the establishment of a Theological School, the learning called for by the ministry may be the acquirement of private study; especially when encouraged and aided by parochial clergymen of acknowledged talents and attainments. But, setting aside the danger of being misdirected in the choice of a guide; it must be obvious in this, as in every line of literary pursuit, first, in regard to the teacher, that consummate ability is best acquired by the devoting of all his talents and all his time, to the specific branch for which he has been selected; and further, in regard to the learner, that proficiency is much promoted by an association of kindred minds, in the same honourable search of truth: it being the best mean of excitement of ardour and of the securing of diligence. Although these are considerations which the reason of the thing suggests, and which experience confirms; they ought not to be carried to the extent of shutting the door to the ministry against a sufficiency of information, from whatever source it may have been obtained. Nothing of this sort, is contemplated, by the proposers of the present design: who, while they advocate what, in their opinion, and in that of the wisest men of various denominations, is the best expedient for the obtaining of a learned ministry, are desirous of resting resort to the school on the talents and the zeal which they expect to be conspicuous in its professors; and not on an exclusive privilege to be vested in them for ecclesiastical education.

You will consider me, Rev. and dear Sir, not as undertaking to display fully the advantages to be expected by our Church from a Theological Seminary; but only as suggesting hints, which may be enlarged on by you in conversation, as circumstances may require. *Even of going thus far, I should doubt of there being any use; were it not, that I hereby express my*

own anxious desire, and testify to that of my brethren the other Bishops, for the success of an enterprize, in which we fondly anticipate the supply of a learned and godly ministry to our Church, when there shall be an end of all our cares and labours in her behalf.

With my wishes and prayers for your personal safety and satisfaction in the good work before you, I remain, Rev. and dear Sir,

Your affectionate Friend and Brother,

WM. WHITE,

Bishop of the Protest. Epis. Church in the State of Pennsylvania.

Proceedings of the late General Convention, extracted from the Journal of the House of Bishops.

Thursday, May 22.

The following report, with documents accompanying, was made by the presiding Bishop, upon the subjects therein mentioned, which had been submitted to him by the Convention.

REPORT.

The subscriber, the presiding Bishop of this House, submits to his brethren a report on two subjects committed to him by the General Convention of 1811, and recognized by that of 1814; and on another subject, which originated in the Convention the last referred to.

One of the subjects was an application from the Church in the state of Vermont, to the Society (in England) for Propagating the Gospel. It was committed to the subscriber, to certify to that venerable body, certain facts in favour of the application. At the time of the last General Convention, he had not been furnished with the necessary documents; there having been an intended delay of the design, owing to the circumstances of the public concerns. The desire of the Convention has been since complied with; and the necessary communications were sent by the Honourable and Reverend Mr. Stewart, lately of the province of Quebec, on his return to England.

The next subject was the taking of preparatory measures for the organizing of the Church in the states, and parts of states, westward of the Alleghany mountains. The subscriber has had some correspondence on the subject; and has provided, so far as is in his power, for a comprehension of the counties of Pennsylvania westward of said mountains, under the projected organization: although on such terms as shall not destroy the unity of the Church in that state. Relatively to the contemplated measure, there have been sent to the subscriber sundry documents from the western states, herewith delivered. It is understood, that there is now in this city, a lay gentleman, commissioned to confer with the Convention on their contents.

The last subject referred to, is the republication of the Journals, with the Constitution, the Canons, and the Pastoral Letters, under the superintendence of the subscriber. This has been accomplished, in an octavo volume, by Mr. John Bioren, bookseller, of Philadelphia. A considerable number of the books is now for sale in this city, in the hands of Messrs. Swords, booksellers. It is to be hoped, that the members of this Convention either have taken, or will take such measures in the states to which they respectively belong, as may prevent Mr. Bioren from suffering loss, and even ensure to him a gain, from this his exertion to serve the Church.

WILLIAM WHITE.

Whereupon, Resolved, that the thanks of the Convention be presented to the presiding Bishop, for his attention to these subjects, and his communication now made concerning them.

Among the documents accompanying the above communication, were petitions from several congregations and Episcopalians inhabiting the western country, asking leave to form a Convention, to include, for the present, all the western country, to be placed, provisionally, under the care of the Bishop of Pennsylvania.

Whereupon, Resolved, that the General Convention cherish a lively interest in the spiritual concerns of their brethren in the western country, and are exceedingly solicitous to extend among them the ministrations of our Church.

Resolved, that it is expedient to enact the following Canon:

A Canon limiting the Operation of the 2d and 37th Canons.

In the event of there being a Bishop consecrated for any state or states westward of the Alleghany mountains, it shall be lawful for the Episcopal congregations in Pennsylvania and Virginia, westward of the said mountains, or for those of either of the said states, to place themselves, with the consent of the Bishops of these states respectively, under the provisional superintendence of the Bishop the first referred to; the thirty-seventh Canon to the contrary notwithstanding. Further; it shall be lawful for such congregations in Pennsylvania, and for those in Virginia, the majority in each case concurring, to unite in Convention with the Church in any western state or states. These provisions are to cease whenever the consent for the continuance of them on the part of the Bishop of the Church in Pennsylvania or in Virginia, as the case may be, with the approbation of the General Convention, shall be withdrawn. In the case above referred to, the number of Clergymen specified in the second Canon shall not be requisite.

Resolved, that it be recommended to the Episcopal congregations in the states referred to in the above communications, where Conventions are not already organized, to organize Conventions, which may be received into union with this Convention, and, when expedient, may unite, according to the Canons, in the choice of a Bishop, having jurisdiction over those states; and that this Convention have received with much satisfaction information of the measures which have been already adopted in the state of Ohio, for the organization of the Church in that state.

Resolved, that though the measure of a Convention comprising sundry states in the western country, may be a measure of temporary expediency, it cannot be authorized by this Convention consistently with the general Constitution of the Church, which recognizes only a Convention of the Church in each state.

Resolved, that it be earnestly recommended to the authorities of this Church, in each state respectively, to adopt measures for sending Missionaries to our destitute brethren in the western states. Such Missionaries to be subject to the direction of the ecclesiastical authority of the state or states in which they may officiate.

Resolved, that the presiding Bishop be requested to transmit the foregoing resolutions to such person or persons as he may judge proper.

[The above resolutions were concurred in by the House of Clerical and Lay Deputies.]

Saturday, May 24.

Resolved, that the following be entered on the Journal of this House, and be communicated to the House of Clerical and Lay Deputies.

The House of Bishops, impressed with the importance of informing the youth and others in the Doctrines, Constitution, and Liturgy of the Church, deem it their duty to call the attention of the Clergy to the 22d Canon, which enjoins on them diligence in catechetical instruction and lectures. The Bishops consider these as among the most important duties of clergymen, and among the most effectual means of promoting religious knowledge and practical piety.

Monday, May 26.

The Right Rev. Bishop Hobart stated to the House, that there is in the city of New-York the Church du St. Esprit, which was erected in an early period of the province, by Protestant emigrants from the kingdom of France. It appears that the Church is now under the superintendence of Bishop Hobart—that there is still a portion of the congregation who worship in the French language—that he has lately ordained, and instituted as

their Rector, the Rev. Mr. Péneveyre, a native of Switzerland, and that this clergyman officiates according to a French translation of the Liturgy of this Church.

Whereupon, Resolved, that it be recommended to the Right Rev. Bishop Hobart to cause the said French Liturgy to be examined, in order to ascertain how far the translation is correct; and to confirm the use thereof, with such amendments and improvements as the case may call for; and to declare it to be the Liturgy which may be used by any minister of this Church who may officiate in a congregation to whom the French language is familiar.

Resolved, that the above provision be extended to a translation in the French language of the Book of Psalms and Hymns in metre, and of any of the offices comprehended in the worship of this Church.

[The above resolutions were concurred in by the House of Clerical and Lay Deputies.]

(To be continued.)

ADDRESS delivered at the Convention of the Protestant Episcopal Church in the State of Connecticut, held at Guilford, Wednesday, the 4th, and Thursday the 5th day of June, 1817. By the Right Rev. Bishop HOBART, of New-York.

My Brethren of the Clergy and Laity,

In my provisional charge of this Diocese, agreeably to the 20th Canon of the General Convention, it appears to be my duty, according to the requisitions of another Canon, to lay before you an account of my proceedings, and, as far as my information extends, of the present situation of the Church in this state. You will bear in mind, that the discharge of my duties in this Diocese must be subservient to my paramount duty to the Church in the Diocese of New-York; and my connexion with you will cease when a Bishop is elected and consecrated for this Diocese.

Immediately after the special Convention, in October last, I made the following visitations:

Wednesday, October 16th, New-Haven, and admitted the Rev. William Cranston, Deacon, to the holy order of Priests. Friday, October 18th, consecrated the Church at Meriden, and confirmed 38 persons. Saturday, 19th, Southington, and confirmed 27 persons. Sunday, 20th, Waterbury, and confirmed 226 persons. Monday, 21st, consecrated St. Peter's Chapel, Oxford, and confirmed 74 persons. Tuesday, 22d, visited the Church at Woodbury. Wednesday, 23d, in the morning, Waretown, and confirmed 133 persons; in the afternoon, Plymough, and confirmed 141 persons. Thursday, 24th, Litchfield, and confirmed 94 persons. On my return from visiting some congregations in the state of New-York, on Friday, 1st November, in the morning, the Church at New-Milford, and confirmed 66 persons; in the afternoon, Brookfield, and confirmed 40 persons. Saturday, 2d, Ripton, in the morning, and confirmed 66 persons; in the afternoon, New-Stratford, and confirmed 30 persons. Sunday, 3d, Newtown, and confirmed 115 persons. Monday, 4th, Norwalk, and confirmed 103 persons, and admitted the Rev. Reuben Sherwood to the holy order of Priests.

Total number of persons confirmed—1153.

The Rev. Philander Chase has resigned the Rectorship of the Church at Hartford, and removed out of the Diocese; and the Rev. Jonathan M. Wainwright, Deacon, at present officiates in that city.

Mr. Charles Smith has been recently admitted to Deacon's orders, and officiates in the Church at Wilton.

I feel it my duty to express the high gratification which I received in my visitation of the Diocese, not only from the efforts of both the Clergy and the Laity, to make my stay among them personally agreeable, but principally from the evidence which I received of the flourishing state of the churches which I visited. The services, though generally on week days, were attended by numerous congregations. The order, and the solemnity with which divine

worship was celebrated, have not been exceeded by any congregations in which I ever officiated; and may, I trust, be considered as an evidence that the affections of the people were engaged in the sacred exercises in which, with so much impressive reverence and decorum, they united. The numbers confirmed in the respective churches were unusually great on these occasions. The highly gratifying spectacle was exhibited of a collection of young people, principally between the ages of 15 and 20, solemnly assuming their Christian obligations, and presenting themselves before God for his favour and blessing.

I was happy to find also that this was not the impulse of the moment. The persons who were confirmed had previously been visited by their Pastors, excited to take upon them their baptismal engagements, instructed in the nature of the obligations which they were to assume, and prepared for receiving with an enlightened, fervent, yet sober faith and devotion, the apostolic laying on of hands. I could not resist the conviction which I have since repeatedly expressed, excited by this circumstance, and justified by all the information I have obtained, of the laborious and faithful zeal of the Clergy, in their pastoral and parochial duties. There can be no doubt of my receiving additional evidence of this zeal, in the visitations of the other congregations which, God willing, it is my intention shortly to make.

The present state of the Church in this Diocese, as far as I am acquainted with it, affords many causes of congratulation. Obstacles to her advancement from local circumstances are daily removing. Her evangelical doctrines, unmixed with the varying dogmas of metaphysical speculation; her apostolic ministry unimpaired by those innovations which, displacing her from the only sure foundation, the "rock of ages," would rest her on the sandy basis of human authority; her primitive worship, free from the unmeaning frivolities of superstition, and the disgusting extravagancies of enthusiasm, and exhibiting a

simple, sublime, and fervent devotion, are constantly obtaining a stronger hold on the understandings and the hearts of the people. There is reason to hope that she will be that fold of the Redeemer in which the friends of genuine Christianity, long assailed by conflicting systems, and exposed to the attacks of heresy and schism, will at length find rest, in the enjoyment of evangelical truth, apostolic order, and primitive worship.

This happy result will very much depend on the measures that are pursued to preserve the Church in Connecticut in that purity by which she has been hitherto distinguished. For this purpose too much attention cannot be paid to procuring a pious, orthodox, and learned ministry, by exciting youth of piety and talents, to engage in the sacred office, and by assisting them in their preparatory studies. Apart from the provision which the General Convention contemplate in a Theological Seminary for the whole Church, the Episcopal Academy in this Diocese will still be worthy of patronage, not only as a nursery for the general theological institution, but as a school of sound religious instruction for the young laymen of our Church. It must be gratifying to the Convention to learn from the venerable Clergyman who has so long assiduously laboured as the head of this Seminary, that it is now unusually flourishing, and that several of the students are preparing for Holy Orders. The union of religious with classical and scientific instruction, cannot fail to render this institution of eminent advantage to the Church.

There can be no doubt but that circumstances are eminently favourable to the increase of the Church in this state, in which there prevails a spirit of religious inquiry which is calculated to advance the cause of truth. The want, however, of Clergymen is severely felt. This Diocese has supplied the Church in many other states, particularly in the Diocese of New-York, with Clergymen; and her own increase and prosperity have, in consequence, been somewhat

retarded. May I be permitted to suggest to the consideration of the Laity, the duty of making zealous efforts to remedy one cause of the removal of the Clergy from the Diocese, the inadequacy in some cases of the provision for their support. It can hardly be expected that Clergymen in this state should refuse to accept situations of equal usefulness, and of greater temporal comfort, should they offer elsewhere. I am far from supposing that there is a deficiency of liberality in proportion to the means of the congregations; but should those means be in any cases unfortunately inferior to those enjoyed in other states, there can be no remedy for the inconvenience, but in more zealous exertions, and more liberal contributions.

My brethren of the Clergy and Laity, I cannot avoid calling your attention to the important station which the Church in this Diocese occupies. She has for some time furnished, and it is probable will long continue to furnish the Church in other states with Clergymen and Laymen. Her Clergy and Laity have always been celebrated for their attachment to the distinguishing principles of the Church, and for zeal, firmness, and perseverance in advocating those principles. To this circumstance, under God, may be attributed, in no inconsiderable degree, the general diffusion and prevalence of sound Church principles. Let it, then, be the sacred object of all your counsels, and all your exertions, to preserve and increase the same zealous, firm, and persevering attachment to the distinguishing tenets of the Church. The recovery of man from a state of sin and misery, by the merits and grace of a divine Redeemer, applied and received in union with that mystical body, the Church, for which he shed his blood, and which he sanctifies and rules by his Spirit; the establishment and the preservation of this union, under the influence of the Divine Spirit, by the ministrations of Bishops, Priests, and Deacons, which "have been from the Apostle's times," and which "God, by his Divine Prov-

dence and Holy Spirit, appointed;" the commencement of the spiritual life in the *regenerating* sacrament of baptism, and the indispensable *change* of the evil tempers and habits of our fallen nature, through "the *renewing* of the Holy Ghost," obtained in the exercise of penitence and faith, by pious reading, meditation, and prayer, and by devout attendance on the ordinances of the Church—these are the principles which pervade our Articles and Liturgy; which are derived from the sacred fountain of Holy Writ; and which adorned the first and purest ages of Christianity. My brethren of the Clergy—by inculcating these principles, by uniting, what the fashionable spirit and measures of Christians in the present day tend to separate, evangelical doctrine and apostolic order, we shall prove ourselves to be true Churchmen—we shall be faithful to our ordination vows—we shall promote the prevalence of genuine piety, neither degenerating into cold formality, nor disgraced by the excesses of enthusiasm—faithful to the trust committed to us, we shall do our parts through good report and through evil report, in the midst of all the heresies and schisms that corrupt and divide Christians, to preserve the faith once delivered to the saints, and the Church as she was established by her Divine Founder, "all glorious within, her clothing of wrought gold;" and thus we shall be the instruments, in God's good time, of making her "a praise and joy throughout the earth."

May our divine Lord and Master hear our prayers, and aid by his Spirit our counsels and our labours—and to his name be the praise.

JOHN HENRY HOBART.

Guilford, June 5th, 1817.

Constitution of the Paterson Church Missionary Society, instituted May 28, 1817.

ARTICLE I. This Society shall be denominated the "PATERSON CHURCH MISSIONARY SOCIETY."

ART. II. It shall be the object of this Society, to collect monies for the

Missionary Fund of the Diocese of New-Jersey.

ART. III. The business shall be transacted by a Board of nine Managers, who shall be annually elected by a majority of votes of the attending members.

ART. IV. The Officers shall be, a President, a Vice-President, a Secretary, and a Treasurer. The Bishop of this Diocese shall be, *ex officio*, President of the Society. The other Officers shall be chosen by the Board of Managers—a majority of votes to determine the choice.

ART. V. The subscriptions to this Society shall be semi-annually, or annually, paid in advance. Any sum subscribed shall constitute a membership.

ART. VI. A Committee of five Managers shall be a Board for the transaction of business, whose duty it shall be to solicit subscriptions from the opulent and pious. Their stated meetings shall be quarterly; for the purpose of ascertaining what monies have been received, which shall be then remitted to the Treasurer of the Convention.

ART. VII. After the first election, Easter Monday shall be the day when the Board of Managers shall be annually chosen; and all subscriptions shall become due on that day.

At a meeting of the Episcopalians in the village of Paterson, convened in the Dutch Church, 28th May, 1817, the above Constitution was adopted, and the following gentlemen duly elected Officers and Managers for the ensuing year.

OFFICERS.

The Right Rev. John Croes, D. D. *President*.

Mr. Mark Collet, *Vice-President*.

Mr. Henry Morris, *Secretary*.

Mr. Andrew Parsons, *Treasurer*.

MANAGERS.

Mr. Holsman, Mr. Parker,

Mr. Crane, Mr. Flood.

Mr. Connor.

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THURSDAY, JULY 31, 1817.

[Vol. I.]

ADDRESS to the Convention of the
*Eastern Diocese, holden at Wind-
sor, Vermont, September 25, 1816,*
by the Right Rev. Bishop GRIS-
WOLD.

MY FRIENDS AND BRETHREN,

THROUGH the merciful goodness of our God and Saviour, we are permitted once more to convene for the very important purpose of consulting on the interest and welfare of that portion of Christ's Church intrusted to our ministry and oversight, and to transact such business as by its constitution and usage, appertains to this Convention. It becomes my duty at this time to lay before you a statement of my official proceedings since our last meeting, and such other things respecting the present condition of our Churches, as may assist your deliberations, and lead to those measures which shall best promote their interest and prosperity.

There have been admitted, as Candidates for Holy Orders, *Jonathan M. Wainwright, Gideon Olney, George T. Chapman, Joseph R. Andrus, Alston Gibbs, Benjamin B. Smith, Reuel Keith, George Otis,* and — *Tafts.*

To the Holy Order of Deacons have been admitted, *Walter Cranston, John L. Blake, Stephen Beach, Thomas Carlile, Chever Felch, George S. White, Joseph R. Andrus,* and *George T. Chapman.* Also, the Rev. *Titus Strong,* and the Rev. *John L. Blake,* Deacons, have been ordained Priests.

The Rev. *Aaron Humphrey* has removed to Connecticut; the Rev. *Mr. Cranston* to Georgia; the Rev. *Joab G. Cooper* has also left this

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Diocese; and the Rev. Mr. *Safford*—the last on account of ill health. A large proportion of our few Churches remains vacant; and it is deeply to be lamented that our Clergy should, by any necessity, be constrained to leave this Diocese, where their labours are so much needed. But from the number and character of the Candidates still on the lists, and of others expected soon to become Candidates, it is humbly to be hoped, that our Churches, through the Lord's merciful goodness, may soon be in some better degree supplied. Some, we trust, will be found, whose zeal for the Lord's work, and whose circumstances in life, will prompt and permit them to labour with less immediate expectation of temporal reward. But a complete remedy of this evil cannot be expected till the cause is removed. While our Churches continue poor, and the pecuniary emoluments of those who officiate in them, inadequate to a decent support, candidates will still be discouraged from entering our Churches, and of those who have entered, some will remove to those parts where temporal comforts are more abundant.

Those who have been ordained, and still continue with us, are engaged in the ministry of the word. Mr. *Carlile* officiates in Salem, and Mr. *Andrus* in Marblehead. Those two Churches, so lately in a low declining state, are now increasing and prosperous. Mr. *Felch* is Chaplain in the Navy, and stationed at Boston, where he officiates successfully in the duties of his office, and occasionally supplies some of the vacant Churches. Mr. *White* officiates

as a Missionary in Newton, Bridgewater, and other places. Mr. *Strong* is settled in Greenfield, over a Church which, though but recently organized, is remarkably prosperous and flourishing, and for zeal and prompt attention to every duty, entitled to much praise.

In speaking of Greenfield, our attention is naturally called to Montague, a small neighbouring town, where a number of families, who have formed themselves into an Episcopal Society, duly organized, regularly meet for divine service. The few Clergymen who have visited this flock, speak in the highest terms of their seriousness and attention to good order. Acting from conscientious motives, though with discouraging prospects, they have counted the cost, and resolutely, with laudable zeal, have commenced a good work; and in its progress appear to have conducted themselves with great prudence and mature deliberation. Like the wise Bereans, they search for information, that they may have a reason of the hope that is in them. The Lord, we trust, will bless their zeal; and they surely merit all the encouragement and assistance that we can give them.

And not they only: this instance is but a sample of the devout ardour which prevails in many parts of the Diocess. Mr. *Beach* is now officiating in Fairfield, Shelden, and St. Albans, in Vermont; and of his success we have the most pleasing intelligence. A very considerable number of communicants have already been added to those Churches. Large congregations attend his preaching. A spirit of religious inquiry and awakened concern for the one thing needful, extensively prevails in those parts; and cheering are the prospects of still greater increase, both in members and piety. At Fairfield they are erecting a house for the worship of God, and *already is the pious work in great forwardness. Indeed the number of new Churches which are now building, or will probably soon be*

commenced, is one of the best proofs of the increasing zeal amongst our people, for the service of God, and support of his holy worship. It is a zeal which ought much to be encouraged, and a work to which we should lend every possible aid. The want of Churches is one of the great inconveniences which we have to contend with. At Bellows Falls, also in Lenox and Hopkinton, in Massachusetts, are Churches erecting.

Mr. *Blake* is settled at Pawtucket, or North-Providence, where the prospects are highly pleasing. There, in a short time, a new and flourishing parish has arisen, who are now building a handsome Church. And what is most pleasing, true godliness, we trust, is much increased among them. Many have been awakened to the glorious truths, and have experienced the unspeakable comforts of the Saviour's Gospel. Their minister is entitled to much praise for his pious labours and active zeal among them. The Church in Providence, though of long standing, has almost become a new one, by the renovating work of the Lord among them. It is now one of the largest in the Diocess. In Bridgewater is a small parish, highly meriting our grateful consideration. Though very few in number, they have finished, we may almost say rebuilt, their little Church, and it has been lately consecrated to the service of Almighty God. The Rev. Mr. *White* officiates with them at present one half of the time. Other Clergymen have kindly assisted them, and no kindness can be better bestowed. The praise of that little flock should be in all the Churches. In South-Boston, a new Episcopal Society is incorporated, and in a promising state of increase and prosperity. During this present tour, I have marked with great satisfaction the pious zeal which appears in several places. The very great exertions now making by the parish in Lenox to erect a Church, entitle them to much praise and every possible encouragement. In

Middlebury, it has pleased the Lord to pour out of his Spirit, and awaken many to righteousness. They also have it in serious contemplation, to erect a house to the worship of Almighty God; and it is earnestly commended to the friends of our communion, to assist them in a work which is so very important and interesting to our Church.

Since the last meeting of this Convention, being invited, according to the directions of the 20th Canon, I have visited some of the Churches in Connecticut, and confirmed, in Middletown, Hartford, and Warehouse-Point, 131 persons. I admitted *Ezekiel Gear* and *Reuben Sherwood* to the order of Deacons; and the Rev. *Birdsey G. Noble*, *Alpheus Gear*, *Harry Groswell*, and *Aaron Humphrey*, Deacons, were ordained Presbyters. I have heard, though not by any official notice, that the Churches in Connecticut have since placed themselves under the care of Bishop *Hobart*. The invitation previously given is therefore, no doubt, revoked.

Most of the Churches also in this Diocese have I, in the same time, visited once, and some of them twice or three times. But with deep regret it must be acknowledged, that the duties of a parish, and other causes, have hitherto rendered impracticable such frequent visitations, as the good of the Churches requires; and some especially of those most remote have been too long neglected.

Confirmation has been administered once, or more, in Bridgewater, Greenfield, Salem, Newburyport, Cambridge, Great-Barrington, Lenox, and Lanesborough, in Massachusetts; in Bristol, Rhode-Island; and in Arlington and Middlebury, in Vermont. The whole number confirmed is but 194. It is expected soon, the Lord permitting, that there will be confirmations in some of our largest Churches. Though the number is small, there is reason to believe, and there is much comfort in believing, that the few who have received confirma-

tion, are truly pious, and such as will, through divine grace, "lead the rest of their life according to this beginning;" and that a very considerable number more, of the like description, are now ready to be confirmed. There is cause, however, still for repeating, what was observed before you at our last Convention, that we do not, so generally as we ought, avail ourselves of the practical benefits of this ordinance. The two sacraments excepted, there is none which has been so blest among us, wherever it has been administered.

With lively gratitude to the Father of Mercies, and the great Head of the Church, we are bound to acknowledge, that at no former period has the general state of religion, in this Diocese, been so vigorous and promising. In many places are small societies forming, or people desirous to form them; and a call for Clergymen and missionary labours is heard in almost every part. But of these there is great deficiency. Frequently is the request made by Churches destitute, that ministers may be sent them; but we have none to send: nor can we, but in a small degree, avail ourselves of these favourable circumstances. It is painful, that there should be this famine of hearing the word of God, and no means be found to relieve it. How fervently, and without ceasing, ought we to pray the Lord of the harvest, that he will send labourers into it. Had we a competent number of such labourers, as the Lord himself sends, how gloriously would his work increase!

By reason of the excellent organization of our Church, in its general constitution; the judicious transaction of so much of its business by Standing Committees, and the harmony which, through the divine blessing, has so happily prevailed in this Diocese, there is but little of ordinary business to be done at our Conventions. This is a circumstance highly favourable, not only in regard to its causes, now noticed,

but also as it gives us time and opportunity to consult on other things, which concern the interest and prosperity of our Churches; and to adopt, or recommend such measures as will best promote the noble cause in which we are engaged, and extend our vigilance and oversight to the minuter parts of our ecclesiastical concerns. How interesting to the Christian; how important to society, and to the best interests of our fellow men, is the purpose for which we are now convened! How can we conscientiously separate till we have done what shall be in our power, and consistent with our duties, as a Convention of these states, to build up the kingdom of our blessed Redeemer; to promote piety and true godliness among the people, and increase the prosperity of the Church which we represent. Permit me to suggest some few things, as not unworthy to be numbered among the subjects of your deliberations. And though they may be of such a nature, as no measures within the powers of this Convention, as such, can directly effect, let them, if thought worthy of such regard, be retained in our memories, that, as individuals, and in our respective parishes, we may apply such remedies, and promote such measures, as wisdom may teach and duty require.

At our last Biennial Convention, it was requested that more attention might be given to what is required in the 45th Canon. I have yet received but few of the returns necessary to make the Report, which that canon requires. And as the time now draws nigh when the General Convention are to meet, I have still to request that this business may not be neglected.

The supplying of our vacant parishes with ordained ministers, and assisting those which are small and poor, with regular preaching, or, at least, with occasional ministrations, are duties to which, as far as is practicable, we are urgently called. In your deliberations on this very important subject, you will consider,

no doubt, of the propriety of continuing our Easter collections. Though they have been less general, and of course less productive, than was expected, they have been of great use. Mr. Henshaw, Mr. Humphrey, Mr. Safford, Mr. Blake, Mr. Beach, and Mr. White, have been employed, or aided as Missionaries from that little fund; and their labours, we have reason to believe, have been much blessed. The state of this fund will be laid before you. The Charge delivered before the last Convention, together with a Pastoral Address to our Churches, on the subject of those collections, and others connected with it, has been printed, and the expense defrayed from the monies collected for the printing and distribution of tracts; it being thought, from the circumstances of our Church, and the great importance of calling the attention of our people to these subjects, the Address might be as useful for distribution, as those tracts which, intrinsically, are far more excellent and valuable.

It is our duty, not only to collect funds for missionary purposes, but also carefully to save those which, through the kind providence of God, and the piety of his people, may have been given us. "Let us gather up the fragments which remain, that nothing be lost." Property which has been given for any pious or religious use, let us most conscientiously, and in the fear of God, appropriate, so far as shall be in our power, to the use designed. Should we neglect this duty, how can we expect the divine blessing? By its faithful performance, perhaps, something may be added to our means of supplying our destitute brethren with the gospel ministrations. We ought thankfully to acknowledge it as a most favourable circumstance, and signal mercy, that we have an incorporated Society on such liberal principles, and yet so wisely restricted, that funds for any charitable or religious purpose, may there, with perfect security, be deposited, and will most

surely and faithfully be applied, as the pious donors shall direct. Let us not be remiss in availing ourselves of so great a blessing. This Palladium of the Eastern Diocess, we may well hope, will be, in the hands of a merciful Providence, the instrument of its stability and success. If we are not wanting to ourselves, and the noble cause in which we are engaged, on this basis may hereafter be established a fund, which shall be commensurate to the exigence of our Churches.

Another measure for aiding and supplying our small and vacant Churches, among the most obvious and most hopeful, is the formation of Missionary Societies, which, of course, will merit, and, no doubt, engage your mature deliberation. A motion for that purpose is, if I mistake not, already before the Convention. Whether one general Society shall be established for the Diocess, or whether it may not be preferable to establish one in each state, confining its object and operation to its respective district, ought also to be considered.

The want of Prayer Books in our Churches is so great and general, as to be a subject worthy of your present attention. Next after the word and the ministers of God, this is the best gift that you can send. Its value and usefulness are too well known in this Convention to require praise. Through the pious liberality of Christians of all denominations, Bibles are dispensed to a large proportion of those disposed to read them. Various tracts have also been distributed in great abundance; but this Book of Common Prayer, second only to the Bible, in its utility among us, is in many places scarcely to be obtained. Could measures be taken, either by gratuitous distribution, or by so dispersing cheap editions, that all who are disposed to purchase may find them, it would be attended with extensive and salutary effects.

Permit me also to recommend, during the present necessity, and as a temporary relief, that our Clergy,

who are settled, should preach often in the small vacant parishes; and that their people on such occasions accept, during the absence of their ministers, the service of candidates; or that divine service be performed, and an approved sermon read, by some pious member of the Church: or even, if necessary, that a Church be shut for a Sunday. This must be a painful sacrifice to a devout congregation, who delight in the worship of God; but it is a sacrifice which, if offered with a free will and good heart, will be approved and accepted of God. Remember what are the great objects of our religion; not personal gratification, but to do good, to promote the salvation of mankind, and extend the borders of the Redeemer's kingdom. It is laudable in every Christian congregation to desire the constant and regular administration of the word and doctrine, and never needlessly to relinquish the comforts of the sanctuary. But in this, as in other things, it is in some cases "more blessed to give than to receive." While we enjoy a fulness of Gospel privileges, let us not forget those who are totally destitute; who have no preaching, no divine service, no sacraments. To assist such, even in the way now proposed, may be as true Christian charity, as to relieve the temporal wants of your suffering fellow creatures. If, from "good will towards men," and to extend the influence of the Redeemer's Gospel, Christians sometimes deny themselves the comfortable refreshments of his house, it will, we need not doubt, be even more acceptable to God, and better promote their own salvation, than a rigid claim to all their privileges. In such case our prayer should attend our minister in his labours of love.

Finally, while so many are looking up to us as fathers in Israel, and watchmen in Zion, let us, as faithful stewards of the manifold grace of God, apply ourselves with the most awakened solicitude, and serious concern, to all the various and inter-

esting duties of this Convention; and let us not fail, on this occasion, to lift our hearts most devoutly to God, beseeching that he will "be present with the council of his Church, here assembled, in his name and presence;" that he will "direct and prosper all our consultations," and bless the measures which shall be adopted, "to the advancement of his glory, the good of his Church," and the general order, peace, and happiness of society.

ALEX. V. GRISWOLD,
Bishop of the Eastern Diocese.

Windsor, Sept. 25, A. D. 1816.

ADDRESS to the Convention of the Protestant Episcopal Church in the Diocese of Maryland, delivered June 5, 1817, by the Right Rev. Bishop KEMP.

My Rev. Brethren of the Clergy, and Gentlemen of the Laity,

SINCE the last Convention, several occurrences of great interest to the Church have taken place.

The first that claims our attention is the death of our late venerable Bishop, the Right Rev. Dr. Claggett. When he last presided in this body, his health was so impaired, that he seemed to be impressed with a belief, that his life was drawing towards a close, and under this anticipation he enjoyed great serenity and composure of mind.

The peculiar situation of the Church in Maryland required that no time should be lost in announcing the course that I meant to pursue; and under a due sense of my responsibility to her, and with a confident reliance upon Divine grace, I immediately published an Address to the Clergy and Laity, declaring, that in consequence of a resolution passed by the Convention just after my election, I considered the charge of the Church as devolving on me—and accordingly I have performed all the episcopal duties of the Diocese, and visited the parishes as often as my situation in Baltimore would permit. In my visitations, I have been received with great kindness and respect; and I have the happiness to declare, that Christian unity and love have nearly

superseded that party-spirit which once disturbed the Diocese of Maryland. To accomplish this object, has been my most ardent desire; and every exertion will be continued on my part to produce that happy state of things, when we shall all live in the unity of the faith and in the bond of peace.

By referring to the Journal of the last Convention, it will be seen that, in the opinion of that body, the congregation of St. Peter's Church in Baltimore, could not be considered as a part of the Protestant Episcopal Church while they adhered to Mr. Dashiell, and allowed him to preach in their Church. This consequence the sincere members of the Church were anxious to avert; and of course they adopted such means as would recover their house of worship, and secure their unity with the Episcopal Church.

After the sentence of contumacy had taken effect upon Mr. Dashiell, a number of the members petitioned the civil court to grant a mandamus, "to be directed to the vestry, commanding them to report the vacancy in the Rectorship of St. Peter's Church to the Bishop; enjoining and prohibiting them from permitting George Dashiell to occupy the parsonage-house, and to officiate in any manner in the said Church; and further commanding them to choose a minister." Although the prayer of the petitioners comprehended three things, yet the only point of consequence was to compel the vestry to choose a minister. To report the vacancy to the Bishop was required by a canon, which the civil authority had no right to execute; and the appointment of a Rector would exclude Mr. Dashiell from both the Church and parsonage-house. It is true, it was a misapplication of the property of the Church to bestow it upon a man who was no longer a minister. But while the vacancy continued, it might have been said, that Mr. Dashiell was a mere tenant, and the law does not forbid the renting of glebes or parsonage-houses, during a vacancy in the Church, to tenants.

By the 15th section of the act for the establishment of vestries, passed in 1798, "the vestry of every parish are vested with full power and authority, from time to time, to choose one or more ministers, or readers, of the Protestant Church, (heretofore called the Church of England,) to officiate in any church or chapel belonging to the parish, and to perform the other duties of a minister therein, for such time as the said vestry may think proper; and they may agree or contract with such minister or ministers, reader or readers, for his or their salary, and respecting the use and occupation of the parsonage-house, or any glebe or other lands, or other property, if any, belonging to the parish; and on such terms and conditions as they may think reasonable and proper." Here no difficulty stood in the way, with regard to the existence of the vacancy. It was not necessary to prove that this was created by the degradation of Mr. Dashiell—For by a provision of the act authorizing the building of St. Peter's Church, the vestry were not authorized to agree with a minister for a longer term than one year; and it was proved that their last agreement had expired on the fifteenth of March preceding, and that no appointment was made. The sole question with the court then was, whether they had a right to command the fulfilment of a law of the state of Maryland.

The case was argued by lawyers of great abilities and distinction; and on account of its novelty and importance, it excited much interest. The only argument urged against the granting of the mandamus was, that the vestry had a right to use their discretion as to the time of choosing a Rector, as no time was limited by law. To this it was replied, that the discretion used must be a reasonable one, and not such as would defeat the object of the law. Of course Judge Nicholson decided in favour of the mandamus: but Judge Bland found the question "so mingled and blended with spiritual and religious considerations, that a civil tribunal could not sepa-

rate them; and therefore could have no authority to interfere with the appointing or choosing of a minister at all." As there was no other judge on the bench, the rule was discharged, and the business dropped. But so satisfactory was the decision of Judge Nicholson, and so generally admitted to be correct, that the point may be considered as settled.

This was a case in which all denominations of Christians felt greatly interested, in as much as it involved the maintenance of rights and principles, upon which all true religious liberty depends. And it being of much consequence that this business should be placed on a correct foundation, I must beg your attention to the following remarks:

At the revolution, religious liberty was established, but it would appear that what was implied by true religious liberty was not sufficiently understood. The mere outlines of it are laid down in the bill of rights of this state. "As it is the duty of every man to worship God, in such a manner as he thinks most acceptable to Him, all persons professing the Christian religion are equally entitled to protection in their religious liberty," &c. This must mean, that all sects and denominations of Christians are perfectly free to hold and maintain their religious tenets, to perform their religious worship, to administer their religious ordinances, and to exercise their ecclesiastical government. This government is altogether of a spiritual nature, resting on religious motives, and enforced by religious sanctions.

It seems to have been admitted, that all religious denominations would maintain a regular system of ecclesiastical polity. Hence the Protestant Episcopal Church is recognized as descending from the Church of England; and hence marriage is only permitted to be celebrated by ministers "of the Church of England, ministers dissenting from that Church, or Romish Priests, appointed or ordained according to the rites and ceremonies of their respective Churches."

Yet while all denominations are completely free and independent, as to their spiritual concerns, still as they are visible bodies requiring houses of worship, ministers and church officers, they must possess property; and to hold and manage property, aid from the civil power is necessary.

In states where religious freedom prevails, there are two ways of defraying the expenses of public worship, the one by levying contributions on the members of different denominations in proportion to their property, the other by voluntary donations. In all cities, and in some other places, the pews of the churches are rented to defray all charges. But whatever mode be adopted, aid from the civil authority is necessary, even to compel the fulfilment of contracts as well as to carry into effect other regulations. Hence corporations have been established to manage the temporalities of churches. Still this implies no interference with spiritual concerns. For no control is exercised over the faith, the forms of worship, or the ecclesiastical polity of any religious community. And in this way the most complete religious freedom is rendered compatible with the state of human affairs. The civil authority lends its aid in the management of temporalities, but neither influences the conscience nor the religious rights of any man or set of men.

In such a state of things, courts of justice are as much bound to carry into effect the provisions of acts of incorporation, as they are to compel the execution of any laws whatever. And in doing this, they may act, and they must act in some cases, upon the facts being duly established, that particular systems of ecclesiastical government existed, and that the rules of this government had been carried into effect. For instance, to recur to the case of marriage:—Were the validity of a marriage questioned, it might be necessary to prove, that the minister by whom it was solemnized was regularly ordained agreeably to the rules and ordinances of his church. *And competent proof to that effect would surely be admitted. In like*

manner, were any of our vestries to employ a minister who did not belong to the Protestant Episcopal Church, they would be justly liable to a civil process, and the court would act upon the fact being fully established, that such a minister was not episcopally ordained. In the state of Maryland this doctrine seems only to have gradually gained ground. The churches, chapels, glebes, and all other property, were secured to the Protestant Episcopal Church for ever, by the bill of rights. This was a mere act of justice as to the glebes, because most if not all of them had been given to the church by individuals.

The glebes being secured, an act was passed in 1799 for the election of select vestries, and one of the purposes for which they were elected was the preservation and management of the glebes.

In course of time, other denominations began to feel the want of acts of incorporation, and several congregations applied for and obtained such acts. And the Episcopal Church having experienced the defects of the vestry act, petitioned the assembly, and obtained a law more completely adequate to the management of the temporalities of the church.

Applications, however, continuing to be made by various denominations for acts of incorporation, in the year 1802 a general act was passed intended to answer the purposes of all.

These things taken together amount to an admission, that the most complete religious freedom is quite consistent with power lodged in bodies corporate to manage the temporalities of churches. And all the provisions of such acts ought and may be carried into effect by the civil courts, without the smallest interference with the faith, institutions, or the ecclesiastical arrangement of any denomination of Christians.

I have thus stated to you the real situation of our Church, that you may be so guarded as neither to claim privileges that do not belong to us, or yield up rights to which we are clearly entitled. But while we contend that the most complete religious free-

dom is altogether compatible with full power to manage our temporalities, for my own part I am free to declare, that I wish no other aid from the secular arm. And I avail myself of this opportunity to announce to the world, that although I have been a member of the Conventions, and engaged in the business of our Church almost since the revolution, I have never heard a wish expressed to obtain any aid from the civil power that was not strictly consistent with religious liberty, or that we would wish should not be extended to all denominations of Christians.

The superiority in which we glory is of a different character: it consists in the conviction that our Church is a truly apostolic Church—possessing a legitimate ministry—enjoying a liturgy superior to any thing else in the Christian world—and maintaining a faith comprising all the prominent doctrines of divine revelation.

To return to the case of St. Peter's: On the Easter Monday succeeding, the Episcopalians came forward and elected such a vestry as they believed would maintain their rights, and restore them to the union of the Church. This vestry immediately declared their determination to adhere to the Church, to acknowledge her authority, and submit to her laws. They then elected the Rev. Mr. Henshaw as their Rector, and thus, by the blessing of Almighty God, the peace and security of the Church are restored, her members act in concert and in harmony, as the servants of one great Master, engaged in the work of advancing his dominion, and saving the souls of their flocks.

The committee appointed at the last meeting of the Convention to prepare and publish an address to the people of our communion on the subject of raising funds for the support of missionaries, have published an address, and it remains with this Convention to arrange the business in such a manner as to carry into effect the object in view.

In consequence of the indisposition of Bishop Claggett, and at his request, on the 17th day of June, 1816, in the

city of Annapolis, I administered the holy rite of confirmation to eighteen persons.

On the 28th of August I visited St. James's, Anne-Arundel county, and confirmed six persons. And on the following day I held a confirmation in Allhallows, in the same county, when fourteen persons received this holy ordinance.

As soon as I could again leave my charge in Baltimore, I visited St. George's parish, in Harford county, administered the Lord's Supper, and confirmed. Here nineteen persons were confirmed. On the same day, at Havre-de-Grace, I confirmed twelve persons.

On the third of November I visited Queen Anne parish, in Prince George's county, and performed divine service in the parish church, and also in the chapel. In this parish I administered confirmation to seventy-one persons. During this month I visited the parishes in Frederick and Washington counties. On the 15th day I held a confirmation at Hager's-Town, when fifty-six persons were confirmed. And on the day following I administered the same ordinance to eleven persons at William's-Port.

On the 17th I visited a church on the Maryland tract, and confirmed a hundred and fifty-one persons. And on the next day I confirmed thirty-one persons in the church at Frederick-Town.

On the 22d of December I held a confirmation in St. Paul's Church, in the city of Baltimore, where thirty-seven persons were confirmed.

On the 28th of December I visited the Churches in Washington and George-Town. In St. John's, Washington, I confirmed about thirty persons; and in St. John's, George-Town, fifty-one.

This spring I have visited the Churches in St. Mary's county. In Chaptico Church, King and Queen parish, on the eleventh of April, I confirmed eighty-three persons. On the day following I also confirmed twenty-eight persons in St. Andrew's Church, St. Andrew's parish. I then proceeded to William and Mary pa-

rish, where I confirmed thirty-three persons in the chapel, and thirty-eight in the parish Church. On my return, I held a confirmation in All-Faith Church, All-Faith parish, where thirty-seven persons were confirmed. And I closed my visitation by performing the same office next day in Trinity parish, Charles county, to fifty-nine persons. Thus, since the last Convention, I have admitted into full membership in our holy Church, about seven hundred persons. To supply in some measure the want of ministers, I have licensed several lay readers. I licensed Mr. Daniel Murray to act as a lay reader in St. James's parish, Anne-Arundel county; and after the death of the Right Rev. Bishop Claggett, I granted a license to Mr. Richard West to read in the Church of Upper-Marlborough. This Church is now supplied with a minister.

In consequence of an application from the vestry of Addison Chapel, I granted a license to Dr. Hanson to officiate as a lay reader in that chapel. But I am informed that the Rev. Mr. Addison is about to bestow some part of his time upon that congregation. I also licensed Mr. Charles Mann, a candidate for holy orders, to read in some of the Churches in the neighbourhood of Frederick-Town.

During an indisposition of the Rev. Mr. Addison, the vestry of his parish applied to me to grant a license to Mr. F. Key to read in their Church. Mr. Addison is now restored to health; and besides, an assistant has been given him.

A few weeks ago I received an application from the vestry of St. Anne's parish, in Annapolis, to grant a license to Mr. Alexander C. Magruder, to act as a lay-reader in a corner of that parish, where they were about to build a chapel. This license I consequently granted.

During the last year I have consecrated to the service of Almighty God, three Churches, one in St. Mary's county, one in the city of Washington, and one in Baltimore. The Church in St. Mary's, which is *Chaptee Church*, is not new, but has been

lately repaired, and it seems was never consecrated. The Church in Washington is a new Church, and is a very neat and commodious building, although small. The Church in Baltimore is a parish Church, in St. Paul's parish, and is perhaps the largest and most elegant building of the kind in the United States.

Since the last Convention, I admitted the Rev. Mr. Shaw, and the Rev. Mr. Brown, to the Holy Order of Priests. The latter gentleman has since closed his ministry here on earth.

I have great pleasure in announcing to this Convention, that during last year we have received a considerable number of valuable ministers into this Diocess. The Rev. Mr. Brady, from the Diocess of New-York, has settled in St. Mary's county; the Rev. Mr. Williston, from the same Diocess, has succeeded Bishop Claggett in his parish in Prince-George's county; the Rev. Mr. Hawley, from Virginia, is now Rector of St. John's, Washington. The Rev. Mr. Keith has been lately ordained by Bishop Moore, and is now assistant minister in George-Town. The Rev. Mr. Barry has lately settled in the city of Baltimore, and established an academy, which promises great and lasting advantages to that city, in the important department of education. The Rev. Mr. Joab G. Cooper, from the Eastern Diocess, who has been appointed President of Washington College, officiates in St. Paul's parish. The Rev. Mr. Bulkley has removed from the Diocess of Connecticut to St. Paul's, Queen-Anne's county; and the Rev. Mr. Henshaw, from the Diocess of New-York, has been elected Rector of St. Peter's, Baltimore.

Notwithstanding this considerable addition to our number, there are still a good many vacant parishes; and I must repeat my request to my reverend brethren, to encourage young men of piety and talents to enter into the ministry.

Applications will at this time be laid before the Standing Committee, from several young gentlemen, to be admitted as Candidates for holy or-

ders. This is a source of great gratification; and while it yields a proof of the superintending care of the Divine Head of our Church, it must demand our gratitude and praise.

Having lately returned from the General Convention, I have great pleasure in announcing to this body, the rising condition of our Church in almost every quarter. In the western states, in particular, the people are panting for the word of God, and the ministrations of Gospel ministers. And the means that have been adopted, promise, with the divine blessing, a rich harvest in that infant quarter of our country.

These things, my reverend brethren, are sufficient to fill our hearts with praise to the Lord of the Christian Church—to animate our courage and invigorate our exertions—to induce us to spend all our strength, till we carry the joyful tidings of salvation to the wilderness and the solitary places—till the dominion of Christ extend from sea to sea

My Brethren of the Laity,

There is one point to which I must beg leave to call your attention in a particular manner. From the view of things at the present time, no doubt remains on my mind, but we shall be able to obtain a sufficient supply of ministers to fill our parishes, and raise our Church, if suitable exertions be made to support them. This then is an object to which you ought not only to devote your attention, but on which you ought to exert all your influence. At this period, the Protestant Episcopal Church in North-America engages much of the attention of mankind. Maintaining her character for purity of doctrine—preserving her worship from the wild and enthusiastic flights of the human imagination, and at the same time enjoying a service into which the true spirit of gospel piety is infused—upholding a system of government whose foundation was laid by a divine hand—she yields a holy and peaceful sanctuary for correct and pious Christians. Let this favourable period be ardently embraced by both clergy and laity, to repair the

waste places in our Christian Zion, and to extend her boundaries from the rivers to the ends of the earth. And to our exertions let us always add our prayers, that God, by his holy Spirit, would infuse into the hearts of her members, an ardent zeal for her cause, that she may be a repository of peace and salvation to the souls of men.

Proceedings of the late General Convention, extracted from the Journal of the House of Bishops.

(Continued from page 205.)

Tuesday, May 27.

Resolved, that the following be entered on the Journal of this House, and be sent to the House of Clerical and Lay Deputies, to be read therein:—

The House of Bishops, solicitous for the preservation of the purity of of the Church, and the piety of its members, are induced to impress upon the clergy the important duty, with a discreet but earnest zeal, of warning the people of their respective cures, of the danger of an indulgence in those worldly pleasures which may tend to withdraw the affections from spiritual things. And especially on the subject of gaming, of amusements involving cruelty to the brute creation, and of theatrical representations, to which some peculiar circumstances have called their attention,—they do not hesitate to express their unanimous opinion, that these amusements, as well from their licentious tendency, as from the strong temptations to vice which they afford, ought not to be frequented. And the Bishops cannot refrain from expressing their deep regret at the information that in some of our large cities, so little respect is paid to the feelings of the members of the Church, that theatrical representations are fixed for the evenings of her most solemn festivals.

The following extract from the Journal of the House of Clerical and Lay Deputies was received by this House, and read:—

“Resolved, that the Right Rev. the

"House of Bishops be respectfully requested to designate and establish some specific edition of the Old and New Testaments, without note or comment, to be considered as the authentic version or standard by which the genuineness of all copies of the Holy Scriptures used by the members of this Church, is to be ascertained; thereby, to secure them against perversions, and the people of our communion from error, either in discipline or doctrine."

Whereupon, the following resolution was adopted, and ordered to be sent to the House of Clerical and Lay Deputies.

The House of Bishops, deeming the fulfilment of the request of the House of Clerical and Lay Deputies, on the subject of an authentic version of the Holy Bible, a matter requiring very serious attention and deliberation, resolve, that its members will give such attention and deliberation to the subject, previously to the next meeting of the General Convention, and report at the said meeting.

CANONS

PASSED IN GENERAL CONVENTION, 1817.

A Canon to govern in the Case of a Minister declaring that he will no longer be a Minister of this Church.

If any minister of this Church shall declare to the Bishop of the Diocese to which he belongs, or to any Ecclesiastical authority for the trial of clergymen, or, where there is no Bishop, to the Standing Committee, his renunciation of the ministry, and his design not to officiate in future in any of the offices thereof; it shall be the duty of the Bishop, or, where there is no Bishop, of the Standing Committee, to record the declaration so made. And it shall be the duty of the Bishop to admonish or to suspend him, and to pronounce and record, in the presence of two or three clergymen, that the person so declaring has been admonished, or suspended, or displaced from his grade of the ministry in this Church. In any Diocese in which there is no Bishop, the same sentence may be pronounced by the Bishop of any other Diocese, invited by the Standing Com-

mittee to attend for that purpose. In the case of displacing from the ministry as above provided for, it shall be the duty of the Bishop to give notice thereof to every Bishop of this Church, and to the Standing Committee in every Diocese wherein there is no Bishop.

A Canon for carrying into Effect the Design of the second Rubric before the Communion Service.

There being the provision in the second Rubric before the Communion Service, requiring that every minister repelling from the Communion, shall give an account of the same to the Ordinary; it is hereby provided, that on the information to the effect stated being laid before the Ordinary, that is, the Bishop, it shall not be his duty to institute an inquiry, unless there be complaint made to him in writing by the expelled party. But on receiving complaint, it shall be the duty of the Bishop to institute an inquiry, as may be directed by the Canons of the Diocese in which the event has taken place. And the notice given as above by the minister shall be a sufficient presentation of the party expelled, for the purpose of trial.

Minutes of the Proceedings of the Clergy and Lay Delegates of the Protestant Episcopal Churches of North-Carolina, convened by appointment, this 24th day of April, 1817, in Christ Church, in the Town of Newbern.

PRESENT,

The Rev. Bethel Judd, Rector of St. John's Church, Fayetteville; the Rev. J. Curtis Clay, Rector of Christ Church, Newbern; the Rev. Adam Empie, Rector of St. James's, Church Wilmington; John Stanley, and John S. West, Esquires, Delegates from Christ Church, Newbern; John Winslow, Esq. Delegate from St. John's Church, Fayetteville; Josiah Collins, jun. Esq. Representative from St. Paul's Church, Edenton; John R. London, and Marsden Campbell, Esquires, Delegates from St. James's Church, Wilmington.

On motion, the Rev. Mr. Judd was appointed Chairman; and the Rev. Mr. Empie, Secretary.

On motion, *Resolved*, that the Rev. Mr. Clay be requested to perform Divine Service, and the Rev. Mr. Judd to deliver a Sermon this forenoon.

On motion, *Resolved*, that the Rev. Mr. Judd, the Rev. Mr. Clay, and the Rev. Mr. Empie, together with Mr. John Stanley, and Mr. John R. London, be appointed a Committee, to draw up and present to this meeting, a Constitution of the Protestant Episcopal Church of this state.

Adjourned until one o'clock.

Divine service having been performed, the Clergy and Lay Delegates convened according to adjournment; and the Committee presented the following

CONSTITUTION.

ARTICLE I. The Protestant Episcopal Church in this state accedes to, recognizes, and adopts, the general Constitution of the Protestant Episcopal Church of the United States; and acknowledges its authority accordingly.

ART. II. There shall be an annual Convention of this Church, on the second Thursday after Easter, at such place as shall be fixed by each preceding Convention.

ART. III. The Convention shall be composed of such regularly ordained ministers as are settled in this state—of such as are employed as professors or instructors of youth in incorporated seminaries—of such as are missionaries of the Protestant Episcopal Church—and of one or more Lay Delegates, for each Church, chosen by the vestry or congregation thereof.

ART. IV. Every Convention shall be opened with prayer and a sermon; and the preacher shall be nominated by the ecclesiastical authority of the Church.

ART. V. A President shall be annually appointed, who shall preside in all meetings of the Convention, *except when a Bishop shall be present, who shall, ex officio, be President of said Convention.*

ART. VI. A Secretary shall be annually chosen, whose duty it shall be to keep a record of the proceedings, and to give due notice to each minister and vestry of the time and place of the next meeting of the Convention.

ART. VII. A Standing Committee shall be annually chosen, of not less than three, or more than seven, persons; who shall have power to admit candidates for the ministry; and, until a Bishop shall have been appointed, to examine the testimonials of foreign clergymen, to call special meetings of the Convention, and to transact all such other business as they are empowered to do by the Constitution and Canons of the General Convention.

ART. VIII. In all matters which shall come before the Convention, the Clergy and Laity shall deliberate in one body; and in voting, the Clergy shall vote by individuals, and the Laity by congregations. But if in any case it be required by two votes, the two orders shall vote separately; and a concurrence shall be necessary to constitute a decision.

ART. IX. The election of a Bishop of this Diocese shall be made in Convention, in the following manner: The order of the Clergy shall nominate and appoint, by ballot, some fit and qualified Clergyman for that office—and if this appointment be approved of by the Lay order, he shall be declared duly elected. In the above mentioned nomination and appointment, a majority of each order shall determine the choice; provided that two thirds of all the Clergy entitled to votes be present, and two thirds of all the congregations entitled to votes be represented; otherwise two thirds of the votes of each order shall be necessary to determine the choice.

ART. X. This Constitution may be altered or amended by a concurrent vote of two thirds of the attending members, at any annual meeting of the Convention.

(Signed)

BETHEL JUDD, Rector of St. John's Church, Fayetteville.

ADAM EMPIE, Rector of St. James's Church, Wilmington.

J. CURTIS CLAY, Rector of Christ Church, Newbern.

JOHN WINSLOW, Lay Delegate from St. John's Church, Fayetteville.

MARSDEN CAMPBELL, } Lay Dele-

JOHN R. LONDON, } gates from

St. James's Church, Wilmington.

JOHN STANLEY, } Lay Delegates from

JOHN S. WEST, } Christ Church, Newbern.

JOSIAH COLLINS, jun. Representative

from St. Paul's Church, Edenton.

The preceding Constitution having been unanimously adopted and signed, the Rev. Mr. Judd was duly elected President, and the Rev. Mr. Empie, Secretary, for the ensuing year. The following gentlemen were chosen also to compose the Standing Committee—of the Clergy, the Rev. Mr. Judd, Mr. Clay, and Mr. Empie; and of the Laity, Messrs. John S. West, of Newbern; John Winslow, of Fayetteville; John B. Blount, of Edenton; and Marsden Campbell, of Wilmington.

On motion, *Resolved*, that a copy of the Constitution now adopted, together with the proceedings of this Convention, be, by the Secretary, certified to the General Convention of the Protestant Episcopal Church of the United States, with a request, that, agreeably to the fifth article of the Constitution, the Protestant Episcopal Church in this state may be recognized and admitted to representation.

Resolved, that the Right Rev. R. C. Moore, the Bishop of Virginia, be invited to visit and perform the Episcopal offices in this state, agreeably to the 20th Canon of the Protestant Episcopal Church of the United States.

Resolved, that the President of the Convention present this invitation to the Right Rev. Bishop Moore, together with a copy of the Constitution and proceedings of the Convention.

Resolved, that the Rev. Mr. Judd and Mr. Moses Jarvis, of Newbern, be appointed Delegates to the ensuing General Convention of the Protestant Episcopal Church of the United States.

Resolved, that the next Annual Convention be holden at Fayetteville. Adjourned until 4 o'clock.

Met pursuant to adjournment. The preceding minutes were read and approved.

On motion, *Resolved*, that the Secretary cause 200 copies of the Constitution to be printed, and that he distribute the same, equally, among the congregations here represented.

Resolved, that it is expedient that the Rectors of the several Churches cause an annual collection, in their respective Churches, for the support of a Missionary in this state; and that the same be a fund subject to the order of the Convention.

Resolved, that the Rev. Mr. Clay be a Committee, to select or to draw up such canons as he may deem most expedient, and to report the same to the next Convention.

(Signed)

BETHEL JUDD,
President of the Convention.

Attested,

ADAM EMPIE, Secretary.

Novelty and Ostentation in Religious Institutions.

AN EXTRACT.

There is, in the religious fervour of the present day, a predisposition to favour novelty,—publicity, and what may be termed congregational sanctity, and collective beneficence. Old institutions, whether religious or charitable, have had somewhat of disrepute annexed to them, simply because they are old. They are said, on this account, to have become inert and supine; but the life of associated bodies depends upon the accession and activity of their members; and do not the Seceders, who utter these accusations, contribute to the supineness which they condemn? Our Saviour was not the patronizer of novelties; he ever preferred purifying and re-edifying what was old. The moral law of Moses was the text book, to which his sermon on the Mount supplied a lucid and spiritual commentary; and it

sacraments which he instituted, as pledges of his disciples abiding in Him, were, as we have already seen, Jewish customs spiritualized by his adoption.

Combined with this love of novelty, we are concerned to observe a passion for notoriety, which is indeed essential to the propagation of new systems and associations, whose necessity and importance must be pressed upon public attention; and this sometimes in a manner, that gives an air of quackery to the scheme, especially if combined, as is too often the case, with insinuations that are prejudicial to a prior establishment. That parental partiality which we all feel to projects either of our forming, or to whose development we have largely contributed, inclines us, when success crowns the undertaking, to burst forth in a strain of felicitous gratulation; and we have lately seen it in the oratorical effusions of public bodies, trespassing on a style of encomium which, if not irreverent towards God, shocks the modesty of Christian diffidence. Do these eloquent advocates recollect, that in the superlative praise they bestow upon any public body of which they are themselves active agents, the impugnors of their labours must discover more of vanity than judgment? If the work in which they so ardently engage be really useful, will it not stand on the firm foundation of a plain report, and the attestation of fact, without their assimilating, (doubtless in the unweighed rapidity of rhetorical embellishment) the activity of uninspired men, with the patient sufferings of the blessed apostles?

Has religion no existing obligations, binding us to charity, piety, social kindness, and zeal for God's glory, in our individual capacities, that we are thus eager to take upon ourselves so many new covenants?

It is greatly to be feared, that, combined with a desire of doing good, a passion for distinction, a consequential dictatorial humour, satiety of home, and inattention to the quiet routine of domestic duty, have assisted to engender many institutions, which court popularity with somewhat of empirical pretensions to preference.

We are apt to mistake the impulse of vanity for a call to activity; and to suppose ourselves influenced by a zeal for God's glory, while we only pant for flattery and renown. A steady and quiet pursuit of our duty, in our domestic, social, and civil capacities, would subdue this interfering propensity. Nor let us lament, if our power of correcting evil, and diffusing virtue and happiness, be limited to our own families; but rather rejoice in the safety of such privacy; and remember, that the aggregate of many well ordered homes constitutes a moral and flourishing community.

RELIGIOUS INTELLIGENCE.

NEW-JERSEY.

On Thursday, 1st of May last, the Right Rev. Bishop Croes visited the congregation of Trinity Church, Newark, and administered the holy rite of Confirmation to 37 persons. Divine service was performed by the Rev. Mr. Bayard, and an appropriate discourse delivered by the Rev. Mr. Rudd.

In a late visitation of the Churches in the southern part of the Diocese of New-Jersey, the Right Rev. Bishop Croes held an ordination in Trinity Church, at Swedesborough, on the first Sunday after Trinity, (June 8th,) at which Mr. Samuel Creighton Stratton was admitted to the holy order of Deacons. Divine service was performed on the occasion by the Rev. Simon Wilmer, Rector of said Church, and a sermon delivered by the Rev. George Y. Morehouse, Rector of St. Andrew's Church, Mount-Holly. The Bishop also delivered discourses in the above named Church, on Saturday, the 7th, and Thursday, the 12th days of June. In the course of his tour, he likewise visited and officiated at St. Stephen's Church, Mullica's-Hill, on Thursday, the 5th; St. Thomas's, Glassborough, on Friday, the 6th; St. John's, Salem, on Wednesday, the 11th; St. George's, Penn's-Neck, on Thursday, the 12th; St. Peter's, Berkeley, on Friday, the 13th; St. Andrew's, Mount-Holly, on Sunday, the 15th; St. Mary's, Cole's-Town, on Monday, the 16th; St. Mary's, Burlington, on Tuesday, the 17th; and St. Michael's, Trenton, on Wednesday, the 18th day of June; to respectable and attentive congregations.

On Tuesday, June 24, being the festival of St. John the Baptist, the Right Rev. Bishop Croes visited the congregation of St. Peter's Church, Spotswood, for a long time vacant. In the morning, divine service was performed by the Rev.

James Chapman, Rector of St. Peter's Church, Perth-Amboy, and a sermon, adapted to the occasion, was preached by the Rev. John C. Rudd, Rector of St. John's Church, Elizabeth-Town, to a crowded and attentive audience; after which the apostolic rite of Confirmation was administered by the Bishop to 37 persons. In the afternoon divine service was performed by the Rev. Lewis P. Bayard, Rector of Trinity Church, Newark, and a sermon preached by the Rev. Mr. Chapman.

The high degree of interest and pleasure manifested by the people of this congregation in the exercises of the day, and their gratitude for this first opportunity of receiving Confirmation, furnish the most gratifying proof of the increasing zeal of Episcopalians here, and justify the expectation that this congregation, for a long time in a depressed state, will, at no distant day, become a flourishing section of the Church.

Wednesday, 25, Bishop Croes proceeded with several of his Presbyters to Christ Church, Shrewsbury, for the purpose of attending a meeting of the Directors of the Episcopal Society. Divine service was performed by the Rev. Mr. Rudd, and an appropriate sermon preached by the Rev. Mr. Bayard. After divine service the Board of Directors held their seventh annual meeting.

It must be gratifying to Episcopalians, especially in New-Jersey, to observe the unexpected progress of this institution. From the smallest beginnings it has risen into a degree of consequence and usefulness which its most sanguine friends never anticipated. This society has received with gratitude very important aid from the Female Bible and Common Prayer Book Societies of Newark and Elizabeth-Town, and from the ladies in the city of New-Brunswick. In addition to these auxiliaries, it is gratifying to notice another, just organized, denominated "The Female Episcopal Society of Shrewsbury and Middletown, for the Promotion of Christian Knowledge and Piety."

The Churchmen of New-Jersey, for many years desponding under the numerous discouragements which have surrounded them, cannot but contemplate with affection and thanksgiving to the great Head of the Church, the blessings which have lately attended their Communion, especially in the attainment of the Episcopate, and the advantages which are evidently resulting from the affectionate and prudent attentions of their worthy Diocesan.

From the organization of the Episcopal Society, there have been distributed 176 Bibles; 570 Prayer Books, and about 800 religious Tracts, and the Society has a permanent fund in a state of gradual augmentation, amounting to about \$ 600.

The object of this fund is to afford aid to young men of piety and talents, who may need assistance in their preparations for the ministry.

WORKS IN THE PRESS IN GREAT-BRITAIN.

Dr. Montucci has in the press, an Account of the Rev. Robert Morrison's Chinese Dictionary, and of his own. It will form a quarto volume, containing about 200 pages, on superfine vellum paper, with above a thousand engraved Chinese Characters.

In the press, a Theological Inquiry into the Sacrament of Baptism, and the Nature of Baptismal Regeneration, in five discourses, preached before the University of Cambridge, April, 1817. By the Rev. C. Benson, A. M.

The Author of the Antidote to the Miseries of Human Life, has in the press, a work entitled, *Cœlebs deceived*.

The Clerical Guide, or Ecclesiastical Directory, containing a register of the dignitaries of the Church, and a list of all the benefices in England and Wales, is in the press.

LATE PUBLICATIONS IN ENGLAND.

Parochial Instruction; or, Sermons delivered from the Pulpit, at different times, in the course of thirty Years. By James Bean, M. A. one of the Librarians of the British Museum, and Assistant Minister of Welbeck Chapel, St. Mary-le-bone. 8vo.

Fifty-two Lectures on the Catechism of the Church of England: to which are added, three Introductory Discourses on the Subject, addressed to the Inhabitants of the Parish of Hinxworth, Herts. Dedicated, by permission, to the Right Rev. Bowyer Edward, Lord Bishop of Ely. By the Rev. Sir Adam Gordon, Bart. M. A. late of Christ Church, Oxford, Rector of West Tilbury, Essex, Prebendary of Bristol, &c. 3 vols. 8vo.

The Fulfilment of Prophecy further illustrated by the Signs of the Times; or, an Attempt to ascertain the probable Issues of the recent Restoration of the Old Dynasties; of the Revival of Popery; and of the present Mental Ferment in Europe; as likewise, how far Great-Britain is likely to share in the Calamities by which Divine Providence will accomplish the final Overthrow of the Kingdoms of the Roman Monarchy. By J. Bicheno, M. A. 8vo.

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THE
CHRISTIAN JOURNAL,
 AND
LITERARY REGISTER.

No. 15.]

SATURDAY, AUGUST 16, 1817.

[Vol. I.]

We deem no apology necessary for occupying a considerable portion of the present number of the Journal with the following Charge, a review of which was inserted in a preceding number. It delineates and enforces, in a style distinguished by simplicity and dignity, several important principles of ecclesiastical polity, and duties of the clerical office. And the application, which is made with so much prudence, mildness, and zeal, of these principles and duties to the situation of the Church in British India, gives additional interest to the Charge. Much is to be expected from the labours in India of such a Bishop as Dr. Middleton.

A CHARGE delivered to the Clergy of the Diocese of Calcutta, at Calcutta the 7th December, 1815; at Madras the 11th January, and at Bombay the 13th June, 1816; at the Primary Visitation, by T. F. MIDDLETON, D.D. F.R.S. Lord Bishop of Calcutta.

MY REVEREND BRETHREN,

THE occasion of your being now assembled is not unimportant in the annals of the Christian Faith. The day has at length arrived, when the purest and most powerful of Protestant Churches is completely established in a vast region of Asia; her Clergy, hitherto a small number of detached individuals, acting without concert, and not subject to any local superintendence, are henceforward members of a compacted body, and united under the regimen which every where prevailed in the primitive ages of the Gospel: from the first planting of Christian Churches by the preaching of the Apostles, till we reach the period of modern Innovation or Neglect, wherever there

were Christians, there were Clergy to instruct them; and wherever there were Clergy, a Bishop was placed among them, to advise, to encourage, to admonish, to preserve Unity of Faith and Worship, and to perpetuate a Holy Priesthood. It is superfluous to inquire to what causes we should impute, in the present instance, the delay of a measure so consonant with Christian practice, and of such obvious utility: our immediate concern will be rather to consider, now that the deficiency no longer subsists, in what way we may give effect to the important purposes which the Legislature contemplated, when it made provision for an Episcopal Establishment in British India.

I am fully aware, that in proceeding to the consideration of these points, I am entering upon a subject of no common difficulty: I am deeply sensible of the difference which subsists between the condition of Christianity in these regions, and the order and stability which it has long attained in England: I am ready to admit, that the duties of the Clergy are here to be performed in circumstances somewhat peculiar; that the public feeling is to be considered and conciliated; and that the suggestions of Christian prudence no where require to be observed with stricter care: but the inferences which arise from this state of things, must be drawn with discrimination, or they will lead to consequences which, instead of removing our difficulties, could only tend to increase them. You are not to infer, where an object is definite, and legitimate, and accompanied, as we cannot doubt, with God's blessing, that impediments, however formidable in the outset,

can in their nature be permanent : it would be wrong to infer, that schemes of improvement are not to be prosecuted with ardour, because hitherto they have been scarcely thought of, or under every disadvantage have failed ; and admitting the existence of difficulties to the utmost extent, I will venture to remind you, that the just conclusion is the necessity of a ready and conscientious co-operation under one Head ; upon whom, after all, (and I feel it to be no light responsibility) the blame of failure must principally rest. And when we recollect, that those who have been most forward to allege the peculiar circumstances of this country as arguments against improvement, have usually been persons not remarkable for their attachment to the Christian cause, I trust that the last to insist upon impediments, and to shelter themselves behind anomalies, will be the English Clergy. We have no natural impediments to contend against, but the manners and habits incidental to an enervating climate : and yet there is no region on the earth, where the religion of Jesus, if due care be taken to plant and to water it, will not flourish. The most dissipated city of the East became one of the earliest and most distinguished seats of the Gospel. We know that " the disciples were called Christians first at Antioch ;" * and that a branch of the Church of Antioch has subsisted for centuries, under every discouragement, amidst the mountains of Malabar.

An unavoidable delay in the promulgation, by the Supreme Government, of his Majesty's Letters Patent, has induced me to postpone, for so long a period, the exercise of certain powers vested in the Bishop, and especially the very important measure of Licensing my Clergy. The new system, however, is now in full force ; and I am enabled to inform you, in what light you are henceforward to consider yourselves, as well as to afford you a sketch of some particular obligations.

I wish that I could announce to you, that you were in all respects placed upon the footing of Parochial Incumbents ; that each of you was to have his Parish Church, to which he was to be regularly instituted and inducted, and that he was to be assisted in the superintendence of his flock by Church-wardens and Overseers, as the Parochial Clergy are in England. In time, no doubt, beneficial changes will be gradually introduced : for the present, however, you are required to make the best of the circumstances in which you are actually placed ; and they are such as to justify the expectation of your discharging the duties of Clergymen with a high degree of usefulness and effect. You are many of you still, by the nature of your duties, Military Chaplains ; but by no means subject to all the inconveniences which the name seems to imply. You are placed completely and exclusively under Ecclesiastical Jurisdiction : you have fixed and permanent stations, to which you are henceforward to be nominated by myself ; and your correspondence on all Ecclesiastical matters will be carried on with myself or my Archdeacons : the rules prescribed for the regulation of your conduct will be precisely the same, except where local circumstances render it impracticable, with those which subsist at home : my Letters Patent direct me to administer the Ecclesiastical Laws, as they are received in the Realm of England : and they evidently contemplate no other discipline than that under which our Church has been favoured with such manifestations of the Divine Blessing, and still continues, notwithstanding the cavils of bigotted or ignorant men, to be the great depository of scriptural knowledge and sacred truth, and, under Christ, the main support of Christian piety throughout the world.

It is needless, I trust, in any circumstances, to employ much time in reminding Clergymen of the obligations which they contracted, when they solemnly devoted themselves to their Holy Calling ; to bring to their recollection, that they promised, by

* Acts, xi. 26.

the help of God, to "give faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same:"* and that "in the public worship of God they will use the form prescribed in the Book of Common Prayer, and none other:"† an engagement, which precludes addition, and omission, and every alteration whatever. And yet, perhaps, in the peculiar circumstances attending the situation of the Clergy in this country, one great danger, to which they have been exposed, has been that of falling into habitual neglect of canonical regularity: some practices of this kind have, in truth, come to my knowledge, of which, in the reliance that they will not be persisted in, I would much rather suggest the excuse, than pronounce the censure. I am ready to admit, that the Clergy have hitherto been placed in a condition by no means favourable to the correct and regular performance of their duties. It is doubtless a high advantage enjoyed by your brethren in England, that their attention is so frequently drawn to every topic connected with their profession. Episcopal and Archidiaconal Visitations afford the means of instruction and advice, as well as of a ready and frequent intercourse among the Clergy of the same district: the example of an Incumbent of revered character and approved judgment silently yet powerfully operates on his younger brethren, who are placed in his immediate neighbourhood: and occasionally, the penalties inflicted on the grosser derelictions of duty, and sometimes even on the omission of forms, will not suffer any to fall into a general inattention to subjects of this nature. In the utter absence of these helps and restraints, it cannot be matter of surprise, if uncanonical practices have sometimes been admitted; especially in a country where the Laity themselves, little conversant with such subjects, have not exacted from the Clergy the same attention

to established order which is generally expected at home. These considerations seem to demand, especially at this our first meeting, that I should somewhat enlarge upon the topic of Discipline.

The age in which we live is not generally chargeable with any want of zeal in behalf of Religion. The value of Christianity is felt and acknowledged by the great mass of Christians; and very praiseworthy efforts are made for its diffusion. Much, however, of this zeal is destitute of regulation, or is directed only by the private views and notions of those by whom it is cherished; and while these notions are so discordant, and are sometimes inculcated with so little regard to any recognized authority, it is to be expected, that the obligation to Order in religious proceedings should be little attended to, and in consequence not generally understood: there seems even to be a prejudice against it, as if it were injurious to zeal, by having a tendency to cramp its exertions and to narrow the range of piety. It may be supposed, that an Order of men, who have voluntarily adopted the sober views of the Church of England, and who know the grounds on which her Discipline is established, and have had experience of its use and necessity, will be little liable, on such a subject, to be affected by the fluctuating opinions of the day; and yet, perhaps, it is too much to hope, that any of us, especially in such circumstances, should be wholly exempt from the influence of prevailing sentiment: human nature is too weak to adhere invariably and inflexibly to principles, which, however solemnly adopted and powerfully established, are yet disparaged in the public estimation, and not always observed in practice. I would remind you, then, that the Order and Discipline of our Church are an integral part of its Constitution, considering it as an instrument in the hands of God for the maintenance and diffusion of truth. The inculcation of sound doctrine is perceived by the most superficial, to be the highest object and aim of religious instruction.

* Ordination of Priests. † 36th Canon.

but it is not always remembered, that sound teaching can be maintained only by salutary discipline; and that the Unity of Truth must be preserved by a reference to some particular interpretation of Scripture. Neither can provision be generally made for the maintenance of Religion, but through the aid of an Ecclesiastical Polity; not necessarily, indeed, enjoying the sanction and protection of the State, but sufficiently strong to maintain and enforce its regulations against opposition: which, however, in the present condition of society, is scarcely supposable to any great extent, without the assistance of the temporal power. And such appears to be the actual constitution of the Church of England. Its government and discipline originally emanate from higher authority than any human enactments, or the power of Princes; even from the Word of God, and the promises of Christ, and the practice of his Apostles: its Liturgy and its Articles, though of human composition, are yet interpretations of Scripture, by persons to whom was committed the Ministry of the Word: and the Rubrics, which it has framed to preserve a decency and propriety of worship, and the Canons, by which it has provided for its Government, are the results of Piety and Experience applied to these particular subjects: the part which the State has taken in these proceedings, has been only to adopt and to sanction them, and to secure to the Clergy, who teach in conformity with such principles, the emoluments, which a Christian State will appropriate to the maintenance of the Gospel, together with certain immunities and honours, to uphold them in the eyes of the world.

If this statement, then, be just, nothing can be more unfounded than any prejudice against the Order and Discipline of our Church, as tending to interfere with a salutary zeal; I mean, supposing such prejudice to subsist among any of its members. With respect to others, the case is more intelligible, though it hardly deserves our notice: it is natural for those who have no idea of Sacred Truth

beyond the narrow views of the sect or party with which they happen to be connected, to cherish a hope, that if the established interpretation of Scripture were divested of authority, and Order and System could be brought into disrepute, their opinions would meet with less opposition: but with such we have at present no concern. For us it is sufficient to be convinced, that all the undoubted Verities of Scripture are maintained and inculcated by our Church; that it furnishes the most ample means of grace, and well founded hopes of glory; that its rites are primitive, and decent, and edifying; and that it imposes no restraints on zeal, but such as are necessary to Order and Peace, and to the maintenance of that Establishment, under which the purposes of genuine piety are most easily attainable: and if any occasional inconvenience seem to result from the operation of the rules which it has prescribed, it will be right to consider, though I cannot imagine a case, in which the inconvenience can be shown, that in this, as in other instances, particular must give way to general good.

But in considering the unreasonableness of the prejudices against Ecclesiastical Discipline, it were unjust to rest its defence upon abstract principles, or even upon the Constitution of the Church of England. The primitive Church, if we may rely upon the records of its earliest proceedings, was not more remarkable for the zeal and intrepidity of its Preachers, than for their strict conformity to Order, and their care to inculcate respect for discipline on the minds of their converts. To imagine that the first Christians bore any resemblance to the wild fanatics, who act as if it were a mark of piety to "despise dominion and to speak evil of dignities,"* would indicate an utter ignorance of the history of our Religion. It is well known, that the Order and Discipline, the foundation of which had been laid by the Apostles, was a subject of unremitted at-

* Jude 8.

tention in their immediate successors. Not only is this apparent from the writings of the Apostolical Fathers, but still more so, if possible, from the history of the early Councils, and the care to provide for every emergency in the government of the rising Church. Many of the Canons decreed at these Councils refer to Doctrine, and scarcely fewer to Discipline: and though it is admitted, that the work which has come down to us, under the name of "Apostolical Constitutions," did not actually proceed from the Apostles, it has been shown to be of an antiquity little posterior to the Apostolic age, and in the judgment of Bishop Beveridge, has merited the appellation of the "Code of the Primitive Church."* The truth appears to be, that the zeal of the early Christians went hand in hand with order and submission to authority; and whatever may be alleged of the influence and splendour, which the Church acquired by the conversion of Constantine, it is certain that the jurisdiction of the Hierarchy had been fully recognized from the earliest times; and that the great body of Christians evinced a conscientious obedience to Laws enforced under no other penalty than that of Spiritual Excommunication, and deriving no support from the State.

It is difficult, however, to speak or to think on the present subject, in this quarter of the Globe, without connecting it in some degree with the possible extension of the Gospel. We are aware, indeed, that this is a topic, from the mere mention of which some persons shrink with alarm: and unquestionably, if we could be supposed to cherish the thought of propagating Religion by force, not only ought the subject to be proscribed by common consent, but the idea should be rejected with horror. We bless God, however, that persecution on account of Religion is alike abhorrent from the Faith of Protestants and the temper of the times: the only armour of an offensive kind in the Christian panoply is "the sword of the Spirit,

which is the word of God."* But if, in the general dissemination of knowledge, the excellence of Christianity should be more fully displayed;—if a faithful and affectionate exhibition of the Truth, as it is in Christ Jesus, should impress the minds of some, who cannot discover either the grounds of their present Faith, or the reasonableness of their Worship;—or if a strict attention to divine ordinances and to Christian duties among ourselves should produce the effects, which so abundantly followed it in the early stages of the Gospel, and should bring in willing converts to Christ, I know not that "any man can forbid water, that these should not be baptized."† And the prophetic Word enjoins us to look to such an event, though it has not defined the precise mode or the time of its accomplishment. In this view, then, the Church in India may be only in its infant state: it may be destined to receive gradual yet continual accessions of strength; and it may ultimately, in the unseen methods of Providence, be made the means of dispensing knowledge and consolation to the descendants of millions, who are yet without its pale: "The kingdom of God," as we are assured, "cometh not with observation"‡ or "outward show."§ With reference, therefore, to such a consummation, however remote, the attention will be naturally directed to the Church Establishment, as the centre from which the whole body of Converts must derive its unity and consistency. In every supposable state of society, except in a temporary coalition of adverse and discordant prejudices, where the object is political power, the Religion which is established by authority, will maintain its just preponderance: and that preponderance, in the present case, while it will be seen to be in favour of a Discipline derived from the primitive ages, and having therefore the sanction of antiquity, would also be found to be most congenial with the habits and the character of the people. It

* *Vide Cotelierii Patres Apostolicos.*

* Ephes. vi. 17.

† Luke xvii. 20.

‡ Acts x. 47.

§ Marginal Reading

may, therefore, be reasonably expected, that the Government of the future Church, whatever be its extent, should be that which was in force at the time of its foundation; or, in other words, should be Episcopal: that the decent and dignified order of our Establishment should be the model which Christian congregations would adopt; and that from whatever quarter the tidings of the Gospel may first have come, and however imperfectly or partially conveyed, all diversity of practice or opinion should gradually subside in the doctrine and the discipline of the Church. A small Society of Christians may, indeed, be formed upon almost any of the various schemes, which caprice may suggest; and such societies may be preserved from dissolution, so long as an Establishment diverts the jealousy of rival sects: but nothing which has any resemblance to Independency is adapted to the maintenance of Religion amongst a numerous people, and least of all perhaps, when we consider their peculiar character, amongst the nations of the East. Abstract theories of Religious Liberty would be hardly intelligible, where no real or supposed right was felt to be infringed; and the unbiassed judgment would declare for Christianity in that form, in which the fullest provision should be made for Piety, and Order, and Peace.

In offering you, however, these remarks, I am duly mindful, that I am not addressing Missionaries, but the stationary Ministers of an Established Church. I might, indeed, by reverting to an Act of the Legislature in the reign of King William, recognize the two characters in union: it was then enjoined, that "such Ministers, as should be sent to reside in India, should apply themselves to learn the native language of the country, the better to enable them to instruct the Gentoos, who should be servants of the Company, or of their Agents, in the Protestant Religion:"* and among the Missionary Proceedings of the present day, I have met with none which

have been conducted with a happier combination of zeal and judgment, than one of your own body has displayed.* It were perhaps to be wished, for various reasons, that Missionary efforts had been exerted principally in the same channel: it should seem to be easier to add converts to an established congregation, than to form one where none existed: and on the ground of Unity the advantage is so manifest, that it were needless to insist on it. But this system seems to have been only partially acted upon; and though, I believe, it has not been formally abolished, a very different one has grown up in its place. My object, however, in this part of my Address to you, has been, not so much to revive it, especially as you have more immediate and peculiar duties, as to enforce an attention to Discipline, with reference to an eventual extension of Christianity, by whatever means, and whenever it may be accomplished. Every consideration which can be urged in behalf of our National Church, clearly supposes it to be well administered, and that the Clergy, each in his station, be observed to discharge his allotted duties with regularity and regard to system. We otherwise become unconnected individuals, and cannot possess in the public estimation any advantage arising from our peculiar fitness to form a general standard. Even with a view to our making converts by the mere force of example, the effect of such regularity can hardly fail to be felt. In the early ages, unbelievers, in endeavouring to account for the rapid progress of the Gospel, laid great stress on the regularity and order of the Clergy; and Sozomen has preserved to us a remarkable Letter of Julian, the Apostate, to the High Priest of Galatia, in which he urges the Priest to engraft on Paganism the laws and usages, by the observance of which the Christian Clergy had been so successful. But in the lowest view of the subject, and supposing that in the plan of Providence other

* *Charter of the East-India Company, A. D. 1698.*

* The Rev. Mr. Corrie, of Agra.
† Hist. Eccles. lib. v. c. 16.

means should be chiefly effectual in disseminating the Truth, if the doctrines of our Church are ultimately to be received as the preferable interpretation of Scripture, they must be diligently and consistently inculcated; and if her Discipline is to be the model, it must be exhibited in all its strength. This is our proper vantage ground: and if we are verily persuaded, that the purest principles of the Christian Faith are those which we are pledged to maintain, and that our Church is really built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, we shall not abandon our ground by remissness, by irregularity, or by *specious attempts at accommodation*.

In the course of my connexion with you, if Providence should spare my life, I shall endeavour to keep in view the general principles here laid down, and apply them to circumstances, as these may arise. For the present, under this head, I will content myself with urging you to a strict conformity with the Rubric and the Canons of our Church: they have the same force in India that they have in England; and they are equally to be observed, wherever they are not plainly inapplicable: of which I shall be enabled to judge. Your Dress, minute as the subject may seem, is by no means to be disregarded; and I am not aware that even the Climate can require us to divest ourselves of any of the external marks of our profession: where, indeed, the Clergy are so few, it is more especially necessary, that they should be distinguishable, and should maintain respect. The same remark will apply to every feature of your deportment and conversation: and, in truth, whenever I consider these points, I am convinced, that the responsibility which attaches to your situations, is even, if possible, greater than that which belongs to Incumbents in England. The Ministers of the Gospel are every where ordained to be lights in the world; but here, in a world of *thick darkness*: and if any of you hide *his light*, there is no one at hand to

supply his place, or to keep alive the sacred fire of Divine Truth in a region of wide extent; the charge is committed to a single individual, on whose fidelity and vigilance every thing must depend. Under the same head of admonition, I would remind you of the propriety, wherever there are Churches, of using them in the performance of such Offices as the Rubric does not authorize in any other place. The practice which has been admitted in some instances, of performing the Marriage-Service at all hours of the day, and in private houses, even where a Church is within a convenient distance, I cannot sanction or allow: and even where there is no Church, the decency and solemnity which have prescribed certain hours for the purpose, are quite as deserving of regard in this country as in any part of the world. So likewise in the administration of the Office of Baptism, the attendance of Sponsors is to be required in the manner which the Rubric directs: it is a salutary institution, both with respect to the provision which it makes, for bringing up children in the nurture of the Lord, and as it tends to connect individuals, who are not joined by any necessary tie, in the bonds of Christian Love. There are, probably, other topics of this kind which may deserve notice: but what has been said will, I trust, be sufficient to convey my notions generally, as well as to show the stress which I lay on the specified particulars.

I will conclude the present head with observing, that the subject of Discipline, to a certain degree, involves the Laity as well as the Clergy; who, though they are not compellible to act in defiance of their obligations, and at the hazard of censure, will be naturally anxious to conciliate their flocks, and to gain them over to a cheerful compliance with Order and Propriety, if these in any instance have usually been violated. What, then, is the course which you will pursue? Evidently, I think, you will endeavour to explain the reasons and the fitness which have guided our Church in all her proceedings: it may sometimes

be requisite to do this from the Pulpit : and I am persuaded that a temperate and discreet appeal to good sense and good principle, will never be made in vain. In your Sermons the prevailing topics will be the grand truths of the Everlasting Gospel : the method and the terms of human Salvation ;—the natural weakness and insufficiency of man, unassisted by the blessing of God ;—the alarming consequences of Irreligion and Indifference ;—the obligation to adorn and recommend the Doctrine of God our Saviour ;—and, in short, whatever has a tendency to give not only to your hearers, but to those “ who are without,”* “ access through Christ by one Spirit unto the Father.”† But while you are advocates for the doctrines of Christianity and for Holiness of Life, I should not think it expedient to inculcate them in such a manner as indirectly to countenance the neglect of any established Ordinance : at home, such conduct would be highly prejudicial, and in this country it would be fatal, to the interests of the cause in which you have engaged. With respect to our own people, there can be little danger, for the present, of their attributing too much to rites and forms in Religion, where many of them for years together have never seen a Clergyman : and with reference to the surrounding nations, visible Ordinances are the only proofs that we entertain a reverence for God : nor can you require to be told, that it is to the too frequent absence of such ordinances, that we are to impute much of the prejudice which subsists in this country against the Christian name. It appears to me, therefore, that you will but imperfectly discharge your duty, if you do not occasionally insist upon *Externals* ; not as superseding, or at all interfering with, the sanctity of the heart and the affections, and the Worship of God in spirit and in truth, but as means conducing to an end, and without which in ordinary cases that end would not be attained.

From subjects connected with the *general Discipline and good Order of*

our Establishment, it is time that I should proceed to topics more immediately of a practical character, as relating to your ordinary Duties : and these I cannot place in any point of view more interesting or more useful, than by bringing them into as near approximation as possible to the Duties of Parochial Clergy. The model which I would propose to you, is that of the English Parish Priest ; the guardian of morals,—the instructor of youth,—the comforter of the afflicted,—the promoter and director of works of Charity and Love,—and the guide of all, who are entrusted to his charge, in the way of Peace : and I anticipate every objection arising from the different state of Society and the circumstances of the country, in the reply, that this is still the standard to which you should endeavour to make all difficulties gradually yield : as a general rule of conduct, I cannot offer you any which is so likely to carry you to the object which I must suppose you to have in view, the religious and moral improvement of the people committed to your care. Without denying, that there are difficulties, arising in some measure from the fluctuating state of Society, in some instances from a long disuse of religious habits and associations, and generally from your not possessing that prescriptive influence, which attaches to the Clergy, wherever they are numerous and have been long regarded as an order of the Community ; admitting these difficulties, I am still of opinion, that you will not want encouragement in your endeavours to establish a pastoral influence, especially if it be attempted by your taking the lead in plans of Benevolence and Usefulness, which cannot any where originate so properly as with yourselves. That they should proceed from the Laity, while a Clergyman is actually on the spot, is scarcely to be expected, however it may be desired ; and from every thing which I can learn, your lot can hardly be cast, where you will not find a considerable portion of Christian zeal to co-operate with you in any laudable design. The habit of thinking, and still more of acting according to your

* Col. iv. 5.

† Eph. ii. 18.

views, may not, indeed, be already formed; but if the principle be in existence, you will only have to appeal to it, and to lead it to its proper object. These remarks, however, suppose you to be animated with a sincere desire of doing good: they suppose you to be attentive to the spiritual and temporal wants of your people; to be vigilant observers of every thing, which is amiss; and, in short, to have your hearts in the work of your Holy Calling. And, in truth, I can hardly imagine, in what manner Clergymen, especially in situations remote from the Presidencies, can pass their time, except in pursuits relating to their appointment. In every part of the world, a kind Providence has connected our happiness with our duty: but in no condition is the remark more just, than with respect to Clergymen in India. Here I cannot suppose any medium between habitual attention to duty, and habits of indolence and voluptuousness. In England the case is different: there the Clergy are induced to employ their leisure, and sometimes perhaps more than their leisure, from their proper duties, in various pursuits more or less honourable and useful, and worthy of active minds: they engage in the labours and cares of the Magistracy; or they cultivate their own glebe; or Literature has attractions which are here unknown: and happily for the Country, the education of the youth of the higher and middle classes of the Community is almost exclusively in their hands. From all such engagements you are necessarily precluded; and this circumstance justifies the supposition, that here you can have no other pursuits, than the duties and the studies of your profession.

Among the objects, then, which fall under the head of *duties*, I would recommend to your particular attention, the state of the Military; who, indeed, in some instances constitute nearly the whole of your flocks. There cannot be a class of persons more in need of pastoral superintendence, and of instruction in the truths of our Religion: too frequently, it is to be presumed, that the common soldiers were brought

up in habits of profligacy; and still more frequently, that whatever of good they learnt in their childhood, has been lost from long disuse. You cannot, then, be engaged in a more Christian object, than in seeking to reclaim them; in awakening them to a sense of their danger; in urging them to receive instruction; in visiting them in their sickness; and in dispensing to them the consolations of our Holy Faith. And scarcely, if at all, less valuable will be your labours in the conduct of *Regimental Schools*; in which, agreeably to the design of *His Royal Highness the Duke of York*, the principles of the Church of England are to be inculcated on the plan of the NATIONAL SOCIETY.* It is not to be expected that the Masters of such Schools should be always sufficiently acquainted with the system, to carry it on with the fullest effect; and in no case can it be supposed, that the superintendence of a resident Clergyman, who interests himself in the good order and the religious improvement of the children, can be unavailing or superfluous. In the furtherance of these objects, and I will add, of almost every object, which I can imagine you to have at heart, I rejoice that you will henceforward be furnished with most effectual assistance. By the blessing of God, a *Diocesan* and *two District Committees* are already established, of THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE; a Society which has been honourably known in India in one of its departments for more than a century, and will now, I trust, be actively employed in disseminating Christian Knowledge in the East, among our own countrymen. The attention of the Committees will especially be turned to the condition of the European Soldiery in Barracks and Cantonments, and, in short, wherever vice or ignorance is found to subsist among the British in India. I consider the want of such an Institution to have been hitherto a great impediment to the success of your labours. Of Bibles, notwithstanding

* General Orders, 1st Jan. 1812.

the exertions of another Society, there is not, I believe, any redundancy; Prayer Books are exceedingly scarce; Elementary Tracts, such as you could properly use, have but rarely found their way to this country; approved books for the use of Schools appear to be in great demand; Expositions of the Church Catechism are not commonly met with; and Instructions for those, who are to be Confirmed, may be imagined to be little known: but these, and, in short, every thing which can be useful in aid of pastoral instruction, will now be easily procurable. Of these Committees, all the Clergy, I believe, who have heard of their formation, are already members; and I should be negligent of my duty, if I did not suggest to you the propriety of recommending them to notice among all, who value Christian Knowledge, and who would promote it amongst their brethren in a foreign land.

To the subject of your *Studies* it might seem superfluous to advert: and yet with reference even to this particular, I cannot forbear to offer you one or two suggestions. The Christian Clergy in the primitive ages were placed in circumstances not essentially different from your own: they were often the Pastors of very small flocks, surrounded by Pagans, with whom they were obliged to have frequent intercourse, and towards whom to observe the greatest circumspection: and many of the earlier Canons and Constitutions were framed expressly with a view to this state of things. You cannot suppose me to ascribe to them any authority, where they have not been adopted by our Church; but as they were the dictates of primitive piety and of practical experience in situations often analogous to your own, I cannot but be of opinion, that the study of them; as well as of the manners and habits of the first Christians, and especially of the Clergy, may be recommended as an appropriate employment of your leisure. The *Christian Antiquities* of BINGHAM will alone supersede a multitude of volumes relating to the subject in question; as comprising a vast

collection of facts respecting the early history of our Religion, and calculated, on many accounts, to afford you valuable hints for the regulation of your conduct.

Another study, which I would particularly recommend to you, is that of the *Evidences of Christianity*. The flimsy Scepticism, which prevailed in England, some years since, among those who knew little of Religion, except from cavils and objections, is, I have reason to apprehend, not wholly unknown in India: and it is possible that even a learned Divine, whose studies have proceeded upon a conviction long since established, that the Gospel came from God, may not be always prepared to convince the gainsayer, or to meet a fallacy with all the force of truth. But it is not, perhaps, to the mischievous zeal of Deists in Europe, that we should ascribe all the Scepticism, the symptoms of which may be detected in India. There are circumstances attending a long residence in this country, which without any extrinsic aid must operate against a clear and decided belief of Revelation. The total disuse of public worship, not unfrequently occasioned by necessity, might of itself be thought sufficient to create Indifference: but when persons, who see little or nothing of their own Religion, are almost daily spectators of the rites of Superstition;—when they are told, that it has descended with all its usages from the most remote antiquity;—when they observe, that millions appear to believe in it, and rigidly adhere to its injunctions, and that these are generally regular in their lives, and peaceable in their deportment;—when extravagant commendation is given to passages in their Sacred Books, as conveying no unworthy notions of the Creator;—and when the mind is called to witness the various ways, in which men do homage to the Supreme Being;—in such circumstances, it certainly requires a deeper acquaintance with the true state of the question than is usually to be expected, to be proof against inferences which are formed almost imperceptibly, and which, we

know, have sometimes led to opinions avowedly hostile to the exclusive claims of the Gospel. It is not considered, that Antiquity is not even presumptive evidence of Truth, besides that it is not peculiar to one mode of Faith;—that millions may be kept in error, where knowledge is proscribed and forbidden;—that the peace of human societies is by no means the only, or the ultimate object of true Religion, and that Morals are not merely something negative, but are a positive and active compliance with the authenticated will of God;—that sublime conceptions of the Deity are attainable without Inspiration, and that when they are blended with the absurd fancies of a disgusting Mythology, it may well be suspected, that both have not been derived from a common source;—and that after all, the Evidences of Christianity are peculiarly its own; I allude, not merely to Prophecies, nor to Miracles, nor to the Character and Doctrines of Christ, nor to the moral effect produced on his Apostles by his Resurrection, and by the Descent of the Holy Spirit: I mean, that it is an Historical Religion: the History of the whole Dispensation is before us from the Creation of the World to the present hour: and it is throughout consistent with itself and with the attributes of God; gradually developing one vast design through a progression of ages, which makes it impossible that our Faith can have been fabricated by the collusion of many, or by the artifice of a single impostor. Of its two competitors, the one has no History to produce, but in the place of it refers us to Inscrutable Antiquity; while of the other, all that can be told, lies within a narrow compass, and furnishes its best refutation.

You will not, then, be surprised that I recommend to your particular attention the study of the Evidences of our Faith. The writings of Grotius, of Stillingfleet, of Leslie, of Lardner, and of Paley, contain, probably, the substance of all, which has been written on the subject: you will, of course, store your memory with those reasonings especially which are

most applicable to the circumstances; and it is not impossible, that you may sometimes be led by local considerations to pursue very profitably, and to extend reflections, on which those great writers were not required to dwell. These studies will be well rewarded, if they enable you to reclaim one gainsayer, or in a single instance to relieve the anxiety of ingenuous doubt; and this, you may hope, with the blessing of God, will be the usual result. The Evidences of Christianity are so various in their kind, so peculiar in their character, and so independent of each other, that considering them merely as a combination of moral probabilities, they lead to a conclusion little short of mathematical certainty; and of which the parallel cannot be produced in behalf of any falsehood which has ever been imposed upon mankind.

I have detained you at this our first meeting somewhat longer, probably, than can ever be requisite hereafter; and yet I am aware that many important topics may still remain untouched. It is to be supposed, that in so vast a charge I am yet only commencing my inquiries; and in order to facilitate them, and to ascertain the precise points which especially demand my notice, I have directed that a *Circular Letter* should be sent to all of my Clergy, desiring distinct answers to the several questions proposed; as the only method of becoming at once, in some degree, acquainted with the condition of a Diocess, to the actual Visitation of every part of which, within the compass of two or three years, no ordinary strength is equal. The result of these our joint endeavours, I trust, will be the establishment of Christian order and piety wherever the principles of our Faith are professed through the British Empire in the East. Your numbers, indeed, are at present inadequate to the spiritual wants of the people; and I regret that in a country, where the professors of other modes of worship offer a visible homage to their Maker in the proudest monuments of native art, our Christian edifices are rarely such as to mark our zeal in the ser-

vice of God, and are much fewer than the Clergy. Still, however, you are required to make the best use of your present means; and so soon as I shall be enabled, from a full acquaintance with the state of my Diocese, to represent its wants, it cannot be doubted, that a Christian government will readily attend to the first of its Christian duties.

I now, my Reverend Brethren, dismiss you with my fervent prayer, that the succours of the Holy Spirit may be abundantly vouchsafed to all of us; that we may be actuated by a patient zeal for the glory of God and the salvation of human souls; and that we may each of us, in his allotted station, hourly and habitually remember the account which we must one day give at the Judgment-seat of Christ. In the various allotments of human duty, by which Providence is pleased to make trial of man's obedience and love in this probationary state, I can hardly imagine any condition, in which fidelity or neglect leads to consequences more momentous in Time and in Eternity. In that awful day, when these consequences shall attach to each of us, may we severally be invited to enter into the joy of our Lord.

The FIRST ANNUAL REPORT of the Newark Female Bible and Common Prayer Book Society; presented at the Anniversary Meeting, held in Trinity Church, on Ascension Day, May 15, 1817.

THE Board of Managers of the NEWARK FEMALE BIBLE AND COMMON PRAYER BOOK SOCIETY, present the first Report of their proceedings, with sentiments of lively gratitude to the "Author of every perfect gift," that he has permitted them to be instrumental in the great work of extending the benefits of moral and religious knowledge to those of their fellow creatures who are sitting in darkness and in the shadow of death.

While the Christian world seems alive to these important concerns, the Females of Trinity Church rejoice in being partakers in that ser-

vice which is thus rendered to the religion of the Cross, and they earnestly implore the divine favour for the encouragement of their future exertions.

At an early period in the past year, it was resolved by the Board to make this Society auxiliary to the "Episcopal Society of New-Jersey, for the Promotion of Christian Knowledge and Piety;"* thereby rendering to that Society a considerable aid, while a proportion of the funds were retained for the use of the Board.

From the Treasurer's Report, it appears that *two hundred and thirty-three dollars and thirteen cents* have been paid into the Treasury; of which sum, the annual subscriptions have amounted to *one hundred and thirty-eight dollars*—donations, *seventy-eight dollars*—and *seventeen dollars and thirteen cents* have been received for addresses and books.

One hundred and twenty dollars have been remitted to the Episcopal Society, in return for which *fifty-six Bibles* have been received.

One hundred and five Prayer Books have been purchased at *thirty-eight cents per copy*—*twenty-two Bibles*, large duodecimo, at *eighty-seven cents per copy*; and tracts to the amount of *five dollars and seventy-five cents*.

The whole number of Bibles and Prayer Books purchased, have been distributed, viz. Bibles, 78; Prayer Books, 105.

Twenty Bibles, and twenty-five Prayer Books, were distributed in the county of Sussex, and received with many thanks.

The vacant parishes in this Diocese contain numbers whose circumstances will not permit them to purchase; but who would gratefully receive Bibles and Prayer Books from this Society.

* This Society was established in the year 1810, and recommends itself to every Episcopalian by the important purposes of its Institution. It distributes Bibles, Prayer Books, and Tracts; and when the funds admit, will assist in the education of young men for the ministry.

A congregation is about being organized* in the village of Pater-son, where a large number of Bibles and a few Prayer Books have been distributed.

In the county of Sussex, a wide field is represented by the Rector of this parish, as offered to the benevolent exertions of this Society, in the distribution of the holy Scriptures and the Book of Common Prayer. While in this and other portions of our state, there are presented advantages to the cultivators of the soil, or to the man careful above all things of his worldly interest, there are subjects for the benevolent spirit of Christianity, to show what transcendent blessings can be brought to the unenlightened and indifferent, by the agency of such institutions as the one whose exertions we this day record.

JANE MACOMB, *Corr'g Sec'y.*

Officers and Managers for the ensuing year.

OFFICERS.

Mrs. Bayard, *President.*

Mrs. Nelson, *1st Vice-President.*

Mrs. Macomb, *2d Vice-President.*

Miss Jane Macomb, *Corresponding Secretary.*

Miss Margaret Kearney, *Recording Secretary.*

Mrs. Maverick, *Treasurer.*

MANAGERS.

Mrs. Cammann, Mrs. Thibou,

Mrs. Whitlock, Mrs. Halsey,

Mrs. Johnson, Miss Rutherford.

A NIGHT SCENE.

(*From the Edinburgh Monthly Magazine.*)
Now flaming no more on the soft-heaving main,

The sun's parting splendour is shed;

Night's dark-rolling shades have enveloped the plain,

And the twilight's faint visions have fled.

No longer in Day's gaudy colouring glows

The landscape, in Nature's diversity gay:

The loud-lowing herds are now lulled to repose,

And hushed are the sounds from the ham-
let that rose,

And the music that flowed from the
spray.

* This has since been accomplished, and Wardens and Vestry appointed, and a Delegate elected to represent this Parish in the State Convention.

How solemn the hour! In their splendid career

The planets revolving are seen;

And the proud towering hills 'neath their glimmering appear

As the shadows of things that have been.

Dread Silence, her empire o'er Nature to prove,

Forbids that a whisper be heard in the vale

Save the breeze breathing soft through the far-stretching grove,

And the light curling waves in sweet ca-
dence that move

Where the lake's gently kissed by the gale.

From behind yon dark hill, in deep sable arrayed,

The moon soars majestic and slow;

And her mild-beaming rays sweetly pierce through the shade

Of the thicket that waves on its brow—

And now, her full orb o'er the mountain impending,

Sublime in bright glory she glows in the sky;

A stream of soft light o'er the vallies de-
scending;

On the lake's silver breast trees and cot-
tages blending

With the splendours effulgent on high.

Great Ruler of all! while transported I view

This fabric so glorious and fair,

Oh! teach me with rapture and reverence due

To trace benign DEITY there—

Serene as yon orbs in thy radiance shine,
And light, life, and joy, to creation im-
part,

So fair from my soul beam thine image
divine,

And fervent, diffusive, unchanging like
thine, -

May benevolence glow in my heart.

CHURCH OF ENGLAND IN CANADA.

AN urgent appeal has been lately made in England in behalf of the inhabitants of the Eastern Townships in Lower Canada, for assistance in erecting churches in connexion with the Established Church at home. The population is entirely Protestant, and amounts to the number of twenty thousand souls, extending over a territory of three thousand square miles. Except in the seigniories of St. Armand and Caldwell Manor, the whole of this country is totally destitute of churches. Throughout the district, the people feel sensibly the want of places of public worship; and at several meetings lately held, they have resolved to build churches as soon as their means are more equal to so great an undertaking. But, without some aid, it is feared that they are unable to

accomplish this desirable but expensive object. At the same time it must be observed, that in Canada a much smaller sum will be sufficient for the purpose than would be requisite in Britain; since the materials and other expenses of building are cheap proportionally with the poverty of the people. When it is considered that twenty-five years ago the greater part of this country was an uninhabited wilderness; that all the settlers were either labourers or poor farmers; that it was necessary to build houses for themselves, and barns for their stock and grain; that roads were to be made, and schools erected; and all this without the least assistance from any public fund; it cannot be a matter of surprise that there are scarcely any churches, and that an appeal should be made to the generosity of the mother country.

At present there are only three ministers of the Established Church in the Eastern Townships of Lower Canada. Their salaries (200*l.* sterling per annum) are paid partly by his Majesty's Government, and partly by the Incorporated Society for the Propagation of the Gospel in Foreign Parts; and an extension of similar support has been promised to any township in which the inhabitants shall erect a church and a parsonage. These conditions are, on various accounts, wise and salutary; but it is manifest, that unless the people are enabled, by pecuniary assistance, to meet these terms, they cannot derive essential advantage from this liberal offer. It will be satisfactory, however, to those who are disposed to assist them, to be informed, that, notwithstanding their slender means, they are ready to use every exertion on their part, and to make such sacrifices as shall render them worthy of public benevolence. To this may be added the gratifying intelligence, that well-educated clergymen may be procured in England, who will go to Canada, and that there are now several young men prosecuting their studies in that country, with a view to admission into holy orders.

Among the donors, we perceive both the archbishops, with a considerable number of the bishops, his Majesty's ministers, several colleges at Oxford, and a highly respectable list of the nobility, gentry, church dignitaries, and private clergy.

The Lord Bishop of Quebec having represented that the circumstances of the inhabitants of the province of Upper Canada, and of some other parts of the diocese of Quebec, are similar to those of the inhabitants of the Eastern Townships in the Lower Province, and that they are equally with them deserving of assistance from the benevolent; it is proposed to extend the plan of the subscription, and to make

it general in affording aid in the erection of churches, according to the Establishment of the Church of England, to the inhabitants of both the Canadas. The population of Upper Canada, consisting almost entirely of Protestants, exceeds one hundred thousand souls. The appeal in behalf of the interests of the Church, and of the inhabitants of the Eastern Townships, having been so favourably received, and supported by liberal contributions of numerous benefactors, it is hoped that their example will be followed by many pious and charitable persons; and that similar aid and encouragement towards the erection of churches will be afforded to the rest of the inhabitants of both the provinces.

The Lord Bishop of Quebec, the Hon. and Rev. Dr. Stewart, of St. Armand, in Lower Canada, and the Rev. Dr. Strachan, of York, in Upper Canada, are answerable for the proper disposal of the money subscribed.

EXHORTATION to the GAY and FASHIONABLE. *An Extract.*

THERE is yet another class of persons who need to be reminded of the necessity of holiness, and who have not the excuse either of occupation or ignorance to allege. I mean the gay and fashionable, who spend their time in one unceasing round of vanities, and never pause for a moment to think whether their course of life is pleasing in the sight of God. Yet would they deem it highly uncharitable to deny them the name of Christians, or to compare them to the heedless insect which flutters round the flame, and cannot be driven away, till at last it is caught by it and consumed. How awful is it to see human beings—beings made for immortality—beings possessing, in many instances, shining qualities and great cultivation, who yet go on from day to day, as if their only concern was to get to the end of life, without perceiving their progress towards it, living as if there were no hereafter; living, as the Apostle expresses it, without God in the world! O that he would graciously enable the voice of truth to penetrate for once into their hearts; that some at least of these careless ones might have their attention arrested, and be persuaded to consider for what they were made and whither they are going! Turn not a deaf ear, I beseech you, to the voice of instruction. Do not let the enemy of your souls persuade you that religion is a foe to cheerfulness, that you will be less happy for making God your friend; that your present hours will be clouded by the certainty of possessing eternal and unchangeable felicity. Neither let him

persuade you that you are safe, because you may not be grossly sinful; that amiable tempers and engaging manners can supply the place of sanctity of heart, or that God will be satisfied with any thing less than the consecration of your souls to his service. Let me appeal to your consciences, whether you believe the Scriptures to be the word of God? If you do not believe them, why do you mock him by attending on his ordinances? why do you call yourselves the disciples of his Son? If you do believe them, to what part will you refer for a vindication of your conduct? To what part rather will you refer and not find yourselves condemned? Do you not read, not only that the wicked shall be turned into hell, but also all they that *forget* God? Is not a woe denounced against those who have "the harp and viol, the tabret and pipe; and wine in their feasts, but they regard not the work of the Lord, neither consider the operation of his hands?" Does not our Lord inculcate on his disciples poverty of spirit, sorrow for sin, purity of heart, renunciation of the world? Does he not teach them to aim at being *perfect*, even as their Father which is in heaven is perfect? Do not his Apostles condemn those who are "lovers of pleasures more than lovers of God?" Do they not say, "She that liveth in pleasure is dead while she liveth? Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? If any man love the world, the love of the Father is not in him?" Such undoubtedly is their language: you must therefore take your choice. You must be holy, or you must renounce the name of Christians; at least you must renounce the promises and hopes of Christianity.

But perhaps, whilst I am insisting on the necessity of holiness, some will accuse me of corrupting the Gospel, and teaching men to seek for the blessings of another life by works and not by faith. God forbid that I should be guilty of so gross an error. No; it must always be contended that we are justified by faith without the deeds of the law, that our own holiness will not suffice; that our hope must rest altogether on the atonement and righteousness of Christ. Still let it be remembered, that, whom God justifies, them he also sanctifies. True faith is known by its fruits. Its constant tendency is to produce holiness of heart and life; and when they do not appear, there is too much reason to conclude that a man has not faith, and therefore that he is not justified.

PLAIN and PRACTICAL PREACHING.
An Extract.

We apprehend no very great difference is necessarily called for in the style of

ordinary practical instruction, from the mere circumstance of the congregation to whom it is addressed. That "the poor want principles, and the rich want practice," though a saying, we believe, of the eminent Secker, yet is one of which we could never fully appreciate the force. Both classes are equally, by nature, averse to the humbling doctrines and self-denying precepts of the Cross of Christ; and whilst, for any thing we can see, the poor are as immoral as the rich, and often much more grossly so, we cannot generally discover in the rich, either from their education or their subsequent study, at all clearer views of the doctrines of the Bible and the method of salvation through Christ, than in the poor. It has *also* been observed with much more justice, according to our opinion, that, "if the poor are more unlearned than the rich, they are not more foolish;" and we are on the whole much inclined to believe, that, with the exception of a few hard words and learned allusions, which had better always be dispensed with in the pulpit, both the poor and the rich will be found generally and pretty equally benefited by the same sermon; requiring the same statements, interested by the same illustrations (*local* illustrations excepted), and warned by the same appeals. Perhaps, as a general rule, it might be safely prescribed to preachers to adapt themselves to the *lowest*, we do not *quite* say the *youngest*, of their audience; leaving it to his discretion and good taste to offend neither against the rules of correct speech nor orderly writing. And in this case it might be whispered to the instructors of both; on the one side, to venture a little more into the path of easy and familiar scriptural exposition; and, on the other side, to adopt rather a severer canon both of argument and illustration. We should wish neither species of preacher wholly to forego his own peculiar turn of thought and sentiment, and to merge into the other. Both may, with proper discipline, and God's blessing, render eminent services to the Church of Christ; as both may diminish their usefulness by mismanagement.

From the New-York Evening Post.

MR. COLEMAN,

ALLOW an Episcopalian to correct some misconceptions which appear to be entertained of the design and purport of an extract from a Pastoral Letter of the Bishops of the Protestant Episcopal Church, which appeared in your paper some time since; but which, with the accompanying observations, did not fall

under the notice of the writer of these remarks until within a few days.

There was no exercise of discipline with respect to any of the topics considered in that extract. The general admonition is addressed "most pointedly to the clergy," that "the Christian profession exacts a greater abstraction from the world than that which consists in abstaining from acknowledged sin." A reference is made to those practices which a professor of religion "ought not to countenance," because they "are nearly allied to sin, or easily abused to it."—With regard to certain amusements not of this description, a caution is expressed against employing too much time and lavishing too much affection upon them; and "aware of the difficulty of drawing the line between the use of the world and the abuse of it," owing to the "diversity of natural temperament and the different states of society in which men are placed," the Pastoral Letter warns against that near approach "to the territory of sin," which may endanger the safety of the Christian.

Of the practice of "gaming," and of those practices "involving cruelty to the brute creation," there certainly can be no advocates among the friends of religion and morals. With these practices, the "exhibitions of the theatre" are condemned in the Pastoral Letter; not, because, as "works of fiction," they may have in view "instruction or amusement;" but, because, as "they have been in every age, and are at present," they abound in "the disgusting effusions of profaneness and obscenity," and present "what is radically base in alliance with properties captivating to the imagination."

These sentiments of the Pastoral Letter indicate no design to make men "ascetics," or to condemn a moderate participation in those innocent amusements that refine and polish social life. But it ought not to be forgotten, that the limits of innocent refinement may be exceeded, and those corrupting pleasures may become generally prevalent, which will lead society in the retrograde course of sensuality and vice to a state worse than "barbarism."

There was no attempt, then, Mr. Editor, in this business, on the part of the Bishops, at the exercise of discipline; no condemnation of such an indulgence in the amusements of social life, as does not deaden the sensibilities of the heart to spiritual good; but there was certainly an attempt to establish, as necessary to the character of "a good Episcopalian," that he should not be "a lover of pleasure more than a lover of God."

AN EPISCOPALIAN.

OBITUARY.

It is with feelings of no ordinary grief, that we record the death of the Rev. Dr. BOWDEN, who departed this life on the 31st of July last, at Balltown Springs, where he had gone for the benefit of his health. Neither our time nor our feelings permit us now to expatiate on the merits of the venerable deceased. Able and faithful as a Professor of Columbia College, he was endeared to Episcopalians by the talents and the zeal with which he uniformly advocated the principles and interests of their Church. And those who knew him will cherish with mournful pleasure the recollection of the sincerity of his piety, the purity of his character, and the disinterestedness and warmth of his attachment. In recording his decease, a melancholy feeling is also excited by the recollection, that he is the last of the Clergy of the Church in this state, who received their orders immediately from the parent Church. May their virtues descend to their successors.

LATE PUBLICATION IN ENGLAND.

Ecclesiastical Colloquies; or Dialogues on the Nature and Discipline of the Church of England, with a particular Reference to certain Popular Objections; designed to establish the young Members of the Church in the Principles of Conformity. By the Rev. L. J. Hobson.

Printed and published by T. & J. Sworns, No. 160 Pearl-street, New-York; where Subscriptions for this Work will be received, at one dollar per annum, or 24 numbers.—All Letters relative to this Journal must come free of Postage.

THE
CHRISTIAN JOURNAL,
 AND
 LITERARY REGISTER.

No. 16.]

SATURDAY, AUGUST 30, 1817.

[Vol. I.]

Memorial Sketches of the Rev. DAVID BROWN, late Provost of the College of Fort William, at Calcutta; and the Rev. CLAUDIUS BUCHANAN; extracted from a Review of their Memoirs in the Eclectic Review.

SOME of the most interesting details of history are to be found only in the form of Memoirs. It is from this source that we can derive the best account of the true spirit and character of past times, as exhibited in the familiar sentiments and actions of the men who were the growth of the institutions then existing, and who reflected back their own character upon society. Ecclesiastical biography is the most valuable species of memoir writing, because it supplies us with exactly those facts respecting which the historian is altogether silent, and because in the religion of a country, or more properly speaking, in the state of religion in a country, we have not only the most important portion of its history presented to us, but that portion which furnishes the key to most of the domestic or political events which distinguish the period in its annals.

The memoirs of individuals eminent in respect of their combining talent and station with true piety, are indeed calculated to answer a purpose of more direct, though not more extensive utility. They are *Christianity made easy* to the learner; and they often give a most potent and beneficial bias to the character of persons to whom it is more natural and easy to imitate, than to obey; less difficult to follow an example, than to adhere to a moral standard of excellence. Who is there indeed, upon whose mind the force of exam-

ple, in shaming them out of their inertia, in rousing a noble emulation, or in inspiring them to confidence, has not had at seasons, an efficacy which no other considerations seemed to possess! Of this powerful mode of argument, how strikingly the Apostle has availed himself, in the eleventh chapter of Hebrews, where he brings before the Christian the whole company of Jewish worthies, as both fore-runners and witnesses of his course, who, having left on record the trial of their faith, look down with attentive interest on those who are still engaged in the combat from which themselves have come off victors.

The names of David Brown and Claudius Buchanan, are familiar to most of our readers, as fellow-labourers in the great cause of advancing the interests of Christianity in our Eastern dominions.

The Rev. David Brown was a native of Yorkshire, where his venerable parents are still living. He was early distinguished by the indications he gave of intelligence and piety, and he was indebted to his promising appearance, when only between ten and eleven years of age, for the result of a casual interview with a stranger, which appears to have decided his future fortunes. It is no unusual thing to find the secular advancement of individuals distinguished in the annals of their country, turning upon what is termed a fortunate accident, a happy conjunction of talent and opportunity. But it is with peculiar feelings, that in perusing the life of a Christian and a Christian minister, from whose character and infinitely important exertions it is impossible to dissociate the idea of the plastic influ-

ence and the superintending providence of God, we trace in some such fortuitous disposition of events, the first intimations of the Divine purpose, which communicated to that insignificant casualty, the power of giving birth to a chain of consequences the most beneficial to society. The stranger, struck with young Brown's intelligent inquiries, expressed his conviction that he was destined to a higher and more important profession than that for which his unambitious parents had designed him, and with their consent, liberally undertook to prepare him for a grammar school, with the further view of his being fitted for college. After enjoying the private tuition of this friend, he was accordingly removed to Hull, to attend the grammar school under the care of the Rev. Joseph Milner, between whom and the scholar a lasting attachment was formed; and he subsequently entered upon his University studies at Magdalen College, Cambridge. 'From these he was unexpectedly called off by a remarkable and unforeseen offer made him of going to India.'

A Major in the East-India Company's service, to whose very name he was an entire stranger, in consequence of being informed by a mutual friend, of Mr. Brown's benevolent exertions while at College, applied to him to undertake the superintendence of an institution recently formed at Bengal, for the protection and instruction of the orphans of indigent officers. The inducement held out, was, the opportunity of instilling into the minds of these young persons, many of whom would probably spend their lives among the heathen nations of India, the knowledge of salvation by Jesus Christ. Ten days were allowed Mr. Brown to give his definitive answer, and in two months he was to be ready, in case he accepted the offer, to sail for India. Mr. Brown had just recovered from a long indisposition, and he was strongly 'inclined to sit still and enjoy the tranquillity of college life, and the dear delights of pious and literary friendship there.' He resolved to leave the matter to the decision of three tried friends in the Church,

but not to accept it at any rate, unless he could first obtain ordination. The salary proved to be less than was at first stated: this had no influence upon his determination, and awakened no regret; but on his meeting with some obstacles to his ordination, he caught at them, as setting him at liberty to return to college and pursue his former plans. Those obstacles were however removed; the late bishop of Landaff (Dr. Watson) consented to ordain him, and showed him, Mr. Brown states, "a truly pastoral regard."

"He knew my principles, my purposes, and my views: he conducted a long examination of me himself, and gave me much valuable advice, which has been a great comfort and support to me. His last words were, "Go in peace, and may the blessings of God go with you. Do all the good you can, and if it is no better for you in this world, it will be in the world to come."

Mr. Brown's Journal, during his unexpected detention for some months in England, was well worth preservation. It presents a most interesting transcript of his feelings in the prospect of his important adventure; feelings partaking in some degree of the fluctuation of the spirits, yet characterized by an unusual steadiness of purpose and fortitude of mind. We transcribe a few sentences.

"My heart is broken off from relatives, friends, and country; but his understanding is infinite; be still my heart, suffer his great understanding to guide thee, and follow without reluctance or repining."

"Life will soon be over: it signifies little where I am, or whither I go; what dangers, perils, or comforts I meet with on my way to a better country—to heaven my home. Much less than a hundred years will put an end to sin, the cause of every pain: provided it shall be found I have served the Lord Jesus, it will not matter where; at London, or Calcutta."

"Lord, make me thankful, patient, and faithful. I had better stay here, than go without the orders of thy Providence: I had better go, than resist them."

"There is an aptness in us to misinterpret providential discouragements in our duty, as if they amounted to a discharge from our duty, when they are only intended for the exercise of our courage and faith."

The following are too characteristic to be passed over.

"Behold the fowls of the air; consider the lilies of the field." I wish to walk before the Lord *with simplicity of intention and simplicity of dependence*: at present I have but little in possession, and know not whence the next necessary supply must come. I am comforted with, "Your heavenly Father knoweth that ye have need of these things."

In the evening, after Mr. Brown had vented his feelings in this pious expression of his faith, a friend, who had borrowed of him a small sum, which Mr. Brown had entirely forgotten, returned it to him most unexpectedly and most seasonably. "I am now to reside in Chelsea," he remarks soon after, "and have very little money and food to provide for my wife and self: 'The Lord will provide.'" For some time he appears to have continued under pecuniary difficulties, and we find him noticing with gratitude the receipt of a ten pound note, soon after he had parted with his last two shillings to a poor soldier whose wife lay in with twins, which he had just baptized. A spirit of calm and heavenly confidence pervades the brief notices in his Journal. At length his pecuniary anxieties were terminated by the Court of Directors advancing him three hundred guineas; and on the 19th of Nov. 1785, he sailed for India.

It is delightful to contemplate, in connexion with all this cheerfulness of dependence in poverty, that singular disinterestedness and liberality by which Mr. Brown was so honourably distinguished through life. His could indeed be no ordinary character, of which it formed one trait of excellence, that "he more dreaded riches than most do poverty." "He had known," remarks Mrs. Brown, "in his own person, what it was to be under pecuniary difficulties, and he had repeatedly experienced the salutary benefit of timely succour." This prompted him generously to sympathize with all whom he could relieve. He used to relate the anecdote of a person, who, when she had but little, gave cheerfully of that little; but when rich, said, "she had now something to take care of, and could afford to bestow no longer."

"Immediately on his arrival at Calcutta, in 1786, writes his biographer, he found himself in a most responsible situation, at the head of an extensive Orphan establishment, which demanded and received all his zeal, perseverance, and affection. Within a few days of his arrival, he was nominated chaplain to a brigade in Fort William. The following year, he superadded to these duties the charge, which he voluntarily undertook, with the approbation of his brother chaplains, of the Mission Church. Thus did he work in the full tide of his strength, officiating at each of these distant points in succession every Sunday.

"On separating from the Orphan Institution he received private pupils into his own house, the education of youth being, next to the public ministry of the word of God, that line of usefulness to which he was most attached. His domestic school was much in request; and besides his own, he paid great attention, as inspecting visitor, to one then supported by the old charity fund, but now combined with the free school of Calcutta. He likewise steadily attended the hospital and goal, to impart religious instruction. At the latter place particularly, he was, as he had been in England, remarkably blessed to the awakening and unfeigned repentance of hardened convicts, of whom he was accustomed to give touching and instructive narratives.

"On his appointment, in 1794, to the Chaplaincy of the Presidency, his work became still more increased. He continued in charge of the garrison; and was always unwilling to think that new accessions of duty exonerated him from any former engagements. Accordingly, he continued to officiate on Sundays twice to the Mission congregation, once at the Garrison, and once at the Presidency Church; beside establishing a weekly lecture, and catechetical instruction of children; which last he deemed an object of the greatest importance."

We have now to trace the outlines of a different character; a man, in whom there certainly were the elements of greatness; who, if his powers of achievement had been adequate to his spirit of enterprise, had his physical energy been equal to his ambition, and had occasion afforded full scope, and if there had been opposed no limit to his native ardour and loftiness of mind, would have rendered the name of Claudius Buchanan still more illustrious than it is, in the Annals of British India.

Claudius Buchanan was born. "

Cambuslang, near Glasgow, in 1766. At the age of seven years he was sent to the grammar school at Inverary, and when he had but just completed his fourteenth year, was appointed by a gentleman, tutor to his two sons. In the year 1782 he left this family, in order to pursue his studies in the University of Glasgow, where, at the age of seventeen, he conceived the romantic design of making the tour of Europe, like Goldsmith, on foot. It was not, however, till nearly four years afterwards, that the unfavourable issue of an imprudent attachment to a lady superior to himself in birth and fortune, determined him to prosecute his long cherished design. The following account was given by Mr. Buchanan himself, of the natural termination of this ill-planned adventure.

"I had the example of the celebrated Dr. Goldsmith before me, who travelled through Europe on foot, and supported himself by playing on his flute. I could play a little on the violin, and on this I relied for occasional support during my long and various travels.

"In August, 1787, having put on plain clothes, becoming my apparent situation, I left Edinburgh on foot, with the intention of travelling to London, and thence to the continent: that very violin which I now have, and the case which contains it, I had under my arm, and thus I travelled onward. After I had proceeded some days on my journey, and had arrived at a part of the country where I thought I could not be known, I called at gentlemen's houses, and farm houses, where I was in general kindly lodged. They were very well pleased with my playing reels to them, (for I played them better than I can now,) and I sometimes received five shillings, sometimes half a crown, and sometimes nothing but my dinner. Wherever I went, people seemed to be struck a little by my appearance, particularly if they entered into conversation with me. They were often very inquisitive, and I was sometimes at a loss what to say. I professed to be a musician, travelling through the country for his subsistence: but this appeared very strange to some, and they wished to know where I obtained my learning; for sometimes pride, and sometimes accident would call forth expressions, in the course of conversation, which excited their surprise. I was often invited to stay for some time at a particular place: but this I was afraid of, lest I might be discovered. It was near a month,

I believe, before I arrived on the borders of England, and in that time many singular occurrences befel me. I once or twice met persons whom I had known, and narrowly escaped discovery. Sometimes I had nothing to eat, and had no where to rest at night; but, notwithstanding, I kept steady to my purpose, and pursued my journey. Before, however, I reached the borders of England, I would gladly have returned, but I could not; the die was cast; my pride would have impelled me to suffer death, I think, rather than to have exposed my folly; and I pressed forward.

"When I arrived at Newcastle, I felt tired of my long journey, and found that it was indeed hard to live on the benevolence of others: I therefore resolved to proceed to London by water; for I did not want to travel in my own country, but on the continent.

"I accordingly embarked in a collier at North-Shields, and sailed for London. On the third night of the voyage we were in danger of being cast away, during a gale of wind; and then, for the first time, I began to reflect seriously on my situation."

"During the violence of the storm, as he afterwards acknowledged to a friend, Mr. Buchanan felt as if the judgment of God, as in the case of Jonah, was overtaking him; but, unlike the repenting Prophet, no sooner had the tempest or the elements subsided, than the agitation of his mind also passed away. He arrived safely in London on the second of September, 'and by this time,' he continues, in one of the letters referred to, 'my spirits were nearly exhausted by distress and poverty. I now relinquished every idea of going abroad. I saw such a visionary scheme in its true light, and resolved, if possible, to procure some situation, as an usher, or clerk, or any employment whereby I might derive a subsistence: but I was unsuccessful. I lived some time, in obscure lodgings, by selling my clothes and books; for I did not attempt to obtain any assistance by my skill in music, lest I should be discovered by some persons who might know me or my family. I was in a short time reduced to the lowest extreme of wretchedness and want. Alas! I had not sometimes bread to eat. Little did my mother think, when she dreamt, that she saw her son fatigued with his wanderings, and oppressed with a load of woe, glad to lie down, and sleep away his cares on a little straw, that her dream was so near the truth! What a reverse of fortune was this! A few months before, I lived in splendour and happiness! But even in this extremity of misery my eyes were not opened. I saw indeed my folly, but I saw not my sin: my pride even then was unsubdued, and

I was constantly anticipating scenes of future grandeur, and indulging myself in the pleasures of the imagination.

"After I had worn out many months in this misery, observing one day an advertisement in a newspaper, for a 'clerk to an attorney,' I offered myself, and was accepted. I was much liked, and soon made friends. I then obtained a better situation with another gentleman in the law; and, lastly, engaged with a solicitor of respectable character and connections in the city, with whom I remained nearly three years. During all this time I had sufficient allowance to appear as a gentleman; my desire for going abroad gradually abated, and I began to think that I should make the law my profession for life."

It is not improbable that this premature explosion of our hero's youthful energies, exhausted in some degree the physical ardour of his character, and intimidated, at least for the time, his sanguine disposition. In the year 1790, Buchanan, whose conduct had hitherto been lamentably at variance with that sense of religion which he had imbibed from education, was first effectually impressed, by means of conversation with a friend, with a concern for salvation. By the recommendation of his pious mother, he then went to hear, and subsequently introduced himself to the venerable John Newton, rector of St. Mary Woolnoth, London. Mr. Newton interested himself in the welfare of the young stranger, with his characteristic warmth of benevolence; and in him Buchanan found an enlightened and faithful counsellor, and a steady friend. The total change thus superinduced in Buchanan's views and feelings, gave rise to a determination, which his venerable friend was forward to approve, to relinquish the study of the law, and to devote himself to the ministry of the Gospel, for which his parents had once designed him. For the accomplishment of this newly awakened desire to enter the Church, he was indebted to the munificent kindness of the late estimable Henry Thornton, Esq. who determined to send him to the university of Cambridge, at his own expense.

We pass over the details of Mr. Buchanan's college employments and

correspondence; they serve, however, to evince the solid character and sincerity of his piety. In 1794, Mr. Newton made him the first direct proposal of a voyage to India; the manner in which he received it, though it does great credit to his diffidence and humility, shows that "the ardour which he had formerly evinced to enter into the ministry, without much academical preparation," was indeed sensibly abated. He referred the decision implicitly to Mr. Newton, Mr. Thornton, and Mr. Grant. Only, he thought it necessary to intimate his opinion, that "as strict attention ought to be paid to human means in our endeavours to promote the success of the Gospel, as if it were merely a human dispensation."

"I once," he writes, "thought myself prepared for the Church! shudder at my temerity. A zeal, (if zeal it may be called,) "without knowledge," must have dictated this unhallowed confidence. In one sense, indeed, any one to whom God has given his grace may enter the Church, however ignorant or unfit in other matters; inasmuch as all success in it comes from God."

Early in the year 1796, Mr. Buchanan's friends recurred to the plan of obtaining for him the appointment of a chaplaincy in the service of the East-India Company, which appointment he received on the 30th of March in that year, and on the 11th of August he embarked for Bengal, accredited by a letter of recommendation to the Rev. David Brown, from the Rev. Dr. Gaskin, Secretary to the Society for Promoting Christian Knowledge. He landed at Calcutta on the 10th of March following, two days before the completion of his thirty-first year.

Here, however, he was doomed to experience a disappointment, the result of unforeseen arrangements, which seems to have paralysed for the time all his energies, and overwhelmed him with despondency. He found himself consigned to a total seclusion from active duty, at a military station at Barrackpore, sixteen miles above Calcutta. Mr. Pearson gravely remarks, that "this retirement afforded him a valuable opportunity for private

study;" but this was not exactly the purpose for which Mr. Buchanan undertook a voyage to the Indies; and the effect of this cruel exile, combined with the influence of an enervating climate, was most pernicious. "This, Sir," writes Mr. Buchanan, "is a climate which tries the mind like a furnace. Deterioration seems inherent in Indian existence." To Mr. Grant he writes,

"I seem to have come out under rather unfavourable auspices. No feature of my mission is very agreeable. But I view the whole as the counsel of the Almighty; and I know that in his plan there is great beauty, though I may not perceive it.

"I have passed this last year in military society, or in solitude. And as I shall shortly be stationed up the country, I cannot expect any material change during life. But if I rightly improve the opportunities I may have, I shall do well. What I lament most is, the effect this inactive life has on my mind. You will not be surprised if both my moral and intellectual powers suffer by it. The climate no doubt has its effect in this hebetation of the soul; and I hope I shall recover from it in time.

"I suffered a long struggle before I could resign myself passively to my unexpected destination. But the struggle is now over; and I view myself as one who has run his race; to whom little more is left to do. I have known some, who, in such a case, would have extricated themselves with violence, and sought a new fortune in the Gospel. But it will require a very evident interposition of God indeed to bring me out of this Egypt, now that he has placed me in it; I shall esteem myself highly favoured, if I be enabled to pass my days in it, with a pure conscience, endeavouring to do a little, where much cannot be done."

Mr. Buchanan's conduct under these circumstances, was influenced by a determination "not to step beyond the prescribed limits of his duty as a military chaplain." His biographer intimates his hope, that the narrative may "serve to check in any who may be similarly situated, either abroad or at home, the too natural disposition to despondency or haste." A serious illness, however, soon after threatened to affect still more permanently Mr. Buchanan's capacities of usefulness. From this he slowly recovered, but the spring and tone of his feelings seemed to be destroyed.

We find him speaking "in terms of much commendation" of the Baptist missionaries, Messrs. Thomas and Carey; but his own expectations respecting the conversion of the Hindoos, were at this period very faint indeed. Some of his remarks are, however, highly judicious.

"I wish not that any prudential considerations from what *has been*, or from what may *probably* be, should check the missionary ardour of the day. Nothing great since the beginning of the world has been done, it is said, without enthusiasm. I am, therefore, well pleased to see multitudes of serious persons, big with hope, and apt to communicate; for I think it will further the Gospel. Instead of thirty missionaries, I wish they could transport three hundred. They can do little harm, and may do some good. But let them send as many children as possible, or those who may have children. They will do more good by and by than their parents. No man turned of thirty can learn to speak a new language *well*. No Englishman turned of twenty, who is only acquainted with the labials and dentals of his mother-tongue, can ever acquire an easy and natural use of the nasals and gutturals of the Bengal language. Send, therefore, old men to take care of the morals of the young; and send the young to convert the heathen."

Of the Hindoos, Mr. Buchanan gives the following opinion.

"Must I say something of the natives? Their general character is imbecility of body, and imbecility of mind. Their moral powers are and have been for ages in a profound stupor; and there is seldom an instance of their being awakened. A partial attempt, or rather experiment, is now making on them by some Christian teachers. The Hindoo mind seems at present to be bound by a Satanic spell; and it will require the co-operation of a more than human power to break it. But Divine co-operation implies human endeavour. Many ages must then elapse before the conversion of India is accomplished.

"With respect to moral action, the Hindoos pay as little attention to their own religion as a rule of life, as the English do to theirs. Your profession of the Christian religion is a proverbial jest throughout the world."

"A residence in this country adds much to the personal dignity of the European. Here the labour of a multitude is demanded for the comfort of one: and it is not so much demanded as voluntarily given. In no other country can we so well see the homage which matter gives to

mind. Generally, however, it is but the homage which black pays to white. This is the grand argument for keeping the Hindoos in a state of mental depression. The hyperborean Scotchman, broiling under a perpendicular sun, needs some *levamina laborum*; and the state of the Hindoo minds is admirably calculated to take care of our *bodies*.

"You know the character of the Hindoo superstition. It is lascivious and bloody. I know no epithet that embraces so much of it as either of these two. Of the first I shall say nothing: I shall not pollute the page with a description of their caprine orgies in the interior of their temples, nor the emblems engraved on the exterior."

At length, towards the close of the year 1799, the Marquis Wellesley, then Lord Mornington, (on the enlightened policy and beneficial effects of whose administration these volumes furnish the most ample illustration,) appointed Mr. Buchanan a third Chaplain to the Presidency, and he immediately entered upon the duties of his office.

In the following year, his Lordship desired Mr. Buchanan to draw out a sketch of the constitution of the college which he was intent upon founding at Fort William, for the instruction of the young civil servants of the company in eastern literature and general learning. Of this college, the Rev. Mr. Brown, as we have had occasion to notice, was appointed Provost, and Mr. Buchanan, Vice-Provost. Mr. Pearson gives us an abstract of the general reasons upon which the Marquis Wellesley proceeded in the formation of this important institution, as detailed in a minute in council: they reflect the highest honour on his Lordship's sagacity. "Lord Wellesley," writes Mrs. Buchanan to a friend in England, "seems inclined to support the Christian religion by every means."

We now find Mr. B. in a station which rekindled all his ardour, deeply interested his feelings, and demanded his utmost talents and exertions. He now preached at one of the Churches in Calcutta once, and sometimes twice, on the Sunday. In his capacity as Vice-Provost, with which was united the classical professorship, the superintendence and practical government of the college prin-

cipally devolved upon him; besides which, he had to attend to his lectures, an extensive correspondence, and a multiplicity of occasional engagements. His assiduity and diligence were most exemplary; they were prompted by a pure spirit of devotedness to the Gospel, which manifested itself in a constant dissatisfaction with the inadequacy of his own exertions. "One thing urges me," he writes, "to press forward with hope; and that is, that all I hear, and all I say, appears to be so very unlike what it ought to be, that I imagine something better might be attempted." Perhaps there was a mixture of morbid feeling in this restlessness and dissatisfaction. It is remarkable, that in the midst of his indefatigable labours, he confesses, that he did not know he ever had what Christians call "zeal." "I recollect," he says, "that I expected it would grow, when I entered the ministry, but I had scarcely entered the ministry, and preached a few times, when I was sent to this country." There, imprisoned in a military station, and fettered by a chaplaincy, he was, indeed, placed in circumstances not favourable to the vigorous expansion of his enthusiasm. But if he had not, what it may seem a paradox to say he had not, the feeling of zeal, in which exertions like his usually originate; if he was not susceptible of that warmth of emotion which makes action pleasurable, communicating such an impulse to the mind, that, "though the mouth be rude in speech, the full heart becomes vocal, and utters 'the word in season;' the strength and consistency of his principles, and the noble elevation of his character, were but the more fully evinced by this circumstance,—that he had to toil through all his performances with "a languid and heartless constitution," as he himself describes it, "both in body and mind, which made him bear easily with all things, and have little pleasure in any thing." He gave a most amiable proof of the genuine excellence of his character, when in the year 1802, his income being now considerably augmented, he author-

ized his aged mother to draw upon his agents for three hundred pounds annually; and further, when he remitted to his early patron, Mr. H. Thornton, four hundred pounds, as the amount of what he had expended on Mr. Buchanan's account during his residence at college. "He never expected that I should repay him," he says, "but God has put it in my power, and therefore it is my duty." In addition to this sum, he resolved to devote five hundred pounds to the support of a young man at the University, of religious character and good ability, who might be in the circumstances of poverty in which he had once himself been placed. These were traits of a truly Christian generosity of principle.

The extensive institution at Fort William, which reflected so much honour on the enlightened and noble policy of its illustrious founder, had from the first been viewed with jealousy, and even disapprobation, by the Court of Directors. It appears that mean suspicions, or at least very inadequate notions, were entertained as to the real object of the institution, although the reasons assigned for its reduction were purely of a financial nature. The plans proposed by the Court, which were to supersede it, were miserably inefficient and impolitic. An attention to the interests of religion and morality formed no part of them, and, accordingly, the consequence of their being made known among the students at Fort William, was a gradual relaxation in their attendance on Divine Service. The signal was considered as given by the order for the abolition of the college, for a return to "the old system of relaxed morals and contracting debt;" and thus, what Dr. Buchanan declares to have been "the honest purpose of Marquis Wellesley to do 'good in India,'" was in a great measure frustrated.

We must, however, refer our readers to Mr. Pearson's narrative for further details on this subject. We must also forbear to enter at large upon Mr. Buchanan's labours to obtain the extension of the ecclesiastical

establishment to India. His views on earnestly recommending this measure, were, we are convinced, purely patriotic; and the general arguments he made use of, to show the necessity of conveying spiritual instruction to the natives, were admirable.

The remaining volume of these Memoirs is occupied with details of Dr. Buchanan's journey, in 1806, to the coast of Malabar, and his visit to the Syrian Churches; with an account of his second visit to the coast in the following year, and his return to England in 1808; and with the history of his subsequent labours. The volume is highly valuable and interesting, but Dr. Buchanan's "Christian Researches" and other publications, have already put the public in possession of much of the information it comprises. The character which Mr. Pearson has given of the subject of his memoir, is marked by candour and discrimination; no one will dispute the justness of the eulogy which he pronounces on his "distinguished worth, genuine piety, and enlarged and active philanthropy."

Review of the Narratives of the Lives of the more eminent Fathers of the three first Centuries; interspersed with copious Quotations from their Writings, familiar Observations on their Characters and Opinions, and occasional References to the most remarkable Events and Persons of the Times in which they lived. By the Rev. ROBERT COX, A. M. 8vo.

Abridged from the British Review.

ON more than one account the early history of the Church of Christ demands our particular consideration. It was extraordinary, to a degree which entitles it to be viewed as the greatest phenomenon the world ever witnessed, during all its strange vicissitudes, that a few individuals, scarcely compacted into a body, and chiefly united by a tie too spiritual and pure to be apprehended, much less appreciated by the generality of mankind, should nevertheless successfully resist a mighty confederation of human

power, in which princes and prince-domains combined their energies, achieve a victory over national antipathies and sectarian virulence, and effect a revolution in the sentiments of man, the results of which are to this day becoming every moment more obvious and magnificent. That this fact has completely nonplused all the calculations of human probability, and continues, and will for ever continue, in its ever new developements, to set at defiance the logic of unsanctified reason, and the prognostications of mere worldly sagacity, is a sort of standing moral miracle, which fully attests the divine origin of that religion, of which the individuals to whom we have referred were the representatives, the ornaments, and the pillars. The evidence deducible in favour of Christianity from the pretensions and character of its original propagators, is at once plain and incontestible; so much so, that a mission of angels to our world would seem to have been not only less proper in itself, and less adapted to accomplish the high purposes of Providence, but less permanently efficacious, than the agency of those humble men who were in fact employed.

But, without restricting our attention to the apostles and first ministers of our holy religion, the whole of what is termed the *primitive age* exhibits a combination of excellencies in the coadjutors and immediate successors of these sons of inspiration, in which they were scarcely excelled by their singularly gifted predecessors. The stream of piety seemed at that period to have suffered little or no adulteration since it issued from its source. It had contracted little or nothing of the taint of bigotry, the discolouration of prejudice, and the ruffle of controversy: Christians were generally agreed, united, and happy in each other; men of God were men of peace, and the whole hemisphere of the Church was studded with stars of the first magnitude, which shed a delightful radiance over the whole scene. Simeon, Clement, Ignatius, Polycarp, and others, "of whom the world was not worthy," and "whose names are

in the book of life," adorned the early age of which we are speaking; and the record of their virtues occupies indeed a short, but most interesting section of ecclesiastical history.

By the way, it would be a matter of curious inquiry to ascertain what space in general history is occupied in detailing the actions respectively of the *great* and the *good*; for, however identical these may appear in the estimation of the mass of mankind, we are inclined to believe that they constitute very different beings. On the moral map, in forming the large circles and divisions, they must necessarily be assigned to far different latitudes, if not to opposite hemispheres; though happily, in some remarkable instances, the two diversities are blended into one individual being. These however are not commonly united; and, whenever they are, it is naturalization, in which a foreigner becomes by law at home in a country not native to him. Leaf after leaf, and volume after volume, we believe, of the universal history of our species may be turned over, without finding any, or if any, more than a very indistinct and cursory notice of those whose *goodness* ought to make them held in everlasting remembrance, while the *GREAT*—the *GREAT*—the *GREAT*, perpetually meet the eye, fill up the ambitious scroll, and almost as uniformly disgust the feeling mind.

It would further be a subject of interesting investigation to mark the relative proportions of space and attention bestowed upon the two descriptions of mankind already specified, in *sacred* and *profane* history. In fact, so far as our observations extend, each of these species of writing may be completely characterized by the degree in which it is pervaded by narratives of the one kind or the other; so that Scripture biography, or what is strictly ecclesiastical, contains, generally speaking, and with exceptions only tending to illustrate our position, the *history of the good*, while that which is secular or civil presents us chiefly with the history of the *GREAT*. We are always happy to be assisted in our researches into the real, not

legendary "lives of the Saints;" and we feel indebted to those who patiently investigate original documents, explore the dark recesses of antiquity, and heroically encounter cobwebbed apartments, dusty folios, and worm-eaten pages, in order to gratify our taste in this respect. We are pleased, indeed, with those whose pretensions are much humbler, and who, by compressing narratives too extended and diffuse, present us with interesting facts unencumbered with tedious detail. The author of the work before us, justly observes, that the persons whose lives he records, or rather abridges from others, possess some peculiar biographical attractions.

"The more early of the fathers, whose lives are here recorded, were intimately acquainted with the apostles of our Lord, were themselves deservedly styled, 'apostolical men,' and manifested a degree of zeal and piety scarcely inferior to that of their inspired predecessors. Even those of them who were the most remote from the times of the apostles, though they rarely possessed the evangelical simplicity of their earlier brethren, still flourished during that interesting period of the Church, when persecution was continually developing the character of nominal Christians, clearing the sacred enclosure of the noxious weeds of hypocrisy, and maturing the consecrated fruits of genuine Christianity.

"Of such persons, whilst we lament the loss of a minute detail, every circumstance is interesting. Every incident of their lives, and almost every expression of their writings, is important: the one exhibits the habits of the early disciples, the other their sentiments; and both not unfrequently supply a satisfactory comment on the Sacred Writings. At the same time the family likeness, which pervades the whole circle, evidently indicates that its different members, though distinguished from each other by a variety of features and complexion, are all children of the same parent."

Mr. Cox further states, that

"Whilst he feelingly laments the scantiness of his materials, and still more deeply regrets his own inability to do justice to such as are actually in his possession, he cheers himself with the hope that his humble publication will not prove altogether uninteresting; and that even those who may justly censure its execution will candidly acknowledge that its tendency is good—a tendency to promote the interests of our common Christianity."

The venerable names of Simeon, Clement, Ignatius, Polycarp, Justin Martyr, Irenæus, Tertullian, Origen, Cyprian, and Dionysius, excite in our minds peculiar emotions. In perusing their histories we seem transported to another region, to breathe a purer air, to survey a more sunny and attractive scene than usually awaits us in the world of cloud and mist. Of the two former, we have to regret the scantiness of the materials for their biography which antiquity has spared to us: with the two next on the list we are better acquainted. Ignatius and Polycarp were distinguished as fellow disciples of the apostle John, extremely intimate with each other, and both of them glorious martyrs.

Eminent as Ignatius was, we are not the first to express our disapprobation of his excessive desire of martyrdom, nor have we yet seen any thing to justify it. Could any thing be more rash than to go unrequired into the presence of the Imperial persecutor, and thus throw away his valuable life? Surely self-preservation is the first law of nature, and is only to be superseded on those high and special occasions when it is placed by a peculiarity of circumstances in competition with the paramount duty of being faithful to God. To be called to the stake is honourable but awful; to run to it unsent and unrequired is criminal, and with every thinking person must detract from that general excellence which rendered the saintly sufferer so worthy of his painful vocation. This seems in general to be admitted by our author, but with a reluctance that betrays indecision, and leads him to offer a misplaced apology. "After all," says he, "it is by no means evident that the conduct of this Christian hero may not be vindicated. It is probable that he conceived that this display of courage would not be displeasing to a warlike prince, and his testimony to the innocence of the Christians might not be heard in vain." It really is not in the least probable that he thought any such thing. He always panted for martyrdom; he expressed the utmost exaltation when the sanguinary de-

was issued; conjured his friends to interpose their mediation for his sake; and begged the Christians at Rome, upon hearing that some of them, who had or were supposed to have some influence with the government, were taking some steps to persecute him, "to put no obstacles in his way, now he was hastening to his martyrdom." Hence Milner properly declares, "Has any man a right to hinder others from attempting to save the life of the innocent? Or will his enemies give them a right to be as inconstant for his preservation as he is selfish? Ought not every man, however prepared for death, and preferring, if God please, to use all possible methods, consistent with a good conscience, to preserve his life? I do not answer these queries to the advantage of Ignatius's determination. It is not his desire of martyrdom excusable? If he was wrong, it was at least a mistake of judgment. Is the example of Ignatius did harm to his respect in the Church?" Ignatius however is not alone censured. A strange and romantic tone of feeling was excited on this subject, which seems for several generations to have increased than diminished: so much so that martyrdom was aspired after (and we fear in some cases even by Ignatius) as a sort of meritorious and justificatory work, rather than submitted to simply with a view of glorifying Christ. "There is nothing," said Justin Martyr to the Roman prefect, "we more sincerely desire than to endure tortures for the sake of our Lord Jesus Christ, and to be executed: for this will promote our piety, and give us confidence before the awful tribunal of our Lord Saviour, before which God hath appointed the whole world to appear." Eusebius states that, during a season of fierce persecution in Asia, all Christians of the district *voluntarily presented themselves in a body* before the tribunal of Antoninus, the consul, who said to them, "Unhappy men, if you are weary of your lives, is it so difficult to find precipices to halters?" Doubtless the precon-

sul misunderstood them, but who will undertake their vindication?

Origen and Cyprian are, on many accounts, the two characters most worthy of being studied in the whole series—the one for his defects, the other for his excellences—the one as an instance of perverted genius, the other of well-directed piety. Origen is universally known as the father of the allegorical school of interpretation, which has its disciples even in the present day, and in some places is doing infinite mischief. A mind otherwise intelligent and penetrating may be seduced by this false principle into the strangest absurdities, till all the glories of the sacred oracles is covered with a veil of mysticism, and till, as in the case of Origen, the obvious sense of passages is not only perverted, but absolutely *rejected*. Dr. Clarke has asked, "Who can deny this the merit both of piety and ingenuity? but who at the same time does not see that, on this plan of interpretation, the sacred writings may be obliged to say *any thing, every thing, or nothing*, according to the fancy, peculiar creed, or caprice of the interpreter?" For our parts we do venture to deny both the piety and the ingenuity of such modes of interpretation. Is it *pious* to make the sacred writings say any thing, every thing, or nothing, according to the fancy, creed, or caprice of the interpreter? Is it pious to make Scripture speak another language than it intended, and to blend the unhallowed fancifulness of a human imagination with the pure inspirations of the Deity? We had rather hear a man prophesy in an unknown tongue, than thus desecrate Scripture and outrage reason. Nor is it *ingenious*; because to force a passage from its primary meaning to speak a secondary sense, or to solve difficulties by substitution or surmise, where the slightest miss may carry us into error irretrievable, is neither philosophical nor reasonable. In fact, it is the play of infancy without its innocence.

"With respect to the attempt of Origen to amalgamate the doctrines of Revelation with the principles of Heathen philosophy.

it may properly be remarked, that it is lamentable to find that this pious father could so strangely have lost sight of the simplicity of the Gospel. And, indeed, had not religion awfully declined in Alexandria from its only proper standard, the plain and simple truth as it is in Jesus, a man, who had thus woven so unnatural a union into his theology, could never have been allowed to give lectures from the chair, or disfigure the pure word of God by his extravagant rhapsodies.

"Whilst, however, the reader laments that the religious sentiments of Origen, and those of others in his day, were so unhappily deteriorated by the inventions and conceits of human philosophy, let him not hastily infer that sound learning and rational inquiry cannot be employed about religion without certain detriment to the interests of real godliness. When men of enlarged minds and extensive knowledge give themselves to the study of the Scriptures, and apply their talents and learning in a legitimate manner, the best results may be expected. Learning cannot be otherwise than beneficial to religion when used in its proper department; that is, when used to ascertain the true text of the Sacred Volume, by collating the earliest and best manuscripts;—when used to establish its divine authority by comparing its contents with the principles of natural religion, and its evidences with those alleged in support of other pretended oracles, and such as might reasonably be presumed would be given in support of a real revelation from God;—when used to illustrate and explain its history by that of contemporaneous human writings, and to elucidate its various doctrines, promises, and precepts, by a serious, candid, and dispassionate consideration of its import in all its different books. Human reasoning may also be usefully employed in tracing analogies between the subjects of revelation and those which are discovered by the light of nature, for the purpose of showing that the truths of Scripture are not contrary to probability, although they are to be received simply on the testimony of God in his Word. But learning and philosophy are alike productive of mischief to religion, when, instead of performing the office of a handmaid, they usurp the station of a mistress; when they hold forth the conjectures and speculations of the human mind, as of the same weight and importance with the truths of God; or so expound his revealed will as to render it coincident with the principles and doctrines most congenial with the natural and depraved inclinations of men.

"How much wood, hay, and stubble, may be built on the true foundation, the great, the fiery day of judgment must decide. Christian charity may hope that not only Origen, whose piety is indeed in-

dubitable, but also many of his followers, had the 'root of the matter in them.' We are certain, that not a few of them, as well as himself, possessed that noble characteristic of Christianity, 'the loving not their lives unto the death,' and manifested a readiness to be bound or suffer death for the name of the Lord Jesus."

CYPRIAN was in every view a great character; and, were it not for the blemish of some controversial asperity, must excite unmitigated veneration. To us he appears to have been the brightest star among the Fathers of the first three centuries, shining with a clearer, more benignant, and more extensive radiance of Christian purity than any of his illustrious predecessors. Inferior to Origen in the extent of his learning, he was incomparably superior to him in wisdom. So remarkable was his benevolence that he sold whole estates to assist the poor and needy, evidently not from motives of ostentation, but from genuine disinterestedness. He was no less distinguished for his reluctance to accept the honour of his election as Bishop of Carthage, than for his indefatigable assiduity in the discharge of all the duties devolving upon him in such a situation. During the Decian persecution, he acted a part which, in our judgment, exhibits his character in advantageous contrast with that of the otherwise excellent Ignatius, inasmuch as, instead of needlessly exposing his life to the ferocious persecutor, he withdrew from Carthage to an obscure retreat, in which he effectually concealed himself from his enemies. This proceeding afforded him the twofold advantage of becoming serviceable to his friends by epistolary communications while the tempest raged, and of returning after its abatement to his beloved charge and eminently useful sphere of labour. After being banished, and again restored to his church, he at length suffered martyrdom, in the year 258, by decapitation.

"Thus terminated the earthly career of this eminent father. From the gentle manner of his martyrdom, and the respectful treatment that was showed him during his preceding trial, we may infer that he possessed virtues that commanded the veneration of his enemies. Amongst the Christians, both in Europe and Africa, he

minently revered and loved: and in ages, as Augustine informs us, the ersary of his martyrdom was every : observed. Called to the knowledge rist, as he himself remarks, 'on the rs of old age,' he made an astonish-progress in divine things; and the quent years of his life were most usly and indefatigably employed in oting the cause of Christian piety, nly among his own people, but also ant countries. Agitated by labours fflictions, living amongst open ene- and heretical professors, his spirit t times embittered, and his language and intolerant; yet he was always ectionate pastor to his people, a li- benefactor to the indigent, and a and tender counsellor to the confes-

As a bishop, his zeal and activity never been exceeded; at the same is attention to discipline was equally ed from the extremes of negligent ssness and impracticable severity. ne,' to adopt the language of one of ebrated admirers and biographers, had not been a *Christian*, one might eld him forth to the world as a *great* if it be the part of a great man to , in a large and capacious mind, mat- ues, and each of them in a high de- of perfection; virtues, too, which are site in their nature, and which rarely in firm consistence in the same sub- for example, vigour and mildness, amity and mercy, fortitude and nce, warmth of temper and accuracy lgment; and, above all, zeal and dis- in."

ir readers, we trust, are suffi- ly grounded in the great Pro- nt principle of the sufficiency of acred Scriptures, and in a firm f in the legislative authority of : Christ in the Church.

the same time it would be highly editable to our humility and stian character, not to pay parti- : attention to the sentiments of : men who were privileged to be : contemporaries or immediate suc- rs of the apostles, and who de- l at least all the great articles of : faith, not only from their writ- newly issued, un mutilated, and : ed in celestial inspirations, but : of them from familiar inter- se and conversation. Admitting they cannot deserve our *implicit* it, and allowing that the tares of r were very early sown among the

wheat by the malignant adversary of mankind, yet it is with considerable reluctance, and not till after most careful, serious, and scrutinizing investigation, that a wise man would reject what an Ignatius and a Polycarp were known to have believed. With respect to the book before us the author has our thanks for the popular and pleasing form in which he has presented us with the memoirs of men, which show to us, not what some might be apt to call the dignity of our nature, but what fallen and corrupt nature may aspire to with the assist- ance of divine grace.

Address to the Convention of the Pro- testant Episcopal Church in the Diocese of Virginia, holden at Fredericksburg, on Tuesday, the 6th of May, 1817, by the Right Reverend RICHARD CHANNING MOORE, D. D.

THE peculiar duties, Brethren, which are attached to the Episcopal office, I have endeavoured faithfully to discharge. Nearly three months of the last year have been devoted to Episcopal visitations, during which time I have traversed an extensive district of country, and have attend- ed to the concerns of as many pa- rishes as the duties due my own parochial charge would admit of.

My labours commenced in the county of Orange, at which place I preached to a large and attentive auditory, celebrated the Lord's Sup- per, and administered the rite of confirmation to a goodly number. From thence I proceeded to Al- bemarle, and officiated in two churches, and also in the court- house in Charlottesville. Crossing the Blue-Ridge, I passed a Sabbath in Staunton, and preached twice to a multitude of respectable and atten- tive hearers. Returning from thence, I visited the county of Nelson, and preached in two different places. I then passed into Amherst, and offi- ciated in New-Glasgow and Gaines' church. I then visited Lynchburg, at which place I preached twice on the Sabbath to very large congrega-

tions, and lectured the day following at the house of Mr. Ward, a zealous and worthy member of the Church. The county of Buckingham then became the object of my attention, in which part of the Diocese I preached at the court-house. Passing from thence to Cumberland, I officiated in one church on the Sabbath, and in another on the Tuesday following. Leaving Cumberland, I passed into Lunenburg, and preached in two churches to a multitude of religious worshippers, some of whom had travelled between thirty and forty miles to receive the Holy Eucharist. Having performed my duties in that county, I visited Mecklenburg, and preached three times to very large auditories. In these two last places, it is my duty to observe, that the efficiency of the labours of the Reverend Mr. Ravenscroft was evidenced by the crowds who attended upon my services, and the deep sensation which they exhibited during the time of our devotional exercises. The Superior Court, which was sitting, adjourned; and the worthy Judge, and the gentlemen of the bar, with but one exception, attended the services of the sanctuary.

Having discharged my duties in those counties, I visited Halifax, and preached at the court-house to a very numerous and attentive assembly. I then crossed the Roanoke, and passed one Sabbath in North Carolina; and preached to a small but devout congregation. Upon my return to Richmond, I stopped in Charlotte county, and preached to a respectable congregation.

After remaining in my own parish a few weeks, I visited this city, (Fredericksburg,) in which place I officiated, as usual, to a numerous and devout people. (Here I think it my duty to remark, that from all the observations I have made, the labours of Mr. M'Guire have received the sanction of his God. He lives in the hearts of the pious people of his charge, and merits this expression of my pastoral approbation.) Here I was joined by the

Rev. Mr. Hawley, and Mr. M'Guire, who attended me to Port-Royal, and on my route through the Northern Neck of Virginia. At Port-Royal, Mr. H. and myself preached to a large assembly, whose attachment to the Church of their fathers was evinced, not only by their devout behaviour, but also by their perfect acquaintance with the Liturgy. The responses were audibly made, and excited in my mind the most pleasing sensations. I then crossed the Rappahannock, and preached in the court-house in King-George, to a large and respectable congregation. Leaving that place, I visited and preached at Mattox Church. The next day Mr. M'Guire officiated at the court-house in Westmoreland county. We then passed on to Northumberland; but, as the notice of our intentions had not reached the neighbourhood of the church, the congregation was small. I, however, lectured for them. We then visited Richmond county, at which place I preached to an assembly much alive to the subject to which I called their attention, and delighted with the prospect of a revival of the Church among them. From thence we went to Lancaster, and I preached upon a week day in the church in that county. The congregation listened to the tidings of salvation with great attention, and the sensibility they manifested gave me reason to hope that my labour in the Lord was not in vain.

Having thus performed the duties I had marked out in that district, I returned to Port-Royal, preached again in that place, and administered the rite of confirmation to a large number of persons. The sensation which they had evinced during my first visit, again manifested itself, and deeply affected my heart.

In the course of the winter I have preached in Fluvanna, Buckingham, Cumberland, and Chesterfield counties.

In every section of the state which I have visited, (and these visits have been very general,) I have observed

the most sincere and ardent attachment to the Church. From the temper of the people, I draw the most pleasing conclusions; and my mind is perfectly convinced, that, were it possible to procure a greater number of faithful ministers, those ministers would be received with joy by the vacant parishes, and provision made for their support. Brethren, we have much to do; and while any thing remains to be done, I trust that no languor will be exhibited by either ministers or people, but that every nerve will be exerted to carry into effect the hallowed cause in which we have engaged.

Brethren, it is the Church of God, and of our fathers! It is true she has been prostrate in the dust; but from her ruins she implores our united aid, and supplicates our assistance. The progress we have already made revives our hopes. The blessings we have already received, encourage us to look for greater mercies. Our exertions, I firmly believe, will be crowned with success; our Zion will raise her dejected head, be disrobed by an omnipotent arm of her weeds, and clothed in the attire of joy. Her harp will be taken from the willows, and the voice of joy and salvation fill her happy courts.

Brethren of the Clergy—We have sworn fidelity to her interest at the altar of the living God. Aided by you, I will proceed in the glorious work with all the ardour with which heaven in mercy shall inspire my mind. In your zeal I have a perfect confidence. Our number, it is true, is yet but small; but, with Jehovah on our side, we may be confident of success. Unborn generations will enjoy the benefit of our labours, and embalm our memory with the tear of gratitude and affection.

Since the last Convention, I have admitted to the order of Deacons, the Rev. Mr. Low, Mr. Steel, Mr. Allen, Mr. Ravenscroft, and Mr. Bryan; and to the order of the Priesthood, the Rev. Samuel Low, and John S. Ravenscroft. The Rev. Mr. Orrill has settled in this Dio-

cess. The Rev. Mr. Hawley has removed into the Diocese of Maryland.

Accept, Brethren, my sincere wishes for your present and eternal happiness.

R. C. MOORE.

The HOLY-DAYS of the Church.

An Extract.

THE antiquity of the Christian holy-days, and their strict observance in early times, are indisputable: it is also known, that superstitious celebrations, founded on doubtful legends, or lying pretensions to sanctity, so crowded the calendar of the Romish Church during the dark ages, that not a day was left free from the routine of rigorous abstinence, wearisome watchings, or the monotonous repetition of idolatrous litanies. Our reformers, aiming at moderation in every point, preserved a sufficient number of anniversary commemorations, to withdraw the mind occasionally from secular pursuits; but not so many, nor so loaded with services, as to render their observance burdensome, to inconvenience our secular concerns, or to allow indolence an excuse for neglecting the active duties of life. Our Church aims, by an annual recollection, at impressing on the minds of her members the leading articles of the Christian faith, the principal incidents in the Saviour's life, and the examples of the first promulgators of his religion, who preached a crucified Master, and were baptized with the same bloody baptism. The number of days which are devoted to the Christian mysteries, and the actions of our Redeemer, are thirteen; namely, his Incarnation, Nativity, Circumcision, Manifestation to the Gentiles, Presentation in the Temple, Temptation in the Wilderness, Crucifixion, Burial, Resurrection, Ascension, the Descent of the Holy Ghost, a day appropriated to a special acknowledgment of the eternal Trinity, and the season which directs our attention to our Lord's

second Advent, when he shall return to judge the world. Four of these observances, being fixed on days appropriated to Sabbatical rest, give no interruption to worldly concerns. Nineteen holy-days include the eleven apostles chosen by Christ, and Matthias elected to supply the vacancy occasioned by the crime of Judas; Paul and Barnabas, the great instructors of the Gentile world; the two evangelists who were not of the sacred college, John, the predicted forerunner of Christ, and Stephen, the first martyr; a recollection of the infant sufferers whom Herod sacrificed at Bethlehem to his hope of destroying the Messiah; a day consecrated to meditation on the glorious hierarchy of Heaven; and, lastly, a general remembrance of all who have departed this life in the faith and fear of God.*

Imitation of distinguished excellence, encouragement in distress, warning from error, and support in temptation, are the benefits which these stated observances are designed to communicate; for they are improving and affectionate recollections, not idolatrous deifications of those fellow-servants who have preceded us in the road to immortality. The observance of particular days devoted to such uses cannot be deemed superstitious; and an advantage results from their returning in regular routine; for when no stated time is appointed, an inconsiderate person will pass over every day with procrastinating levity or total inattention: and who is there that reflects on the treachery of his own serious resolves, but may apply to himself the prophet's enunciation, and say, I am that inconsiderate man.

* To this list might be added, the appointment of partial services; for four days in Passion Week; two days following Easter-Sunday, to enlarge our meditations on the glorious consequences that result from Christ's resurrection; and two more attached to Whitsunday, wherein we should exercise our devotional gratitude to God for the promulgation of the Gospel, and the perpetual influence of the Holy Spirit.

DIED—At Charleston, (S. C.) on the evening of the 6th of August, 1817, the Right Reverend THEODORE DEHON, D. D. Bishop of the Protestant Episcopal Church in the Diocese of South-Carolina, aged 41. The Charleston City Gazette notices the demise of this accomplished divine and scholar, in language that will be sympathetically felt by all.

From the Charleston Gazette.

"Bring the rath primrose and the neglected violet,
And all the flowers that sad embroidery wears."

"Our community is in tears; our Churches are clad in mourning: woman's eye is wet, and man's cheek is pale. The Christian, the Divine, the Scholar, and the Philanthropist, has left our circle for ever. Dark and intricate are the ways of Providence, puzzled with mazes, and perplexed with errors. The unhappy occurrence, which has shrouded our countenances with grief, has deprived a numerous congregation of their father and their friend, the wretched of their supporter, the afflicted of their consoler, our community of one of its ornaments, the Gospel of a faithful and sedulous disciple, youth of its example, infancy of its protector, and conjugal love of its partner and helpmate.—All that was earthly of the Right Rev. Bishop DEHON, was yesterday morning interred in the chancel of St. Michael's Church, beneath the altar where he has so often administered the most sacred rites of the Church, where he has distributed the bread of life to hungry souls. May this bereavement be sanctified to a weeping community; and as his life was spent in the exercise of religion, piety, and benevolence, may his example and his presence assist us in the performance of our devotional duties; and may he, by his intercessions at the Throne of Grace, increase the number of those who shall be blessed."

On Tuesday, the 24th of June, the corner stone of the First Episcopal Church in Fayetteville, (N. C.) was laid with religious solemnities.

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[Vol. I.

Review of Sermons, by ARCHIBALD ALISON, L. L. B. &c. Vol. II. 8vo.

(Abridged from the British Critic.)

UPON the general merit of Mr. Alison, as a writer of sermons, we gave our opinion somewhat at length in an article upon his former volume; nor will our sentiments be materially changed by this his second publication. We perceive in it the same charms of imagination, the same elegance of expression. With a strong tendency towards a superfluity of ornament, Mr. Alison still wreathes his flowers with so classical a taste, that what would be a fault in others becomes a beauty in him. In illustration, his images are forcible and just; in exhortation, his language is always animated, sometimes even eloquent; in his addresses to the heart, there are occasionally to be found touches of genuine and unaffected pathos. We sincerely wish that here we could close our character of Mr. Alison's theology, and that our duty did not call upon us to undertake the painful task of pointing out those deficiencies, which his very beauties render still more prominent. The severity of criticism is a just tax upon high reputation: if his rise in the estimation of the public is deserved, he has no reason to fear the event of the trial; if his merits have been overrated, it is fair that they should be reduced by this exhaustion to their proper level. The beauties of Mr. Alison are certainly prominent, his defects also, in our estimation at least, are equally conspicuous. In our examination of the sermons contained in the volume before us, it will be our endeavour to place both of them fairly before the public, that in any subsequent volume

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which Mr. Alison may produce, the former may be unimpaired by neglect, the latter remedied by diligence.

The two first sermons in the volume, upon religious education, and as a general exhortation to train up our children in the way which they should go, may be considered as useful compositions. The three next are upon the Lord's Prayer. Upon the opening words of this divine and perfect form, we extract with pleasure, the following just and excellent comment.

"It is not, my brethren, for light reasons that we are thus instructed to pray. There is a carelessness which habit is apt to produce even in the best of us, when we address our supplications to Heaven; and there are few who can make a sudden transition from the affairs of the world to that solemn and exalted tone of mind which prayer so justly demands. It is on this account, probably, that the opening of this prayer is made so solemn and majestic; and to remind us whom we are addressing, that all the mightiest evidences of his providence are brought forward to our imagination. It is to remind us, that, when we kneel before God, we are engaged in the highest and holiest service of our nature; that in his presence all lower desires and emotions should cease; and that the only sentiments which then become us, are veneration for his unbounded greatness, and thankfulness that he permits the children of the dust to draw near unto him.

"2 If such are the feelings which become us when we address our prayers unto God, let me entreat you to observe, in the second place, what is the light in which he deigns to invite us to approach him—Is it as the Sovereign of nature, by whom we are summoned to pay our homage before his throne? Is it even as the Master of his people, whom he calls, like the Jews of old, to listen to the commandments he enjoined—'while the mountains burned with fire, and all the people fell with their faces on the ground?' No, my brethren! it is as the Father of existence,

that he here invites his children to come unto him. It is as the great Parent of being, that he calls the souls which he has made, to come and unveil their hopes and their fears before him, and 'to put their trust under the shadow of his wings.'

"It is impossible not to see for what end this beautiful opening of our daily prayer is intended. The distance between man and his Creator is so immense, and there is something so awful in approaching voluntarily into his presence, that nothing but the most exalted views, or the most sinless purity, can seem to embolden natural man, to hold regular communion with 'Him that inhabiteth eternity.' Opinions of this fearful kind, however, would have a tendency to destroy or to corrupt all the principles of religion in the human mind. They would tend either to excuse us, in our own opinion, from the service of God, and thus gradually lead us 'to live altogether without him in the world;' or they would dispose us to approach him with the indistinct terror of slaves,—to mingle the gloom of superstition with our religious service, and to worship him, 'not in spirit and in truth,' but with the dark and ceremonial rites of a constrained homage.

"The model which is here given us of Christian prayer is very different. It banishes at once from our imaginations, all the fears so natural to mortality. It is our Father to whom it teaches us to speak—it is that name, so dear and venerable, which it brings forward with all its associations to our minds—the name which all men have known, and in which all have been taught to trust—and which cannot be pronounced without awakening in every heart the feelings of confidence, and hope, and love. It is the Father, and not the Lord of Nature, who is here revealed to our view—that Father, 'who careth for us, who knoweth whereof we are made,' and who 'remembereth that we are but dust'—that Father 'who seeth in secret,' to whom all hearts are open, and all desires known; and before whom all distinctions are vain, but that 'of doing justly, and loving mercy, and walking humbly with him.' I pause not at present on the many reflections which this subject is fitted to excite. I entreat you only to consider within yourselves, how magnificent is the privilege which this word, Father, has conferred upon our fallen nature; what exaltation of thought and spirit it is fitted to raise, and what immeasurable happiness it has given in every age of the Gospel, to those who 'were weary and heavy laden,' with the doubts, the sorrows, or the miseries of the world.

"3. While it is thus that 'a new and living way' is opened to every individual of mankind to approach the throne of the living God, in which they may pour forth

their tears and supplications before him, let me, in the third place, remind you of the form in which these supplications are to be addressed. While we are emboldened to approach him as 'a father;' let it be remembered that it is as 'our Father;—not as the father only of the individual petitioner, but as the Father of the race of man;—not as the father of any particular sect or communion in religion, but as the great Parent of Life and happiness throughout the universe.

"It is the first law of our faith, that we should love the Lord our God, with all our heart, and all our soul. It is the second, that we should love our neighbours as ourselves. Let me entreat you to observe, my brethren, how beautifully both these precepts are illustrated in the form of the words we are considering, and how powerfully they blend in the same moment, benevolence to man, with devotion towards God. Even in the act of secret and solitary prayer, they remind us of our relation to each other. While we are presenting our private supplications, it is yet to the common Father of mankind they are presented; and while our hearts are full of our own interests, the very words we use, recall to us the interests of our brethren. They remind us, that 'the eyes of all wait upon him;'—that 'it is he,' and he alone, 'who openeth his hand, and filleth all things living with plenteousness.' They remind us, that wherever creation extends, there his Providence is exerted; and while we thus see, as it were, the whole animated universe prostrated with us before his throne, we learn to look upon the race of men around us, as children of the same family with ourselves, and to mingle a prayer also for their happiness and salvation."

The sixth Sermon is upon the example of our Saviour's piety, and may be considered, as far as it goes, an useful discourse. We now come to four sermons upon the evidences. The first is upon the evidence resulting from the nature and character of the Gospel, as the only religion among mankind "adequate to all the instinctive desires and expectations of the human mind." Some points are not stated amiss; but when we consider the total omission of every consideration of that *pardon* and peace for which our frail and guilty nature in every age has panted, even from the very time of its fall, we cannot but pronounce this a very defective statement of the evidence resulting from the peculiar applicability of the Gos-

pel to the wants, infirmities, and expectations of the human mind. The Sermon on the evidence arising from the progress of the Gospel, is not less objectionable.

Mr. Alison has indeed, in the former part of this Sermon, once mentioned the miraculous assistance by which the Gospel was propagated in the age of the Apostles; but on the subject of the grace of God, in the ordinary influences of the Spirit, he is wholly silent. If to him alone his audience look for instruction, they will be like the converts of old, not having so much as heard "whether there be any Holy Ghost." In this whole Sermon, upon the Progress of the Gospel, we do not find one single expression indicative even of the existence of the Holy Spirit. Respecting the "humble opinion," which Mr. Alison appears to recommend, we shall say no more, than briefly to remind him of the last declaration of the Saviour of mankind, which speaks to him, and to every other minister of the Gospel, in terms very different from those in which he himself speaks, "Behold, I am with you alway, even to the end of the world."

In his Sermon upon the Evidence arising from the Jewish Revelation, we confess our astonishment at his total silence respecting the typical and prefigurative nature of the sacrifices under the Mosaic law. We cannot account for the omission of this powerful and incontrovertible evidence. The conclusion, however, of this discourse is good.

"1. The history of revelation is agreeable to all we know and feel of the character of the Almighty. When you look to religions of mortal origin, you see in them all the weakness and all the passions of men,—heroes deified,—divinities actuated by human vices and national prejudices,—and the God of universal nature compressed into the partial god of a nation or of a tribe. When you look to the records of Scripture, on the contrary, when you look even to the earliest dawn of human existence, you see One God, firmly and uninterruptedly recognized;—you see one design begun in the hour when man was created, one plan of wisdom and of beneficence pursued, amid all the vices and corruptions of a fallen

world;—you see this plan, embracing in its final object the whole of moral nature, advancing gradually to its perfection, through all the darkness and clouds which seem to oppose it; and promised then only to close, when it has brought all the wandering varieties of the human race, 'into one fold, and under one Shepherd.' If the God of Nature will indeed deign to reveal his will to mankind, can we conceive any system more analogous to all that we conceive of infinite wisdom, or all that we can hope of infinite goodness?

"2. The manner in which the Almighty has thus revealed himself, corresponds to all we know or experience of human nature. If there be any feature beyond others by which the nature of man is characterized, it is, 'That he is a progressive being;—a being susceptible both of intellectual and moral improvement, as his race advances in time. How beautiful, in this view, is the accommodation of revelation to this character of man! and how aptly does it correspond to the actual progress of human nature! Beginning at first with those faint illuminations which suit an infant world; established then in a system which, by its dark and ceremonious grandeur, was adapted to the minds of a rude and unenlightened people, it expands gradually into the high and lofty enthusiasm of prophecy, and breaks forth at last into the mild and spiritual majesty of the Gospel of our Lord. How striking is here the analogy to the conduct of a father, who accommodates his instructions to the age, and to the acquisitions of his children; and how sublime the consideration of that eternal Father, 'under the shadow of whose wings' the human race has been fostered in all their progress from infancy to maturity; whose parental eye was never known 'to slumber or to sleep;' and within whose 'everlasting arms,' the last generations of men will be folded like the infant generations of his own peculiar people.

"In the last place, the sketch which I have presented to you of the progress of Revelation, exhibits to us, in the loftiest manner, the majesty of that final Revelation in which we dwell, and its coincidence with all that is originally good or great in our nature. When we look at the records of history, and see religions arising and falling among mankind, we are apt to suppose, that our own has no earlier or more permanent origin; to date it only from the hour when our Saviour was born; and to imagine that it has no higher claims to belief than its own plain and intrinsic truth.

"In the remembrance of the mighty revelations that preceded it, a more majestic argument occurs to us. Instead of being a separate and anomalous fact in the history of nature, we see that it is only the

accomplishment of connected facts, and of a kindred design; we see that from the first hour of the human race, a system has been carrying on for its progressive happiness, and its final salvation,—that the rise and the fall of nations have been equally instrumental to the accomplishment of this paternal plan;—that man, in short, is nothing, and God is every thing; and that all that was great in the history of antiquity, is great only as being instrumental in introducing that final light, which was destined to illuminate the world, and to carry it on to that perfection, which, though none of us can now experience, all of us can at least conceive. It is thus, my brethren, that not only the harmony of these two revelations is felt, but their harmony with nature itself; that the conduct of God is felt as the conduct of a Father;—that revelation, instead of being considered as an exception to the laws of moral nature, is seen as consistent and as ancient as these laws themselves; and that, while the human heart has every where felt that some one ‘should come,’ the history and plan of this communication shows, that that One ‘has come,’ and that ‘nature itself’ looks for no other.”

The next Sermon is upon the Evidence arising from the Accomplishment of Prophecy, three fourths of which are expended in reflections upon the *new year*, and might be preached with much effect in any of our west end chapels on the first Sunday in January. Surely this is trifling in no ordinary degree with the evidences of Christianity, and is productive of no small danger to the holy cause. Let us suppose the volume before us in the hands of one of the Edinburgh infidels. He has heard, perhaps, that the fulfilment of prophecy is one of the pillars upon which the fabric of Christianity rests. He is willing to see (perhaps for the first time) what strength there may be in the argument, and what Christianity has to say for itself. He discovers, among the Sermons of the most popular Churchman in Edinburgh, a discourse upon the very point. He seizes upon it; and, instead of any evidence brought forward, any coincidence established, any references supplied, he finds a very pleasing and pathetic discourse upon the new year. We leave Mr. Alison to determine what will be his conclusion.

The eleventh Sermon, on the Love

of Excellence, contains much useful matter, and may be read by every young man with much profit. In the following passage will be found an approach to real eloquence.

“It is impossible not to observe, in the first place, that there is in human nature an ardent love and desire of excellence, a sense of something dignified and honourable, that is required of man by that rank and condition of being to which he belongs. It is an instinct of nature, as well as a truth of revelation, that in this world man possesses the pre-eminence of existence; that there are powers and capacities which raise him above every other class of beings that are formed; and that, in consequence of this high distinction, there are mightier ends for which he is created, and nobler designs which he ought to pursue. Even amid all the ruins of our fallen nature, there are remembrances of its original glory; and there is a kind of want (if I may so express myself) in every noble and generous nature, to purify itself from the frailties and corruptions which it at present experiences, and to raise itself to those higher and incorruptible classes of existence, for which, even here, it feels that it was ultimately destined.

“To this original want or wish of humanity, how beautifully is the revelation of the Gospel adapted! It tells us, that these are no visionary desires; that they are the throes of nature struggling for deliverance; and that, in mercy to the human soul, One at last is ‘come,’ who ‘is able to set us free.’ It is in the high and generous mind of youth that these desires of excellence are chiefly to be found; and how strikingly are the promises of revelation adapted to encourage them! not only by assuring them ‘that he is faithful who promised, but by pointing out ‘the way’ by which this great ambition may be accomplished, and by which the immortal mind may advance, by his merits and by his example, to higher measures of purity and of perfection.”

The twelfth Sermon is on the Dangers of moral Sentiment, unaccompanied with active Virtue. Here also we find some very useful matter.

The next Sermon is upon the moral Dangers arising from the Society of great Cities. With respect to the danger arising simply from the numbers collected in a great city, as contrasted with the comparative solitude of the country, we do not agree with Mr. Alison; as we are assured that in the most retired villages, especially in England, there are often to be found

temptations as seductive, and vice as prurient, as among numbers considered only as such. Nay, more, the activity which numbers bustling around will naturally inspire, may be considered as a much better preservative against vicious thoughts, than the intellectual idleness which solitude too often encourages. At the same time we admit, to the utmost extent which Mr. Alison could desire, the dangers of Edinburgh in particular. The number of young men, who flock together at the commencement of the Session, unbridled by any fear either of God or of man, must be productive of the most awful danger to the young and inexperienced, who may, perhaps, be thrown into their society. Encouraged in the practice, nay even taught the principles of infidelity, every passion is let loose upon their souls, without warning, and without restraint. Crammed with the elements of superficial knowledge, armed with the jargon of metaphysical scepticism, they are sent into life coxcombs and atheists. The danger attending a young man at Edinburgh, arising from more sources than Mr. Alison has chosen to mention, is indeed alarming; we therefore highly commend the warning which the preacher has given against many of the temptations which environ his young congregation. This is a subject that might be considerably extended. His congregation should be warned against those who prostitute every talent with which God has in his bounty endowed them, in the service of atheism and infidelity; who by the brilliancy of their attainments, the charms of their conversation, and the plausibility of their sophistry, would first deceive, and then destroy.

The Sermon upon the Education of the Poor, is an animated composition; the two next upon Instability and Stability of Character, excepting the close of the latter, are good moral essays, with little to recommend them but their elegance. The Sermons upon the Prodigal Son are of a different cast. The first of them cannot be read without the most lively interest. We shall present our readers with its conclusion.

"And when he came to himself, he said, I will arise and go unto my father, and say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son."—These words reveal the secret workings of every human heart. Whatever may have been the nature or the degree of our transgressions, it is in these words that the 'Spirit from above,' the 'holy Spirit that worketh unto salvation,' speaks unto us all. It says, 'ARISE,'—arise at once from sin and from wretchedness;—from a condition foreign to your nature, and destructive of your hopes;—from your slavery in 'a far country,' where there is only famine from heaven, and cruelty from men. Return to the home in which you were born,—to that household where even the 'hired servants of your father have bread enough and to spare;' and where, under his protecting arms, you may still return to peace, to usefulness, and to happiness.—

"—What are the purposes of these moral punishments in the administration of the Almighty, and what are the promises which the Gospel gives to genuine penitence, we shall afterwards have an opportunity of considering. In the meantime, my brethren, let us pause, with seriousness, upon the history which we have now reviewed. It is the history (in some degree or other), of every human soul. Wherever guilt begins, it begins like the young man in the parable, with the abuse of the goods which the wisdom of the great Father of the universe hath divided unto us; and whatever may be its course, it uniformly ends like his, in the consciousness of moral want, and in the feeling of religious wretchedness.

"Let the young pause upon it; and while life is that 'far country' into which they are so willing to travel, let them consider well the example which is here presented in mercy to their inexperienced eye.—Let them learn what it is to conceive all the goods which Providence bestows upon them to be their own; and where it is to which the vain, and the arrogant, and the selfish mind must come, when it forgets alike the paternal hand which gave, and the beneficent purposes for which they were given.

"Let the gay, and the busy, and the active, pause in the midst of their career; and, in these hours at least, ask themselves whether their course resembles that which we have seen. If it does, if they too are waiting for their own base or selfish ends, the goods which were committed to their care, let them not hope that the laws of the Eternal will change for them.—Let them believe that there is one process alone which can purify the waters which are hastening to eternity;—and let them consider that it is only while the mind retains its strength, and the soul its

gour, that the prodigal child of nature can arise from the dust into which he has fallen, and retrace the journey which has separated him from his Father.

"—Upon this, and upon every congregation who are met in these solemn hours in the name of Jesus Christ, may the spirit of genuine repentance descend 'with healing upon its wings!'—May seasons as they pass, tell us that they are passing;—and may we all so employ them, that they may become to us 'the appointed time,'—that they may prove to us 'the day of salvation!'"

Even here our readers will anticipate us in remarking a very important omission. Who shall reconcile man to his offended Maker? Who shall sanctify his repentance? Who shall intercede for his pardon? Mr. Alison has not told us, but the Gospel has. This omission is partially made up in the Sermon on Repentance before Heaven, which is an animated but somewhat too flowery a discourse. The Sermon which follows it, is a very rhetorical but a very unsatisfactory composition: it savours strongly of the French school of theological eloquence.

The last, and by far the best Discourse in the volume, treats upon the Ascension of our Lord. This is indeed a *Christian* sermon, and such a one as should be heard by a Christian congregation. The evidence of the event is well considered, the Scripture accounts are ably commented upon, and the reflections arising from it are forcibly drawn.

"2. There are other reflections of a moral nature which the present season is equally fitted to excite;—and, in the contemplation of this great event, there are sentiments which must arise in every thoughtful mind, by which we may be made wiser and better.—It is fitted, in the first view, to remind us of the importance of the human soul, and of the care of Heaven for its recovery and salvation. When we commemorate the birth of our Saviour, we are reminded of the Benevolence of the system of the Gospel, by which 'the day-spring arose upon a dark and a wretched world.'—When we commemorate his sufferings and death, we are reminded of that parental tenderness and loving-kindness which 'spared not his own Son' to redeem us from present and from future evil.—When we commemorate his Resurrection and Ascension, we are reminded of the greatness of this system.

In the loftiness of the person who is employed, we recognize the importance of the end he pursued. We tremble to think of the dread responsibility we incur by the magnitude of this mercy; and the first question our hearts suggest is that of the apostle,—'What manner of men ought we to be for whom' all this system of divine tenderness has been prepared and employed?

"The ascension of our Lord is, in another view, a perpetual proof to us of the certainty of our own immortality. It was not alone to confirm the faith of his followers, or to substantiate the truth of his mission, by an evidence which could not be resisted, that the disappearance of our Lord from earth was thus conducted. It was, far more, we may believe, intended to show them the actual possibility of this mighty change;—to demonstrate to them that there were 'bodies celestial,' as well as 'bodies terrestrial;'—that it was the weakness of man only which limited the power of God;—and that when he willed, the greatest and most astonishing events which the imagination of man could contemplate, could yet be performed with the ease and simplicity of the most ordinary occurrence. It was yet still farther intended, we may believe, to show them the duration of their own existence. He had suffered death, as they were all to do; but he was again alive. In finishing his human course, he was beginning only a greater and a more exalted one; and, after having fulfilled the will of his Father, he was now to return into his bosom, and to be seated at his right hand 'for ever.' They were to follow through the same path;—in his history, they were to read their own; and, while they thus saw him triumphant over death, they were to see, as it were, the emblem of the great change which they were afterwards to experience, and the opening of that greater state of being into which that change was to conduct them. To such a conclusion, to such an evidence of the immortality of the mind of man, no other religion that ever appeared upon earth has pretended; and the Christian who contemplates it, cannot but feel, with new delight, the greatness of that dispensation into which he is admitted, and the foundation which it gives to the first and profoundest hopes of the human soul.

"3. In continuing this meditation, there is a third view of the subject which naturally opens upon our minds;—it is of the greatness of that state to which the human soul is finally destined. It is the command of the Apostle, that we should ever 'look unto Jesus as the Author and Finisher of our faith;' and in thus looking to him 'as having gone before us,' we best can understand and conceive the nature and character of those mansions

which he has 'prepared for those that love him.' At the hour of his ascension, all that was humble, all that was painful, all that was degrading in his human life, was passed. We see him rising above the darkness of time, and the dust of mortality;—we see him entering into a state of unmingled happiness and triumphant glory;—we see him clothed with infinite authority, and the angel and the archangel bending their grateful heads before him;—we see him, still more, entering into 'dominion' only to continue the system of mercy which he had begun,—inclining his eyes for ever upon that world which he came to save,—breathing, through every age, the inspirations of that holy Spirit 'which proceedeth from him,—interceding with the Father for all the penitent and all the sorrowful,—and gathering, in progressive mercy, all that will come unto him, into the fold of eternal safety. Is it possible, my brethren, that we can contemplate this subject without feeling our minds purified at the same time they are exalted?—without feeling ourselves born for something greater and more permanent than the scenes of time can unfold?—without letting the poor passions and the sordid cares of mortality fall from our remembrance?—without the prayer, 'that the same mind may be in us which was in Christ Jesus?'—without 'looking unto him,' with the ardent desire of 'following his steps,' and of one day being found worthy to stand before the Throne, and before him, for ever?"

That Mr. Alison is a sincere Christian, the last Sermon will leave us little reason to doubt; to what motive therefore we are to ascribe the omission of all the high and leading doctrines of Christianity in the preceding Sermons, we are at a loss to say. Of the reconciliation of man to God through Christ, of his penal and vicarious sacrifice, of the lost state of the world without a Redeemer, of the ordinary power and means of grace, we scarcely find a hint in discourses upon subjects which are immediately connected with them. Mr. Alison does not surely think that these essential points of the Christian faith can be omitted without the most certain danger. He does not surely think, that even to the minds of children they may not be approximated with the utmost facility. He does not surely think that any exhortation, any eloquence, any pathos, can be effectual without them. It is from the omission of these high themes, that fanatism

is indebted for its sway. Let them be proclaimed with all the commanding sobriety of truth, and the disciples of enthusiasm will soon dwindle away.

That these Sermons, when delivered, must have had a very considerable effect upon their auditors, we can readily believe. We should be really concerned therefore, if any of the free remarks which we have thought it our duty to make, were to be construed into disrespect. We esteem Mr. Alison as a laborious and useful Minister in a very important situation; we know the fascinations by which the young are surrounded, and the allurements held forth to apostates from the Gospel. We congratulate, therefore, the rising youth in Edinburgh upon having such a minister as Mr. Alison; he is worthy of the brethren with whom he is associated, and of the good Bishop under whose jurisdiction he is placed. It is our hearty wish, that by the infusion of Christian vigour into his future compositions, the sphere of his utility may be extended, that his exhortations may be armed with strength, and his ministry blessed with success.

CHARACTER OF COWPER'S WRITINGS.

(From the *British Review*.)

Cowper rose on the horizon of this lower world, "which he hardly seemed to touch" at a very critical time, as well as under very peculiar circumstances. The last finish seemed to have been given to English literature by the exquisite refinement of Addison, the brilliant numbers of Pope, and the laborious but successful effusions of Thomson and Akenside. Young had exhausted all the efforts of an exuberant imagination, on every topic affecting by its morality, or elevating by its devotion. Nor had some less poets, less in bulk, but not in the essential qualities of that name, failed in the mean time to look back with a wistful eye to the simplicity of ancient days, which had been too long forsaken: and in the productions of such men as Collins and Goldsmith, all appeared that could, it might be thought, safely appear of nature and feeling, where the taste of the public had been previously formed to elaborate refinement.

At this crisis Cowper presented himself; and, not daunted by the great intellectual attainments of some, nor misguided by the artificial labours of others, under the conduct of an entirely free and independent genius of his own, struck into a new path, and adopted for himself a plan of sentiment and of diction, no less striking for its freshness and originality than engaging by its simplicity and feeling.

This circumstance of complete but unaffected novelty, so remarkable at such a time, has always appeared to us to be the exact mark by which the several compositions of Cowper are each in their way to be characterized to the English reader. He is surprised with something entirely and eminently harmonizing with the purest genius of his own tongue, and yet differing from all he has ever seen in it before. After all the various delineations of Cowper's style, attempted by the ablest as well as most congenial spirits, (and none in this respect more honoured than Cowper,) the precise thing seems no farther definable than the flavour of some new and exquisite fruit. It is neither grape nor peach, nor pine-apple; nor is it compounded of all, or any thing, that we have before tasted. We must taste the production to know it. Cowper has certainly neither the learned nervousity of Milton, nor the compressed vivacity of Pope, nor the measured fullness of Thomson, nor the soaring sublimity of Young, nor the descriptive energy of Dryden. Perhaps he may be said to approach nearest to Dryden, in the easy flow of his thoughts and his versification in rhyme; and in blank verse to Milton, in the skilful arrangement of words and correct enunciation of ideas. His lighter pieces remind us of the singular easy and felicitous conceptions of Prior: to the two last, it is evident from his works, he had paid attention; and Milton, in particular, of all others, a genius most in harmony with his own "better mind," has employed the pen of our interesting poet in translating some of his learned Latin compositions.

To a great scholar, as well as to a great general, not only vast capacities of mind, but also a well-strung bodily constitution, is necessary. The exploits of Wellington bespeak as well "the frame of adamant," as "the soul of fire." The varied attainments of Milton do no less. These are not to be considered all as "the pomp and prodigality of heaven;" if by this is meant the spontaneous effusions of a celestial inspiration. The midnight lamp had no less in early life prepared our great epic poet for his work, than afterwards the "celestial light, shining inwards," contributed to perfect it. Now of this preparatory work Cowper was from bodily constitution wholly incapable. Nor was he competent, as we shall soon see, to any very laboured or continuous effort of mind. He read, he wrote, he thought, he acted, he almost lived by fits and starts; and it was seldom, unfortunately, that the option was left to his genius, "on the full sea afloat," to take the current as it served, or "lose his ventures."

But this, which has necessarily deprived his works of that great fullness and variety with which they might have been otherwise enriched, has served also to throw over them such an air of unaffected nature and genuine simplicity of feeling, as, perhaps, nothing else could have done. He has embodied the feelings of a most exquisite and refined sensibility in the happiest and most appropriate language. He has etched, as it were, his own mind upon paper. And whilst most other writers seem to draw from their imagination, or their memory, to depend on their inventive or their accumulative powers, he seems uniformly to draw from his heart alone. Others have produced what they thought; Cowper what he felt. In the herd of poets we generally see only what they conceived; in him, what he *was*. We believe few think Homer a hero, be-

cause he wrote the exploits of Achilles; or Virgil *pious* from his praise of "pious Eneas;" but every body will deem Cowper a Christian from having written the *Task*.

Nature and simplicity in the writings of Cowper were at a secure distance from coarseness or carelessness. He does not, it is true, often aim at fine passages. He does not give reins to his imagination, or pretend at every turn to hurry the reader and himself "beyond the flaming bounds of time and space." His measures flow easily and lightly with his subject. They aspire only to the level of the theme; and seldom either surpass or fall below it. He is no lover of fine, high-sounding words. He is not afraid of giving plain ideas in a plain manner. Indeed one of the greatest and most inimitable merits of Cowper is the use which he makes of common words, with a perfect freedom from any thing low, inharmonious, or inelegant. His private communications prove to us that this style of perfect nature was not the effect of indolence or inattention, but was the result of much care, labour, and taste. Evidently a master in both kinds of verse, we believe him to have voluntarily rejected both the splendour of Pope in rhyme and the labours of Akenside in blank.* With much skilful variety, and a certain native strength which will never escape the eye of a judicious critic, his versification and diction carry, notwithstanding, no appearance of elaborate perfection. They seem not to be the point on which either the poet dwelt himself or wished his reader to dwell. They seem rather intended to act as a transparent medium through which the main object may be seen with greater clearness. They exhibit to our mind the spirit of the gentleman, who wishes to attract more by his conversation than his dress, or of the judicious painter, who is more studious of the countenance than the drapery.

This felicity in Cowper's style gives the utmost variety and effect to his several compositions on all subjects. But our plan scarcely allows a general glance even at his poetic works. We cannot, however, help remarking the admirable adaptation of his style to his subject on all occasions, and the interest in consequence so universally excited in the breasts of his readers. In him, humour and feeling were exquisitely combined: like Garrick, in the picture of him by Reynolds, he was equally divided between the tragic and the comic Muse. Of country scenery and the works of nature he was a devout admirer: and we are never more at home with him, than when he conducts us

* See two Letters to the Rev. W. Unwin dated January 6, and January 17, 1782, strongly and curiously bearing upon this point. "To make verse speak the language of prose without being prosaic, to marshal the words of it in such an order as they might naturally take in falling from the lips of an extemporary speaker, yet without meanness; harmoniously, elegantly, and without seeming to displace a syllable for the sake of the rhyme, is one of the most arduous tasks of a poet." In the other letter, he distinctly prefers the style of Dryden to Pope; though to the latter he allows the credit of first-rate genius, notwithstanding his "laboured and mechanical exactness in making verses." Perhaps the following specimen, extracted from Cowper's translations of Madame Guyon, may show that he might have been an adept, if he had chosen, in the *mechanism* of Pope.

Rocks, lofty mountains, caverns dark and deep,
And torrents raving down the rugged steep,
The fruitful vineyard, and the furrow'd plain,
That seems a rolling sea of golden grain.

along his "winter morning's walk," or we are engaged with him in gathering flowers in his "garden" and his "green-house too." Of the moral nature of man he was a most skilful anatomist; which is the more wonderful, considering the invincible impediments which withheld him from a free and unrestrained intercourse with mankind. His habits were more adapted to discoveries of the nature of birds and beasts, whose dispositions he sometimes conceives and portrays with admirable dexterity. But of his higher power of delineation, who can doubt, who has run over the series of portraits in his admirable verses on *Conversation*?

It is obvious how much we might, if at liberty to do so, enlarge on this point, and accumulate instances to illustrate it. We cannot, however, help observing, that to no department does the style in question appear more pre-eminently adapted than to the expression of ideas moral, sentimental, and religious. That Watts had effected much in lyrical compositions on devotional subjects; and that Milton and Young in the higher walks of poetry had devoted great powers to the express cause of morality and religion, may easily be allowed. But, towering as the efforts of these last have been, perhaps, far beyond the height aimed at by Cowper, we are not disposed to yield them the palm of actual success over their amiable competitor. In differing essentially from both, he has, in fact, by an easier process to our minds, stretched beyond them. By an admirably chastened diction, and by laying a most active imagination, (for this purpose at least) under the restraint of a strong and reflective judgment, Cowper seems to us to have compassed the exact point of highest interest on the most touching of all subjects. He has represented truths of the first importance in a just and genuine light: like a man strenuously feeling himself, and eagerly desiring the participation of others; acting on his own doctrines, and thoroughly possessed of his own principles. Hence his morality is pure, but not impracticable; his sentiment refined, but not affected; his religion grand, but not imaginary. The heights to which he points are those which he has himself explored; the ascent easy, and the summit full in view. With a sort of natural discrimination, he has selected every thing sweetly attractive on divine subjects, and rejected every thing sublimely repulsive. He is at all times the instructor, yet the friend; and at once the director and the companion of our path. He willingly stoops from his greatest flights to take us by the hand: mounts without effort, and descends without danger. In his severest moments he easily (some perhaps have thought too easily) relaxes into a smile, and is tender in his utmost seriousness. The happy alternations of an ever various, but not unsteady, Muse, we place amongst the greatest beauties of his style; they fancifully remind us of the beamy corruscations of the north, which, always streaming from one point, assume every possible shape, and flow in every direction. Nothing can be more complete or manifest than the *polarity* of Cowper's productions, or their constant dependency on the one point of genuine Christianity. And when we consider the great variety of attractive lights in which he has placed his favourite subject; when we feel all the poet has described of the bright but *mild* and healing effulgence of the *Sun of righteousness*; when we perceive under his skilful tuition the truth of his great

Master's words: "My yoke is easy, and my burden is light;" when in more than words we learn from Cowper's page, that

"Peace may be the lot of the mind
Which seeks it in meekness and love;"

when, as we read, we are by turns animated in virtue and soothed in suffering, taught to combine the social with the Christian feelings, and domestic bliss with the joys of the sanctuary; when vice is made chiefly odious by its native deformity, and virtue rather suspended on its proper claims to our regard than on the will and command of a Supreme Ruler; when that Ruler himself uniformly appears in the poet's page, clothed in the radiance of pure beneficence and paternal pity, and is made, even to

"When sin hath moved him and his wrath is hot,"

"Visit earth in mercy, and descend
Propitious, in his chariot paved with love;"

it is with emotions of surprise and affliction, that we turn to the reverse of the picture, and from judging of the principles of Cowper by his writings, direct our view to his unhappy inability to apply them to his own comfort, for the greater part of his eventful life.

Much injustice, we conceive, has been done to Dr. MAST, a distinguished divine of the Church of England, in several popular publications, some of which have been re-printed in this country. Because he advocates the doctrine of *baptismal regeneration*, he has been represented as unfriendly to the distinguishing truths of the Gospel. Of the justice of this charge, our readers may judge by the following extracts from his Sermons, in which he maintains, with clearness and force, the evangelical doctrines of salvation through faith in Christ, and of the *renovation* and sanctification of the soul by the Divine Spirit, as distinct from the *regeneration* of baptism.

ETERNAL LIFE THE GIFT OF GOD IN HIS SON.

(An Extract from Mant's Sermons for Parochial and Domestic Use.)

WOULD we then enjoy everlasting life, we must seek it where it is to be found: we must seek it through the blood of Christ, in a lively and active faith in his name. We must believe in Christ as "the author and finisher of our faith"—as perfect God, and perfect man—as suffering for our salvation, and making atonement and satisfaction for our sins. We must renounce all pretensions to the divine favour upon account of any righteousness of our own, and must plead in our justification the righteousness of Christ: we must disclaim all fancied merits of our own, and throw ourselves upon the merits of Christ.—Further: as we look to him for salvation, we must also be obedient to

his laws; as we trust in him for our Saviour, we must also submit to him as our Lord; as we believe in him, we must keep his commandments. Moreover, we must habitually live in communion with him—in external and internal communion. We must observe those outward means of grace which he hath provided for our growth in holiness: we must be careful in the reading and hearing of his word; we must be diligent in frequenting his house of prayer; we must be attentive to his ministers; we must sanctify his day of rest; we must be partakers of his sacraments. And these things we must observe, not only because they are ordained by Christ, but specially for the sake of that spiritual grace which they are ordained for the purpose of conveying. Regenerated in the waters of baptism by that Holy Spirit, who supplies the place of Christ in the hearts of his followers, we are *continually to seek his sanctifying graces* in the communion of Christ's body and blood, and in all other appointed means. By him we must hold spiritual intercourse with Christ. By him we must be "*renewed day by day.*" By him we must be "*strengthened with might in the inner man.*" By him our "*hearts must be opened,*" and "*the eyes of our understanding must be enlightened.*" By him we must be comforted with divine consolation. By him we must be "*renewed in the spirit of our minds;*" we must "*put off the old man,*" our natural corruption; and must "*put on the new man,* which is created in righteousness and true holiness after the image of him that made us."

These are among the principal ways, (I speak summarily as the present time will allow,) wherein we may be said to "*have the Son of God:*" namely, by believing in him; by obeying him; by practising the outward means of grace, which he hath ordained; by holding internal communion with him by his Spirit. *He who thus "hath the Son," hath a foretaste and a promise of eternal life; but he that in these ways "hath not the Son of God, hath not life."*

Shall we be told that life, eternal life, may be procured by other ways than these; that these are not necessary to its attainment? "*To the law then, and to the testimony;*" to "*the record, which God hath given us by his Son.*" By them let us be instructed, which of the ways, that have been specified, is not necessary to salvation.

1. Is it not necessary that we believe in Christ? I speak not of those to whom Christ hath never been preached; nor of those, (if any such there be,) who are unavoidably prevented from believing. But of us, of all men to whom he is preached, and who lie under no insuperable obstacle, is it not necessary that he be believed? If not, wherefore is he preached at all? Wherefore did God send his Son into the world, as an object of faith to all mankind, and with such a stupendous apparatus of prophecies and miracles to bear witness to his mission; if men might receive or reject him, might believe or disown him, as they pleased? Surely when almighty God condescends to speak to man, it is man's duty and interest to hear and attend; not to "*hide himself from the voice of the Lord God,*" as did his sinful progenitor among the trees of the garden of Eden; but to listen with a willing ear, and an humble and obedient heart. It is a prevailing error of the present time to raise morality to a high degree of eminence. God forbid I should pretend to speak lightly of morality; of Christian morality, the fruit of Christian faith! But of morality, as distinguished from, and independent of, faith in Christ, the Gospel knows nothing, as a condition or qualification for eternal life. The error, prevalent as it at present is, is not however of modern birth: it hath at all times had its advocates; especially at the period of the Reformation, when our evangelical Reformers condemned it with marked severity. "*They are to be had accursed*" (affirms our 18th Article) "*that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature.*" For holy Scripture doth set

out unto us only the name of Jesus Christ, whereby men must be saved." If we reject that name, whither shall we turn? on what foundation shall we rest our hopes? what powerful plea have we prepared to present at the judgment seat of God? what offering, to conciliate his affection? what atonement, to propitiate his anger? Shall we present ourselves boldly at his throne with a pretence, that we have perfectly conformed to his will, whether revealed by his holy word, or more dimly disclosed by the light of natural reason? Alas for that miserable weakness and corruption of our nature, which renders us incapable of duly serving a holy God! Shall we plead in our justification, that although by nature incapable of perfection, we have served him to the full extent of our power? Who then will dare to say, that he hath not been a wilful sinner; that he hath not submitted to temptation, when he might have resisted it; that he hath not done evil, when he might have avoided it?—Shall we rest our claim to pardon for former sin, on subsequent repentance and amendment? a repentance and an amendment, themselves abounding in manifold imperfections; themselves requiring a like indulgence as the sins, for which they are offered as an atonement! Look whithersoever you will for justification; try the subject in all its parts, survey it in all its bearings; no hope remains for him, who obstinately refuses the hope of the Gospel: wherever the Gospel is preached, "he that believeth not, shall be damned."

2. Again: shall we be told, that it is enough for us to believe in Christ, and that it is not necessary to obey him?—Where then is that license for sin, which some men would fain discover in the true evangelical doctrine of salvation by the grace of God through faith in the blood of the Redeemer? Where is that "cloak of maliciousness," which they would fain discover in the Gospel doctrine of "liberty to the servants of God?" Where is that dispensation, which they would fain perceive in the gracious promises of Christ, from the

strictest morality, the most diligent perseverance in "good works?" "We are saved not by works, but by grace:" what then? shall we neglect good works? "shall we continue in sin that grace may abound? God forbid!" Morality, distinguished from, and independent of Christian faith, is nothing: but Christian morality is of the very essence, it is the true fruit, the sure testimony, the faithful companion, the glory and perfection, yea the very life and soul, of true Christian faith. Let us beware, that we do not confound things so different as worldly and Christian morality; as the works of the natural man, and those of the disciple of Christ! Let us beware how we suppose, that because a man cannot be saved by morality of one sort, therefore he can be saved without morality of the other sort; that because one who rejects the Gospel, will not be saved for being a moral man, therefore there is a hope of salvation for an immoral professor of the Gospel! Christian morality assumes to itself no merit: it sets up no arrogant claim to God's favour: it pretends not to "open the gates of heaven;" it is only the handmaid in conducting the Christian believer in his road towards them. Without it no man shall enter in: but they who disesteem and reject it, are well apprized by God's word of the evil which they shall incur; when Christ shall command "the workers of iniquity," "the slothful and the unprofitable servant to depart from him;"* and when "vengeance shall be taken in flaming fire on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."†

3. Further; are there those who would persuade us, that we may be partakers of the grace of God without practising the appointed means of grace? Why, then, were they appointed, and that with a promise of especial blessings annexed to some of them, if we are at our own will to neglect or despise the means; and still may be persuaded that we are in pos-

* Mat. vii. 23. xxv. 26, 30, 41.

† 2 Thess. i. 8.

session of the grace, which they were appointed to convey? Thus in particular, with regard to the sacraments; why did Christ appoint baptism to be the "laver of regeneration,"* the road to "salvation,"† and "the entrance into the kingdom of heaven,"‡ if we can be regenerated, and saved, and admitted into heaven without it? and why did he appoint the holy communion of his body and blood, as the way whereby we are to "dwell in him and he in us"—whereby we are to "have life in us, and to be raised up at the last day;"§ if we can hold communion with him, and derive life from him, and be raised up by him without it? It is a rule in the economy of Providence, that he always worketh by means. In the works of creation we see it every where about us: in the work of redemption we read the same truth unequivocally revealed to us by his written word. He covenanteth to bestow the blessings, which Christ hath purchased, on those who practise the appointed means: "He that believeth, and is baptized, shall be saved;"—"he that eateth my flesh and drinketh my blood, hath eternal life;"—faith cometh by hearing;"—"whosoever shall call on the name of the Lord shall be saved." Thus do the sacraments, the ministry of the word, and prayer, appear to be covenanted means, whereby God dispenses his benefits to man. We presume not to limit his mercies: God forbid. Yet thus much may be said with safety, (nor is there any thing uncharitable in saying it,) not only that they who despise or neglect the means, do thereby seem to betray a want of earnestness for the gift that is to be conferred, and a want of reverence for the almighty and all-wise Giver; but also, that the Giver himself appears to have limited the blessings to those who will conscientiously practise the means.

4. But then, lastly, there is danger lest we be contented with the means; instead of practising them with diligence for the sake of those *spiritual*

blessings, that *spiritual communion*, which they were appointed, and are continually designed to convey, through the operation of the Spirit of grace. Will it be said, that this spiritual intercourse with Christ, that this internal operation of the Spirit, is not necessary to salvation? Wherefore then did Christ promise to "send his Holy Spirit,"* to hold fellowship with his faithful followers, to "abide with"† and "dwell in them as his temples,"‡ and to "bear witness with their spirits, that they are the children of God?"§ Surely it was not to no purpose that he told his disciples, and in them all future Christians, that he would "be with them always unto the end of the world:"|| and that he promised "the Comforter, the Spirit of truth, to abide in them for ever!" As long as the world shall last, and "the prince of the power of the air," the spirit of falsehood, "shall work in the children of disobedience," so long shall the Spirit of truth and holiness dwell in the "children of light." I speak not of those visionary raptures, which are sometimes described by enthusiasts as the in-dwelling of the Spirit. But I speak of that "righteousness, and peace, and joy in the Holy Ghost," which he himself describes by the mouth of his inspired messengers, as "the kingdom of God that is within us;"¶—of that "goodness, and holiness, and truth;"**—of that "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, which are the fruit of the Spirit,"†† and the end of which is everlasting life. I speak of that "peace of God, which passeth all understanding, and which keepeth the heart and mind through Christ Jesus."‡‡ I speak of that "joy and peace in believing, wherewith the God of hope filleth the humble Christian, that he may abound in hope through the power of the Holy Ghost."§§ It was "through the Eternal Spirit that Christ offered himself without spot

* Tit. iii. 5.

† Mark xvi. 16.

‡ John iii. 5.

§ John vi. 53—55.

* John xv. 26.

† John xiv. 16.

‡ 1 Cor. iii. 16.

§ Rom. viii. 16.

|| Matt. xxviii. 20.

¶ Rom. xiv. 17.

** Eph. v. 9.

†† Gal. v. 23.

‡‡ Phil. iv. 7.

§§ Rom. xv. 13.

to God ;” * and it is through the same Spirit, “ dwelling in us as his temple,” that “ the blood of Christ must purge our conscience from dead works to serve the living God ;” must endue us with holiness here, and so lead us to glory hereafter.

May it be our constant endeavour, with the aid of this Holy Spirit, so to cleave unto Christ, by faith, and by obedience ; in outward ordinances, and by inward holiness ; that having the Son of God for our Saviour and our Lord, our Prophet and our High Priest, we may finally attain to that eternal life, which God hath given to the disciples of his Son ! Grant this we beseech thee, O merciful Father, for the sake of Jesus Christ, our Lord ! to whom with thee, O Father, and thee, O Eternal Spirit, three Persons in one Godhead, be honour and glory for ever ! Amen.

The BENEFITS of the SACRIFICE of CHRIST.

(An Extract from *Man's Sermons*.)

THE benefits of the sacrifice of Christ are twofold ; the former, the removal of an evil ; the latter, the bestowing of a good.

1. And first, the sacrifice of Christ is said to be effectual to “ purge our conscience from dead works.”

Now, by the fall of Adam our nature became essentially corrupt ; and, in consequence of this corruption, whilst we continued under the law, whether it were the law of nature, or that prescribed for the people of Israel, we were all sinners, had all fallen short of the glory of God, and were all exposed to death, the wages of sin, due to those sinful works, which through the original corruption of our nature we were all prone to commit. This appears to be what the Apostle intended by “ dead works ;” works sinful, and consequently deserving death ; and to “ purge our conscience from these works,” is to make atonement for them, to wash us from their guilt, to relieve us from their misery, and to absolve us from their punishment.

2. This is the former benefit ; and it is introductory and preparatory to the latter, that of our “ serving the living God.” For God, being a holy God, can enter into covenant with none, nor admit them into his service, whilst they lie under the guilt of unpardoned sin, and so have not found grace in his sight. “ Noah found grace in the sight of God,” and with him God established his covenant.* Abraham believed in God, and this was “ counted unto him for righteousness ;” and then the Lord made a covenant with him with sacrifice.† So again, the Jews offered burnt-offerings, and sacrificed peace-offerings to the Lord, and the blood was sprinkled upon all the people, and then he entered into covenant with them.‡ And in the same manner, forgiveness and remission of sins being extended to us Christians by virtue of the meritorious sacrifice of Christ, we are, on our believing in that atonement, admitted into covenant with God, and for the merits, not of ourselves, but of Christ, thought worthy of being taken into his service. Hence the Apostle saith, “ Let us draw near to God in full assurance of faith, having our hearts sprinkled from an evil,” that is a condemning, “ conscience.”§

And so we gain an insight into the especial blessings, which Christ shed his blood to purchase for us. By his blood he purged our conscience from dead works, and made atonement and propitiation for our sins, for he gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. By his blood he washed us from the *guilt* of our sins, for “ he his own self bare our sins in his own body on the tree, and was made sin for us, that we might be made the righteousness of God in him.”|| By his blood he relieved us from the *misery* of sin, for he died to bring us into a state of righteousness and peace, and joy in the Holy Ghost.¶ By his blood he absolved us from the *punishment* of sin ; for “ he was wounded for our

* Heb. ix. 14.

* Gen. vi. 8. 18.

§ Heb. x. 22.

† Gen. xv. 6.

|| 1 Pet. ii. 24.

‡ Exod. xxiv. 8.

¶ Rom. xiv. 17.

transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.* By his blood he became the mediator of a new covenant, into which he thus procured us admission, a covenant, both better than that of works which God made with the Jews, and established upon better promises.† By his blood he hath restored us to our allegiance to God; and hath “suffered for us in the flesh, that we should no longer live in the flesh, to the lusts of men, but to the glory of God.”‡ By his blood he hath opened to us the gates of heaven, that they, who faithfully serve the living God in his Church here, may be admitted to serve him in his sanctuary hereafter: For, “for this cause, says the Apostle, pointing in the following sentence to the great and ultimate object of Christ’s sacrifice, “he is the mediator of the new covenant, that by means of death, for the redemption of the transgressions, that were under the first covenant, they which are called might receive the promise of eternal inheritance.”§

Such are among the principal blessings which Christ shed his blood to purchase; blessings, which he has purchased for all mankind, and which he offers alike freely to all; but which will eventually be enjoyed by none but those who *embrace him by faith in his blood*, and follow him in holiness of living. Be it our care, my brethren, so to “hold fast the profession of our faith,” and so to follow his precepts and his example, that we may not fall short of his salvation. And, if thus we do, while we regard the blood of Christ as the price of our redemption, let us at the same time convert it into a source of humility and confidence: of humility on our own parts; and of confidence in him. For how can we be otherwise than *humble*, when we reflect upon the necessity of Christ’s blood being shed; a necessity occasioned by that corruption of our nature, and by those manifold sins which we all commit, and which, but

for the offering of our blessed Saviour on the cross, must have led to the everlasting punishment of us miserable sinners? And how can we fail of perceiving, that to trust to our own works or deservings, instead of relying upon the merits of Christ, is to trust in the staff of a broken reed; on which if a man lean, it will go into his hand and pierce it? But then, on the contrary, how can we avoid feeling and cherishing the most delightful *confidence*, when we reflect upon the voluntary shedding of the blood of Christ, who offered himself without spot for our redemption? And how can we fail of placing our sure trust and confidence in him; believing that God the Father, who spared not his own Son, but gave him for us, will with him also freely give us all things necessary for our salvation; that God the Son, who hath redeemed us by his cross, will never leave nor forsake his faithful followers, but raise them up and justify them at the last day; and that God the Holy Ghost, through whom Christ offered himself to the Father, will continue to *sanctify* those whom he hath *regenerated* at their baptism, and constantly strengthen them with his assisting grace, provided they grieve him not by their sins, nor resist him through the hardness of their hearts, until they be finally admitted into glory?

Account of the SYRIAN CHRISTIANS, in a Letter from a Gentleman who lately visited them, to his Friend in London.

“Columbo, October 28, 1816.

“I will now leave Goa, to say something of the Syrian Christians whom we visited, and of whom I will hereafter send you a more complete account. You will be surprised to hear that these Syrian Christians are at present neither Nestorians nor Eutychians. They disclaim the errors of both, and profess to believe Christ to be very God and very man. They, however, acknowledge seven sacraments. In baptism they use water only, and sign with a cross the eyes, nose, mouth, and ears; to signify, &c.

* Isa. liii. 5.
† Heb. xiii. 6.

‡ 1 Peter iv. 1, 2.
§ Heb. ix. 15.

they say, that these senses of the carnal man are to be obedient to the cross. In the Lord's supper they use leavened bread, and stamp the wafer with a cross dipped in oil; but in neither of these sacraments do they use salt. They have two bishops, both residing at the same place; but only one of them appears to have any charge of the clergy. Their priests are ordained by the imposition of hands; and though they have but three orders, bishops, priests, and deacons, yet they have many different degrees in each order. I understand there are three among the priests, and four among the deacons. They formerly had archdeacons, but have none at present. They have many customs among them which mark them as an Oriental Church; but both their ceremonies and their doctrines have been much corrupted by the Church of Rome. They administer both bread and wine to the laity; but the elements are then mixed together. They do not believe in transubstantiation; though they say the body and blood of Christ are verily and indeed taken by the faithful communicant. They do not believe in purgatory, but they believe that there is a common receptacle for the souls of men after death, into which Christ descended, in the interval between his crucifixion and resurrection, and to which they think he alluded when speaking to the thief on the cross; and that Christ, at his descension, relieved the souls of all then there; and that the souls who have died since, will remain there till the general resurrection, when they will be judged according to their deeds. In the mean time, the good are supposed to feel a pleasing hope of happiness, and the wicked a fearful looking for of judgment. They believe that certain saints and martyrs are in a heaven above this receptacle, and yet not admitted into the presence of God. They pray through the intercession of saints; but strenuously deny that they worship saints, and will not allow any images of them in their churches, professing that salvation is through Christ alone. Their liturgy and the whole service is performed in

the Syriac language, which is understood only by the priests; they have however, of late years, used in many of their churches the Malayalim translation of the Gospels, which was made chiefly by their present bishop, Mar Dionysius, (then Ramban Joseph,) under the superintendence of Mar Dionysius, who was the bishop in Dr. Buchanan's time. I was present at their performance of divine service on a Sunday, and which, I am sorry to say, partakes in some measure of the superstitious mummeries of the Papists. They use frankincense, chaunt the whole service, cross themselves often, elevate the Host. On the Sunday, they have a very useful custom of reading a portion of the Gospels, in Malayalim, from the altar, and then briefly expounding to the congregation. They do not preach as Europeans do, nor use pulpits: they have no schools, and little means of teaching the poor; but this arises rather from their extreme poverty than from any unwillingness to teach and be taught. Indeed, considering the persecutions they have suffered from the Papists, and the proselyting ravages of Tippoo Saib, I am thankful and surprised that they still retain so much of genuine Christianity.

"The dress of the priests consists of loose white trowsers, with a white surplice and a red silk cap. The proper dress is of a dark colour; but they told us, that they were too poor to purchase it: each priest has a pastoral staff, generally tipped with gold. At ordination, the priests profess to sign the Canons of the Council of Nice, which are read to them by the bishop; but they could not show us any copy of them. They, at the same time, swear to shave the crown of the head, and not to shave their beards; to fast on the fourth and the sixth days of the week: but they do not engage to lead a life of celibacy: this custom has crept in among them from the Romans. The bishop, Mar Dionysius, has lately sent a circular letter to his clergy, expressly stating that they are at liberty to marry: some have actually availed themselves of this permission, and forty more have declared

their readiness to do so when their circumstances will admit. Their incomes are wretchedly small, merely fees and gratuities. They all, both bishop and clergy, earnestly besought us to give them copies of the Scriptures, both in Syriac and Malayalim.

"The form and architecture of their churches is simple, and may be Syrian; the windows long and narrow, not pointed, as Dr. Buchanan implies. They possess very few books; I understood no printed ones but the Gospels in Malayalim; and besides the Scriptures in manuscript, they have some sacred hymns and their liturgy, which are often obliged to be carried from one church to another for service.

"They were very much pleased with the Bishop of Calcutta's* visit, and expressed a very earnest desire to put themselves under the protection of the English. Colonel Munro, the British Resident at Travancore, is doing a great deal for them: he has established a college for the better education of their priests, and employs many of them in his public office.—I must not omit to mention one interesting and truly pious custom of these Christians. The father of a family collects his children around him in the evening; and sitting on a sod on the outside of his cottage, he reads or repeats portions of Scripture to them. These, of course, consist chiefly of such passages as are most easily understood and retained in the memory—the parables, the passion and death of Christ, &c.—which he explains, and dilates on the doctrines and duties of Christianity as he is able."

For the Christian Journal.

Utica, August 28th, 1817.

The Rev. Dr. Bowen arrived in this village on Friday last, to "solicit subscriptions for the founding and endowing of the Theological Seminary of the Protestant Episcopal Church in the United States of America." Considerable solicitude was felt and expressed, to aid him in the attainment of an object of such vital and lasting importance to the well being of the Church. Dr. B. preached on Sunday, when he brought the object of his mission before the congregation,

and home to every one's bosom who has good will to Zion.

Early on Tuesday morning there was left at the house of the Rev. Mr. BALDWIN, in a place where it would be readily discovered, a paper enclosing a small sum of money, and written within as follows:—

"DEAR SIR,

"Please to accept this small mite, cast into the treasury, from one that was neglected to be called on yesterday. O that the young and old, rich and poor; yes, every one, were sought out in every good cause—Zion would not have to lament so much dryness."

This secret donation, and the fine sentiments accompanying it, produced in the mind of Mr. Baldwin an instant determination to give every person in his congregation an opportunity of casting their offerings into the sacred treasury; and he was happy to find that the good feelings expressed by the unknown donor, awakened very generally those kindred sensibilities, which it is equally the honour and the delight of the human mind to cherish. The person making the donation, is doubtless one whose pecuniary circumstances forbade the gentlemen soliciting donations to call on him. But this "neglect" did not hinder him from communicating what he had previously determined was proper for him to give toward promoting an object which contemplates the educating of a succession of godly young men for the sacred ministry. This act of beneficence, and the sentiments expressed by the donor, should be told whenever contributions for the above object may be solicited. And wherever Episcopalians dwell, there the principal, or secondary agents should penetrate. Every Episcopalian should be "sought out" in this "good cause," and should come forward and gladly contribute to the Theological School Fund according to his ability, for not one is uninterested. Every Episcopalian should be anxious to have his name enrolled among the list of subscribers; and he should feel that to neglect this, is to deprive himself of an imperishable honour.

☞ In the last number of the Christian Journal, an obituary notice of BISHOP DEBON was inserted. Some of the sentiments expressed in it, being justly deemed erroneous and censurable, the Publishers think it their duty to state, that it was hastily extracted from a newspaper, without much attention to the precise import of every part of it; and that it was inserted during the absence of the person who prepares the matter for the Journal.

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* Dr. Middleton.

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[Vol. I.]

LIFE of SIMEON, the first Bishop of Jerusalem.

(Abridged from Cox's Lives of the Primitive Fathers.)

EVERY pious Christian will readily acknowledge, that the subject of the present memoir derives additional interest from the circumstance of his relation, by both his parents, to our blessed Saviour. His father, Cleopas, was the brother of Joseph, and his mother the sister of the Holy Virgin. Great, however, as may be esteemed the honour of being thus personally related to the Lord Jesus Christ, it was an infinitely greater one, that he was a partaker of a similar spirit, and interested in his great salvation; a privilege, indeed, of which every genuine believer is equally a partaker. Hence, when the woman in the Gospel, struck with admiration of the authority and eloquence of our Lord's teaching, exclaimed, "Blessed is the womb that bare thee, and the paps which thou hast sucked," fearing lest she should rest satisfied with a transient impression of his excellency, instead of seeking to derive from him real and permanent benefit, he answered, with a wisdom and tenderness peculiarly his own, "Yea, rather blessed are they that hear the word of God, and keep it."

Simeon, afterwards bishop of Jerusalem, was probably a native of that city. He was born about thirteen years before our Lord's incarnation.

It is generally supposed that he was of the order of the Rechabites, that pious sect among the Jews, who, for the strict obedience they paid to the injunctions of their father Joadab, furnished so powerful a contrast to the base ingratitude and disobedience of Israel to God.*

* See Jeremiah, chap. xxxv.
Vol. I.

According to Hegesippus, when our Lord entered upon his public ministry, Simeon became his constant disciple and regular attendant. He is also supposed to have been one of those seventy who were commissioned by our Lord to go before him through the different parts of Judea, and prepare the people for the reception of his doctrine. They are mentioned in the Scriptures only in one place,* where their first mission appears to have been restricted to the Jewish nation. We have, however, no reason to suppose that their authority was withdrawn after they had fulfilled this charge, but may rather conclude, that they were in general employed amongst the first evangelists, in declaring through different countries the glad tidings of salvation. Amongst this company we may reasonably suppose, that the venerable subject of the present memoir was engaged during the most efficient years of his life. But of the nature of his labours, or the success of his ministry, we have no record. There is, however, a book written, in which all the actions of the righteous are fully and faithfully preserved; and a day is approaching, "when they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

At length, in the year 62, we meet with Simeon at Jerusalem; but whether he regularly resided there, or was in that city merely on a visit, is not ascertained. He was called, however, at that time to witness a scene truly affecting, which was the means of ultimately fixing him as a bishop in that most important situation.

* Luke x. 1.

The malignity of the Jews against the Christians had long been proverbial. Eighteen years before this period, James, the son of Zebedee, the first of the apostles who suffered martyrdom, was slain by the order of Herod Agrippa, to gratify the murderous spirit of the people. A remarkable circumstance attending his martyrdom is recorded by Eusebius. The man, who had drawn him before the tribunal, when he saw the readiness with which he submitted to his fate, was struck with remorse; and by one of those sudden conversions, which have more frequently happened in times of persecution than of peace, and are then more worthy of being considered genuine, was himself turned from the power of Satan to God. In a moment, from a persecutor he became a martyr, boldly owned Christ to be his Saviour, and, as they walked on together to the place of execution, earnestly entreated the apostle's forgiveness. James readily granted this request, embraced him as a brother, and pronounced on him his apostolic benediction, "Peace be unto thee." They were then beheaded together.

This wonderful and interesting conversion of an opposer appears to have produced little or no effect on the minds of the Jewish people. Peter was shortly after imprisoned, and rescued from martyrdom, only by a miracle; and Paul, whose death they had long been plotting, narrowly avoided the fate they intended him by appealing to Cæsar.

Irritated by the defeat they had sustained, the Jews were now determined to wreak their vengeance upon James, surnamed The Just, bishop of Jerusalem, who is also frequently called James the Less, to distinguish him from James the son of Zebedee. In this attempt they made no doubt of succeeding, as he was merely a Jew, and could therefore plead no Roman privilege.

The interval between the death of their old governor, Festus, and the arrival of his successor, was deemed by Ananias, the high priest, who was invested with the supreme power until Albinus should arrive, as a propi-

tious opportunity for executing their design. He therefore called a council, before which he summoned James, and accused him of breaking the law of Moses. But it was not an easy matter to procure the condemnation of this apostle. His holy character extorted reverence, where it failed to generate affection; and numbers, who could not bear his religious principles, were constrained to admire the gentleness of his manners, and the excellency of his life.

At length the council persuaded the apostle to mount one of the pinnacles of the temple, and declare to the people, who were assembled to celebrate the passover, his sentiments respecting Christianity; hoping that they should prevail upon him, under some plausible pretence, to renounce his principles. James standing where he was bid, was then desired by the Jews to declare what was the gate of salvation;* or, in other words, the true means of obtaining eternal life. The holy apostle, undaunted by the number and power of his enemies, immediately replied, that Jesus Christ was the door of salvation; probably alluding to our Lord's own words, "I am the door of the sheep." He then enlarged upon the glory and dignity of the Saviour, and declared his belief that He was then sitting at the right hand of power, and that He would come in the clouds of heaven.

Several of the people, struck with the holy fervour of the apostle, and, we may add, with the force of truth suddenly breaking in upon their minds, glorified God, and exclaimed aloud, "Hosanna to the Son of David." Ananias and the rulers, finding that their attempts to ensnare him were without success, suddenly changed their mode of attack, and crying out with apparent horror, that Justus himself was seduced, threw the apostle down from the place where he stood. Though severely bruised by the fall, he had strength to kneel down and to

* Gate, among the Jews, signifies metaphorically, the entrance, introduction, or means of acquiring any thing. So they talk of the gate of repentance, the gate of prayers, and the gate of tears.

pray, "I beseech thee, Lord God and Father, for them; for they know not what they do. In the mean time the infatuated Jews preparing to stone him, a Rechabite, whom Hegesippus declares to be the subject of this memoir, cried out, "Cease, what do you mean? This just man is praying for you." At length a person, more mercifully cruel than the rest, came behind, and striking him on the head with a fuller's club, completed his martyrdom.

This apostle is supposed to have written his epistle but a very short time before his death. On account of his singular innocence and integrity he was distinguished by the exalted title of **THE JUST**: and the universally admitted excellence of his character made his execution to be abhorred, and his murderers to be censured, even by those who were far from being favourable to the Christian name.

Upon the martyrdom of James, those of the apostles who were still alive, and several of the most eminent disciples of our Lord, are said to have come to Jerusalem from all parts, to consult together respecting a proper successor. It was their general opinion, that, if possible, a relative of our Lord ought to be appointed to the situation; and at length they unanimously determined to confer the honour upon Simeon, as a man of eminent piety, and a near relation of the Saviour. He was accordingly ordained bishop of Jerusalem.

We have little information of the manner in which Simeon fulfilled the important duties of his sacred office. We may, however, be confident that his charge was a most trying one, both on account of the turbulent temper of the Jewish people, and because his presidency fell in with that gloomy period, when their city and temple were overthrown, and their very name as a nation blotted out by the victorious Romans. "To give a particular account of all their iniquities," remarks their own celebrated historian, "would be endless: thus much in general it may suffice to say, that there never was a city which suffered

such miseries, or a race of men from the beginning of the world who so abounded in wickedness. I verily believe," he continues, "that if the Romans had delayed to destroy these wicked wretches, the city would either have been swallowed up by the earth, or overwhelmed by the waters, or struck with fire from heaven as another Sodom, for it produced a far more impious generation than those who suffered such punishment."

This tremendous scene of carnage is very particularly described by this historian, who was, during the greater part of the time, an eye witness of all its attendant horrors. The destruction of Jerusalem at once remarkably displays the veracity of our Lord's predictions respecting it, the hatred of the Almighty against sin, and his distinguishing care of his people. that a brief account of it may here be properly introduced, and may not prove uninteresting.

The tyranny of the Roman governors, and especially the oppressive and vexatious conduct of Gessius Florus, occasioned in the first instance that opposition of the Jews to the Romans which ended in the final destruction of that unhappy people, who, without piety, still confided in their claim to peculiarity. Goaded by insults and severities, of which they had in vain solicited redress, this wretched people at last broke out into an open rebellion, which only tended to accelerate their ruin. At the very commencement of the insurrection, 20,000 Jews were cruelly massacred at Cæsarea; and shortly after, a sedition arising in Alexandria, 50,000 more were slain in one day by two Roman legions. In the mean time the insurrection became universal, and every place was full of blood and violence. For some time the war was conducted with apparently equal success by Jews and Romans. At length Vespasian was sent by Nero with a large body of veteran troops, who immediately marched to Gadara, took it on the first assault, and afterwards burnt it and the adjoining villages to the ground. From thence he advanced to Jotopata, a place strongly

fortified by nature and art, to which a great number of Jews had fled for security. This place also, after an obstinate resistance, fell into his hands through the treachery of one of the inhabitants; and Josephus, the famous Jewish general and historian, was taken prisoner. Vespasian now pursued his conquests with unwearied diligence, victory every where attending him. At length he determined to attack Jerusalem; but for the present was prevented by the short tumultuous reigns of Galba, Otho, and Vitellius, and afterwards by his being actually compelled by his soldiers to accept of the crown.

His son Titus, being now appointed to carry on the war, made every preparation for an attack upon the capital. At this time Jerusalem was broken into factions; one party raging against another, and committing such cruelties under John, Simon, and Eleazar, the leaders of the opposite parties, as surpassed all the miseries inflicted upon them by their public enemy. At length Titus approached, and after much difficulty battered down one of the three walls by which the city was defended, and took possession of the northern quarter. At the same time he showed great compassion to the besieged, and assured them of pardon if they would submit. But the Jews still obstinately rejecting all conditions, Titus broke through the second wall, and prepared to attack the third. Before, however, he commenced the attack, he caused the whole city to be surrounded by a strong entrenchment, the more effectually to prevent the inhabitants from departing from the city, or receiving any relief from their friends. Thus began to be fulfilled that very explicit prophecy of our Lord, which in the subsequent overthrow of Jerusalem was so fully accomplished: "And when He was come near, He beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day the things which belong unto thy peace! but now they are hid from *thine eyes*. For the day shall come upon thee, that thine enemies shall *cast a trench about thee*, and compass

thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."*

And now is the whole vial of God's anger about to be poured out upon this devoted people. Their rejection of Messiah, their Prince, is punished by a senseless opposition to a human power too great for them to overcome, without the aid of that Prince whom they had renounced—their persecution of His faithful disciples by the most lamentable divisions, when unity was most wanted—their infidelity by a false confidence in misinterpreted prophecies—and their contempt of that Bread which cometh down from heaven, by a terrible famine of that common bread, of which, as well as every temporal blessing, all must be at last deprived, who refuse to feed upon the blessed word of God. For besides the Roman army without, and the numerous factions within, the want of provisions was so great in consequence of the multitudes which had flocked to the passover, that thousands were famished, and died so fast as to render it impossible to observe the common rites of sepulture. Some, who fled from the city to Titus, related that the famine was so excessive as to compel the soldiers to eat girdles, shoes, skins, and hay. A bushel of corn was sold for six hundred crowns. Sinks and holes were continually raked to find the vilest offals to satisfy hunger. Wives took the meat out of their husbands' mouths, children from their parents', mothers from their infants'. Nay, a certain lady, descended from noble and rich parentage, actually boiled her own child, that, according to the language of ancient prophecy, she might "eat it secretly in the siege, and straitness, wherewith the enemy distressed them."†

Titus was filled with horror at the relation of this enormity. He called upon God to witness that he was not

* Luke xix. 41, 42, 43.

† Deut. xxviii. 53—57.

the author of these calamities, since he had repeatedly offered peace to the Jews; and concluded by declaring that he would bury this abominable crime in the ruins of their country, and not suffer the sun to shine upon a city, where mothers ate their own children, and where fathers reduced them to that extremity by refusing to surrender.

Being now convinced that neither kind nor harsh methods could produce any effect upon this obstinate generation, Titus gave directions that all things should be made ready for a storm; and at length finding that he could not prevail against the walls of the inner temple, he set fire to the gates, a step he had hitherto religiously avoided. The porches were soon in a flame, and continued burning all that day and the following night. Titus, however, still resolved, if possible, to save the temple; but on the tenth day, a Roman soldier, of his own accord, threw a flaming fire-brand through the golden window into the chambers, which were presently in a blaze; and the fire, spreading through the whole fabric, consumed the most glorious structure that the world ever saw. Titus in the mean time employed every effort to extinguish the flames. He called, entreated, and even threatened, his men; but without effect. So great was the confusion, and so pertinaciously were the soldiers bent upon destroying all within their reach, that he was neither heard nor regarded.

Throughout the whole history of the human race we meet with few, if any, instances of carnage and devastation that can be compared with this. According to their own historian, in the course of a seven years' war there perished of this ill-fated people, in one way or another, no less a number than one million three hundred and thirty-seven thousand four hundred and ninety.

Amongst the various observations which this horrible, yet instructive history may suggest, it is worthy of remark, that the Jews, by their obdurate wickedness, and insensibility to the patience and mercy of God,

brought upon themselves the punishment due to them. They had put to death the Lord of life, and thereby had forfeited their own; and now, behold! not only by a judicial, but by a kind of necessary result, they are found to be their own murderers. Thus died the Jewish people; nor will they rise again till they own *Him* to be risen, whom they crucified and slew; till they "look upon him whom they have pierced, and mourn for him, as one that mourneth for his only son."*

Whilst, however, the Jewish nation in general experienced this dreadful destruction, the Christians, with their venerable bishop, Simeon, were wonderfully preserved. The account of their escape has been hitherto omitted, that the thread of the preceding narrative might not be broken. We may now, therefore, briefly notice it.

Almost at the commencement of the war, Cestius Gallus broke into the lower part of the city, and used such measures, as, humanly speaking, would have ensured his taking the upper part and the temple, had he continued his attack. But at this moment he unexpectedly, and without any assignable cause on his part, raised the siege. The Christians took advantage of this circumstance. Recollecting that our Lord had warned them to leave Jerusalem when they should see it encompassed with armies, and to flee when they should behold the abomination of desolation standing in the holy place, they embraced the opportunity, and universally retreated to Pella; so that none of them perished in the common desolation. The place of their retreat was a little town beyond Jordan, about one hundred miles from Jerusalem, belonging to Agrippa, and inhabited by Gentiles.

How long Simeon and his flock continued in this sanctuary, and when they returned to Jerusalem, is unknown, though it is generally supposed that they came back about the beginning of the reign of Trajan. It is certain that they returned before the time of Adrian; for upon that em-

peror's coming to Jerusalem, forty years after its destruction, he found there a few houses and a little church upon Mount Sion.

In the mean time Simeon discharged the important duties of his office with great diligence and fidelity. At length, in the middle of Trajan's reign, he was charged with being a Christian, and a descendant of the kings of Judah. In consequence of this accusation he was sentenced by the proconsul to be first put to the rack and severely scourged, and afterwards to be crucified. The venerable bishop endured his severe sufferings with such composure of mind and invincible patience as astonished the proconsul and all that were present. But neither his age nor resignation could induce them to reprieve or mitigate his sentence, for he still persisted in pleading guilty to what was considered the most offensive of all crimes, his being a Christian.

Simeon suffered martyrdom in the tenth year of the reign of Trajan, in the hundred and twentieth year of his own age, and in the hundred and seventh of the Christian era.

It is not a little remarkable, that during the dreadful persecutions which made such havoc in the Church, most of the eminent Christian teachers, of whom we have any account, lived to a very advanced age. Simeon, as has been said, was a hundred and twenty years old, Ignatius eighty, Polycarp considerably older, Tertullian ninety, and Justin, Irenæus, Origen, and Cyprian, were also all far advanced in years at the time of their death. Doubtless we may attribute their preservation for so long a time, as well from the fatal effects of disease and decay of nature, as from the fury of the persecutor's sword, to a special Providence, cherishing and prolonging their lives for their work's sake. Still, however, as God generally accomplishes His benevolent purposes by natural means, we may reasonably suppose that their very religion, by inculcating on its possessors the greatest temperance and sobriety, so conducive to health, was under the divine blessing, one especial cause of their longevity.

The discourses of Dr. CHALMERS being republished in this country, we are induced to insert a Review of them from the British Critic.

A Series of Discourses: or the Christian Revelation viewed in Connexion with the Modern Astronomy.
By THOMAS CHALMERS, D. D. Minister of the Tron Church, Glasgow.

A season scarcely ever passes in England without the irruption of some comet from the unknown regions of the air, which rushes athwart the system, overpowering the eyes of all with its superior splendour, and threatening destruction to the dull and humdrum planets of the regular system. The present year has been rather productive in these eccentric dazzlers. With reference indeed to the author of the Discourses now before us, he did not rise quite so unexpectedly on our view. A thousand little Lucifers, in the shape of puffs and panegyrics, prepared our weak eyes for the burst of the comet itself upon our horizon. Not even of Dr. Solomon's Guide to Health were there so many copies sold in the first year, as of the Doctor's Discourses in the first day. Five editions (sold as we have heard) in as many days, were the avant couriers of the Doctor's fame. The Post and Chronicle, the Times and Day, vied in their eulogiums, in every varied form, on the Doctor's powers. "*Wonderful occurrence.*"—"*Surprising fact.*"—"*Unparalleled demand.*"—all lent their aid to usher in the Doctor and his Discourses. Sometimes his reputation shrouded itself under the modest form of "*A Letter to the Editor.*" sometimes insinuated itself in the specious form of "*A Caution to the Public.*" Under whatever form or dress, there it always was, till Mr. Bish himself grew jealous, and Mr. Goodluck ceased to advertise. At last the Doctor himself appeared, and since the days of Master Betty, no place of public exhibition has been ever thronged with so desperate a crowd. Ins and Outs, Ministry and Opposition, Atheists and Fanatics, those who never were in a church before, and those who never will be in

church again, were all jostled together in the heterogeneous mass. Those whom the doors would not receive, the windows were opened to admit, and happy were the individuals who could get a footing upon the ladder, which in their estimation was to lead to heaven. Now as no personages half so little as we unfortunate critics, could even gain admission into the adjoining street, we sat ourselves down contented with the volume before us, taking for granted that we could not judge of the Doctor's powers by any fairer criterion.

The design of the Doctor in these Discourses, is to answer the following hacknied objection of the infidel to the general system of Christianity, "that God would not have sent down his Son from heaven to die for the salvation of so insignificant a speck in the creation, as the globe which we inhabit." To which Dr. Chalmers has well answered:

"Christianity makes no such profession. That it is designed for the single benefit of our world is altogether a presumption of the infidel himself."

If the Doctor had added, "that of other worlds we can know nothing in our present state, because it is not expedient for the purpose of our present state of existence that we should," and had here concluded the whole, we are of opinion that he would have consulted much more wisely both for himself and for his subject. We should not indeed have grudged him the following argument in favour of the plurality of worlds. It is eloquently, rationally, and scripturally expressed; and as it is by far the best specimen of Dr. Chalmers's power, we shall extract it entire.

"Now, what is the fair and obvious presumption? The world in which we live, is a round ball of a determined magnitude, and occupies its own place in the firmament. But when we explore the unlimited tracts of that space which is every where around us, we meet with other balls of equal or superior magnitude; and from which our earth would either be invisible, or appear as small as any of those twinkling stars which are seen on the canopy of heaven. Why then suppose that this little spot, little at least in the immensity which surrounds it, should be the

exclusive abode of life and of intelligence? What reason to think that those mightier globes which roll in other parts of creation, and which we have discovered to be worlds in magnitude, are not also worlds in use and in dignity? Why should we think that the great Architect of nature, supreme in wisdom as he is in power, would call these stately mansions into existence, and leave them unoccupied? When we cast our eye over the broad sea, and look at the country on the other side, we see nothing but the blue and stretching obscurity over the distant horizon. We are too far away to perceive the richness of its scenery, or to hear the sound of its population. Why not extend this principle to the still more distant parts of the universe? What though, from this remote point of observation, we can see nothing but the naked roundness of yon planetary orbs? Are we therefore to say, that they are so many vast and unpeopled solitudes; that desolation reigns in every part of the universe but ours; that the whole energy of the divine attributes is expended on one insignificant corner of these mighty works; and that to this earth alone, belongs the bloom of vegetation, or the blessedness of life, or the dignity of rational and immortal existence?

"But this is not all. We have something more than the mere magnitude of the planets to allege in favour of the idea that they are inhabited. We know that this earth turns round upon itself; and we observe that all those celestial bodies, which are accessible to such an observation, have the same movement. We know that the earth performs a yearly revolution round the sun; and we can detect in all the planets which compose our system, a revolution of the same kind, and under the same circumstances. They have the same succession of day and night. They have the same agreeable vicissitude of the seasons. To them, light and darkness succeed each other; and the gaiety of summer is followed by the dreariness of winter. To each of them the heavens present as varied and magnificent a spectacle; and this earth, the encompassing of which would require the labour of years from one of its puny inhabitants, is but one of the lesser lights which sparkle in their firmament. To them, as well as to us, has God divided the light from the darkness, and he has called the light day, and the darkness he has called night. He has said, let there be lights in the firmament of their heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years; and let them be for lights in the firmament of heaven, to give lights upon their earth; and it was so. And God has also made to them great lights. To all of them he has given the sun to rule the day; and to many of them he has given moons to r

the night. To them he has made the stars also. And God has set them in the firmament of heaven, to give light upon their earth; and to rule over the day, and over the night, and to divide the light from the darkness; and God has seen that it was good.

"In all these greater arrangements of divine wisdom, we can see that God has done the same things for the accommodation of the planets that he has done for the earth which we inhabit. And shall we say, that the resemblance stops here, because we are not in a situation to observe it? Shall we say, that this scene of magnificence has been called into being merely for the amusement of a few astronomers? Shall we measure the counsels of heaven by the narrow impotence of the human faculties? or conceive, that silence and solitude reign throughout the mighty empire of nature; that the greater part of creation is an empty parade; and that not a worshipper of the Divinity is to be found through the wide extent of yon vast and immeasurable regions?"

Had the Doctor concluded here, all had been well; it is the utmost limit of what can be said upon the subject, and all beyond is tiresome and empty rhodomontade. Never, perhaps, was a more childish or ignorant supposition ever broached than that which occurs in the following passage.

"Who shall assign a limit to the discoveries of future ages? Who can prescribe to science her boundaries, or restrain the active and insatiable curiosity of man within the circle of his present acquirements? We may guess with plausibility what we cannot anticipate with confidence. The day may yet be coming, when our instruments of observation shall be inconceivably more powerful. They may ascertain still more decisive points of resemblance. They may resolve the same question by the evidence of sense which is now so abundantly convincing by the evidence of analogy. They may lay open to us the unquestionable vestiges of art, and industry, and intelligence. We may see summer throwing its green mantle over these mighty tracts, and we may see them left naked and colourless after the blush of vegetation has disappeared. In the progress of years or of centuries, we may trace the hand of cultivation spreading a new aspect over some portion of a planetary surface. Perhaps some large city, the metropolis of a mighty empire, may expand into a visible spot by the powers of some future telescope. Perhaps the glass of some observer, in a distant age, may enable him to construct the map of another world, and to lay down the surface of it in

all its minute and topical varieties. But there is no end of conjecture, and to the men of other times we leave the full assurance of what we can assert with the highest probability, that yon planetary orbs are so many worlds, that they teem with life, and that the mighty Being who presides in high authority over this scene of grandeur and astonishment has there planted the worshippers of his glory."

We must confess our astonishment, that any man professing common sense, should have entertained an idea half so absurd. Dr. Chalmers ought to have known, or he ought not to have written about astronomy if he did not know, that although the magnifying power of the telescope should be increased to an extent almost incredible, yet thus its means of approximating distant objects would not be proportionably increased. The Doctor ought to have known, that the distinctness of vision keeps no pace with the magnifying power of the glass; but that if the visual angle be increased beyond a certain limit, nothing but confusion ensues. The distinctness of the object, moreover, depends as much upon its own brightness, as upon the magnifying powers of the telescope; and thus by increasing the power, we diminish the brightness, which must for ever prevent the improvement of a telescope beyond a certain limit. So much then for our chance of witnessing the change of seasons, and the colours of the vegetation in the moon. Taking the magnifying power alone, we should require a telescope with more than seven hundred times the power of Dr. Herschel's forty-foot telescope, to see a neighbour in the moon; but how far it is probable that such an one will ever be constructed, we leave it to the judgment of our readers to determine: and even if such a thing were accomplished, the privacy of the man in the moon would not be broken in upon, as the visual angle would have so greatly exceeded its proper limits. The whole of Dr. Chalmers's supposition is a burlesque upon the subject.

We will not quarrel with the Doctor for some few assertions made without any proof at all; such as the regular revolution of the spots in the

apparent recession of the stars quarter of the celestial sphere, on either: whether true or they do not bear upon the ar-

We will call the attention of ours to the following passage.

we have now reason to think, each of lying uniformly, and in an equi-distance from each other, arranged into distinct clusters—the same manner, as the distance of the nearest fixed stars so inconceivably to that of our planets from each marks the separation of the solar system; so the distance of two contiguous may be so inconceivably small—the reciprocal distance of those which belong to the same cluster mark an equally distinct separation of the clusters, and to constitute them an individual member of her and more extended arrangement carries us upwards through ascending step in the scale of existence, and there leaves us wilderness of uncertainty, whether even here our progress is ended."

Doctor has left his readers in-*dering in uncertainty*. What is his meaning in this exquisite play of absurdity? Will any of our warmest admirers pretend to any decent interpretation to be made before us? If there be a deficiency in astronomy, the Doctor has lived, with all his powers, into an endless abyss.

much for Lecture the first, ending "a sketch of modern astro-

The second professes to treat in the modesty of true science; ending a rhetorical panegyric upon Newton, and some very common reflections upon modern infidelity which might have been compressed in about as many lines as there are. The third is upon the divine descent, in redeeming a people insignificant as our own; an account which is better stated in the ending of the fourth Lecture, from which we shall willingly make the following extract.

as it is saying much for the benevolence of God, to say that it sends forth wide and distant emanations over the face of a territory so ample—that which we inhabit, lying imbedded as amidst so much surrounding space, shrinks into a point that to the

universal eye might appear to be almost imperceptible. But does it not add to the power and to the perfection of this universal eye, that at the very moment it is taking a comprehensive survey of the vast, it can fasten a steady and undistracted attention on each minute and separate portion of it; that at the very moment it is looking at all worlds, it can look most pointedly and most intelligently to each of them; that at the very moment it sweeps the field of immensity, it can settle all the earnestness of its regards upon every distinct handbreadth of that field; that at the very moment at which it embraces the totality of existence, it can send a most thorough and penetrating inspection into each of its details, and into every one of its endless diversities? You cannot fail to perceive how much this adds to the power of the all-seeing eye. Tell me, then, if it does not add as much perfection to the benevolence of God, that while it is expatiating over the vast field of created things, there is not one portion of the field overlooked by it; that while it scatters blessings over the whole of an infinite range, it causes them to descend in a shower of plenty on every separate habitation; that while his arm is underneath and round about all worlds, he enters within the precincts of every one of them, and gives a care and a tenderness to each individual of their teeming population. Oh! does not the God, who is said to be love, shed over this attribute of his, its finest illustration! when, while he sits in the highest heaven, and pours out his fulness on the whole subordinate domain of Nature and of Providence, he bestows a pitying regard on the very humblest of his children, and sends his reviving Spirit into every heart, and cheers by his presence every home, and provides for the wants of every family, and watches every sick-bed, and listens to the complaints of every sufferer; and while by his wondrous mind the weight of universal government is borne, oh! is it not more wondrous and more excellent still, that he feels for every sorrow, and has an ear open to every prayer.

"It doth not yet appear what we shall be," says the apostle John, 'but we know that when he shall appear, we shall be like him, for we shall see him as he is.' It is the present lot of the angels, that they behold the face of our Father in heaven; and it would seem as if the effect of this was to form and to perpetuate in them the moral likeness of himself; and that they reflect back upon him his own image; and that thus a diffused resemblance to the Godhead, is kept up amongst all those adoring worshippers who live in the near and rejoicing contemplation of the Godhead. Mark then how that peculiar and endearing feature in the goodness of the Deity,

which we have just now adverted to—mark how beautifully it is reflected down upon us in the revealed attitude of angels. From the high eminences of heaven, are they bending a wakeful regard over the men of this sinful world; and the repentance of every one of them spreads a joy and a high gratulation throughout all its dwelling places. Put this trait of the angelic character into contrast with the dark and lowering spirit of an infidel. He is told of the multitude of other worlds, and he feels a kindling magnificence in the conception, and he is seduced by an elevation which he cannot carry, and from this airy summit does he look down on the insignificance of the world we occupy, and pronounces it to be unworthy of those visits and of those attentions which we read of in the New Testament. He is unable to wing his upward way along the scale, either of moral or of natural perfection; and when the wonderful extent of the field is made known to him, over which the wealth of the Divinity is lavished—here he stops, and wilders, and altogether misses this essential perception, that the power and perfection of the Divinity are not more displayed by the mere magnitude of the field, than they are by that minute and exquisite filling up, which leaves not its smallest portions neglected; but which imprints the fulness of the Godhead upon every one of them; and proves, by every flower of the pathless desert, as well as by every orb of immensity, how this unsearchable Being can care for all, and provide for all, and throned in mystery too high for us, can, throughout every instance of time, keep his attentive eye on every separate thing that he has formed, and by an act of his thoughtful and presiding intelligence, can constantly embrace all.

“But God, compassed about as he is with light inaccessible, and full of glory, lies so hidden from the ken and conception of all our faculties, that the spirit of man sinks exhausted by its attempts to comprehend him. Could the image of the Supreme be placed direct before the eye of the mind, that flood of splendour, which is ever issuing from him on all who have the privilege of beholding, would not only dazzle, but overpower us. And therefore it is, that I bid you look to the reflection of that image, and thus to take a view of its mitigated glories, and to gather the lineaments of the Godhead in the face of those righteous angels, who have never thrown away from them the resemblance in which they were created; and unable as you are to support the grace and the majesty of that countenance, before which the seers and the prophets of other days fell, and became as dead men, let us, before we bring this argument to a close, borrow one lesson of him who sitteth on the throne, from the aspect and the re-

vealed doings of those who are suffering it.

“The infidel, then, as he widens his field of his contemplations, would its every separate object to die as forgetfulness; these angels, except as they do, over the range of a universality, are represented as all a the history of each of its distinct ordinate provinces. The infidel, with mind afloat among suns and ameteons, can find no place in his air-cupied regards, for that humble which lodges and accommodates the angels: the angels, standing on a summit, and with a mightier prospect before them, are yet represented as looking down on this single world attentively marking the every feel the every demand of all its families: the infidel, by sinking us down to an un-able minuteness, would lose sight of dwelling-place altogether, and a darkening shroud of oblivion over concerns and all the interests of the angels will not so abandon undazzled by the whole surpassing grandeur of that scenery which is around are they revealed as directing all the business of their regard to this our ball and casting a longing and a benign on ourselves and on our children: the infidel will tell us of those world roll afar, and the number of which strips the arithmetic of the human standing—and then with the harsh an unfeeling calculation, will he the one we occupy, with all its generations, to despair. But he who the number of the stars, is set for as looking at every inhabitant among millions of our species, and by the of the Gospel beckoning to him by hand of invitation, and on the very step of his return, as moving towards with all the eagerness of the prodigal, to receive him back again in presence from which he had wandered. And as to this world, in favour of the scowling infidel will not permit solitary movement, all Heaven is sent as in a stir about its rest and there cannot a single son, or daughter, be recalled from sin unto righteousness, without an acclamation amongst the hosts of Paradise. I can say it of the humblest and worthiest of you all, that the eye is upon him, and that his repentance at this moment, send forth a way-lighted sensibility throughout the throng of their innumerable legions.

As to the “wave of delightfulness,” we leave the reader to see as he can; the passage, as a whole, is not without con-

The immediate subject of the
er is indeed very absurd, being
in the sympathy felt for man in
stant places of the creation." If
Doctor will inform us, upon the
t of his own experience, that
inhabitants are all angels, such
rejoice in heaven over the sinner
repenteth," we will admit this
athy as far as he chooses; but if
be not ministering spirits, we
no reason for thinking that they
any more sympathy for us, than
have for them. The Almighty
ot been pleased to reveal to us,
her they have or not; we are
fore justified in concluding, that
her they have or not, is a consi-
ion of mighty little consequence
in our present state of existence.
e remaining Lectures we have
ully read; but whether it be from
flation of the language, the con-
n of the argument, or the dulness
r comprehension, certain it is,
we can discover no chain of rea-
g, no connexion of parts, from
eginning to the end. He appears
l times happy in the opportunity
sacrificing argument, connexion,
often common sense itself, to the
ms of an unmeaning and useless
non place.

In his language, Dr. Chalmers suf-
himself to swell into the most in-
l verbosity, and to indulge in a
cal diction which is as repugnant
od taste, as it is perplexing to
argument. It is curious to ob-
e the variety of the Doctor's po-
l powers in his description only
r earth.

p. 98, it is "a puny ball which
s its little round."

p. 112, it is "a grain of sand on
high field of immensity."

p. 200, it is "one of the smaller
s which float on the ocean of va-
y."

In another place it is a "twinkling
s;" in another, "a remote and
ary monarchy." These indeed
ut a few among the flowers with
h the Doctor has contrived to
n our lower world.

he Doctor is very fond of "*grop-
is darkling way*;" we find this

expression p. 193, and again p. 253,
and if our memory does not deceive
us, much oftener.

In point of argument, Dr. Chalmers
has left the question just where he
found it. Of his talent indeed as a
reasoner, we had formed no very high
idea, from his former Lectures upon
the Evidences of Christianity; and
certainly our opinion will not be
changed by any thing that we have
discovered in the work before us. It
is often difficult to discover the mean-
ing of the separate parts of the work;
but to trace their connexion one with
another is wholly impossible. A more
dislocated, disjointed, incoherent pro-
duction, never yet assumed the title of
"a proof." In arrangement it is as
defective, as in chastity of language
and in elegance of taste.

The most favourable opinion which
can be expressed of the Doctor's work,
may be given in the language of
Shakspeare, "that he draws the thread
of his verbosity finer than the staple of
his argument." That there are two
or three brilliant passages, we will
readily allow; but even these are
overlaid with common place imagery,
more adapted to a school-boy's decla-
mation, than to a theological disquisi-
tion. We doubt not but that these
Discourses, if delivered with suitable
action, might have had a wonderful
effect at the British Forum, to the
sphere of which, both in style, argu-
ment, and taste, they seem to be won-
derfully adapted. Meretricious orna-
ment, and turgid verbosity will ever
have their admirers; and the Doctor
has certainly had his. We do not
grudge him the applause which he has
received; it will not last long, let
him make the most of it while it re-
mains. It is our duty to protest
against this new-fangled fashion pass-
ing into a precedent, lest we should
be overwhelmed with a torrent of se-
cond-hand rhodomontade; and every
popular preacher, while he imitated
the errors, should expect the reward
of the celebrated Doctor.

We have been informed that Dr.
Chalmers is himself a modest man,
and that he entertains a real dislike
to the intolerable puffing with which

he has been wafted into popular favour. If this be so, we can only advise the Doctor to beware, not of his enemies, but of his friends; for never was a man more injudiciously foisted upon the world, before his eloquence had acquired strength, and his talents stability. If he ever can be made a great or a useful man, it will not be by the flattery of his friends, but by the wholesome discipline of those, whom, probably, he will esteem his enemies.

The subject which Dr. Chalmers has chosen, is one of no common grandeur and sublimity. How he has treated it, we have had the painful task of showing, at some length, to our readers. We will now show them how he ought to have treated it; and this, not by tiring their patience with dogmas of rhetoric, but by introducing to their notice one of the most perfect compositions in the English language, on the self-same subject, which we shall make no apologies for presenting to them at full length: and then, after having dwelt on the chastened dignity, and majestic comprehension of an Addison; let them return, if they can, to the meretricious verbosity, and disjointed rhodomontade of a Chalmers.

"As I was surveying the moon walking in her brightness, and taking her progress among the constellations, a thought rose in me which I believe very often perplexes and disturbs men of serious and contemplative natures. David himself fell into it in that reflection: 'When I consider the heavens the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou regardest him?' In the same manner, when I considered that infinite host of stars, or to speak more philosophically, of suns, which were then shining upon me, with those innumerable sets of planets or worlds which were moving round their respective suns; when I still enlarged the idea, and supposed another heaven of suns and worlds rising still above this which we discovered, and these still enlightened by a superior firmament of luminaries, which are planted at so great a distance, that they may appear to the inhabitants of the former as the stars do to us; in short, while I pursued this thought, I could not but reflect on that little insignificant figure which I myself bore amidst the immensity of God's works.

"Were the sun which enlightens this

part of the creation, with all the planetary worlds that move about it, utterly extinguished and annihilated, would not be missed more than a sand upon the sea-shore. The space it possesses is so exceedingly little in comparison of the whole, that it would make a blank in the creation. That would be imperceptible to an eye could take in the whole compass of the universe, and pass from one end of the creation to the other; as it is possible there is such a sense in ourselves hereafter as to creatures which are at present unaltered than ourselves. We see many things by the help of glasses which we discover with our naked eyes; and so with our telescopes are, the more our discoveries. Huygenius carried his thought so far, that he does not think it impossible there may be stars who are not yet travelled down to us since the first creation. There is no question but the universe has certain bounds set by the infinite power, prompted by infiniteness, with an infinite space to extend in, how can our imagination set any to it?

"To return therefore to my thought, I could not but look upon with secret horror, as a being that is not worth the smallest regard of one who is so great a work under his care and intendency. I was afraid of being looked amidst the immensity of the universe and lost among that infinite variety of creatures which in all probability are passing through all these immeasurable regions of matter.

"In order to recover myself from this mortifying thought, I considered that I took rise from those narrow conceptions which we are apt to entertain of the nature. We ourselves cannot attend to many different objects at the same time. If we are careful to inspect some, we must of course neglect others. Imperfection which we observe in ourselves, is an imperfection which we ascribe to some degree to creatures of the same capacities, as they are creatures of the same beings of finite and limited natures. The presence of every created being is confined to a certain measure of space, and consequently his observation is stinted to a certain number of objects. The sphere in which we move, and act, and understand is of a wider circumference to one creature than another, according as we rise above another in the scale of existence. But the widest of these our spheres is the circumference of the divine nature. When therefore we are accustomed to this imperfection in ourselves, that we cannot forbear in measure ascribing it to him in whose image we are made, is no shadow of imperfection. Our own imperfection indeed assures us that his attributes

infinite; but the pooriness of our conceptions is such that it cannot forbear setting bounds to every thing it contemplates, until our reason comes again to our succour, and throws down all those little prejudices which rise in us unawares, and are natural to the mind of man.

"We shall therefore utterly extinguish this melancholy thought of our being overlooked by our Maker in the multiplicity of his works and the infinity of those objects among which he seems to be incessantly employed, if we consider in the first place that he is omnipresent, and in the second that he is omniscient.

"If we consider him in his omnipresence, his being passes through, actuates and supports the whole frame of nature. His creation, and every part of it, is full of him. There is nothing he has made that is either so distant, so little, or so inconsiderable, which he does not essentially inhabit. His substance is within the substance of every being, whether material, or immaterial, and as intimately present to it as that being is to itself. It would be an imperfection in him were he able to remove out of one place into another, or to withdraw himself from any thing he has created, or from any part of that space which is diffused and spread abroad to infinity. In short, to speak of him in the language of the old philosopher, he is a being whose centre is every where, and his circumference no where.

"In the second place, he is omniscient as well as omnipresent. His omniscience indeed necessarily and naturally flows from his omnipresence: he cannot but be conscious of every motion that arises in the whole material world, which he thus essentially pervades; and of every thought that is stirring in the intellectual world, to every part of which he is thus intimately united. Several moralists have considered the creation as the Temple of God, which he has built with his own hands, and which is filled with his presence. Others have considered infinite space as the receptacle, or rather the habitation of the Almighty. But the noblest and most exalted way of considering this infinite space, is that of Sir Isaac Newton, who calls it the *Sensorium* of the Godhead. Brutes and men have their *sensoria*, or little sensoriums, by which they apprehend the presence, and perceive the actions of a few objects that lie contiguous to them. Their knowledge and observation turn within a very narrow circle. But as God Almighty cannot but perceive and know every thing in which he resides, infinite space gives room to infinite knowledge, and is as it were an organ to omniscience.

"Were the soul separate from the body, and with one glance of thought should start beyond the bounds of the creation; should it for millions of years continue its

progress through infinite space with the same activity, it would still find itself within the embrace of its Creator, and encompassed round with the immensity of the Godhead. While we are in the body, he is not less present with us, because he is concealed from us. 'O that I knew where I might find him!' says Job. 'Behold I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand where he does work, but I cannot behold him: he hideth himself on the right hand that I cannot see him.' In short, reason as well as revelation assures us, that he cannot be absent from us, notwithstanding he is undiscovered by us.

"In this consideration of God Almighty's omnipresence and omniscience, every uncomfortable thought vanishes. He cannot but regard every thing that has being, especially such of his creatures who fear they are not regarded by him. He is privy to all their thoughts, and to that anxiety of heart in particular which is apt to trouble them on this occasion: for as it is impossible he should overlook any of his creatures; so we may be confident that he regards with an eye of mercy those who endeavour to recommend themselves to his notice, and in an unfeigned humility of heart think themselves unworthy that he should be mindful of them." *Addison's Prose Works*, vol. iv. p. 76.

MEDITATION ON DEATH.

(From the Pious Country Parishioner.)

DEATH! the very thought strikes me with horror and amazement; but, alas! the first temporal death is nothing, if compared with the second eternal one, which must be the sad state of all who die in their sins.

Did death, which is the end of all things here, put a period to our beings, it would be so far from being dreadful to the impenitent, that they would rejoice at it, as being that which would rescue them from what they dreadfully fear, the suffering eternal punishment for their grievous sins and provocations in this life; but this is the tormenting thought, that Death presently brings us into a state, which will never, never have an end: Oh! how terrible must this be to a person unprepared for this surprising change! Why then do I strive to add house to house, and field to field, as if I were to dwell here for ever? No, no, death

will soon close my eyes, and deprive me of every earthly satisfaction. Have you never seen a neighbour die? Do you not remember how sad and mournful was the scene? In a little time, his case will be your own; and you are not sure, but it may be in a year, a month, nay this very hour. Remember the thoughts you had upon a sick bed. What resolutions, what vows of better obedience did you then make! How earnestly did you pray that God would be pleased to grant you a longer continuance upon earth: How fully did you propose to correct your passions, and strive against the sins to which you were strongly inclined; and which therefore particularly endangered your salvation. O Death, how bitter is the remembrance of thee to an impenitent sinner! The bitter agonies of the guilty sinner's mind, give him more exquisite torments, than the severest pains of his disease; and he feels some tortures of hell even here on earth: But with the godly person it is not so. Death may, at first, look frightful, it being a violent separation of soul and body; but the good man having lived piously in expectation of death, has a delightful prospect beyond the grave, even of immortal life and glory; he looks back with pleasure on the dangers he has happily escaped, and finds himself on a sudden surrounded with new and unknown pleasures and delights. On this moment, for aught I know, depends a happy eternity: O then may I so number my days as to apply my heart unto wisdom! My house, my farm, my business, have hitherto took off my mind from providing for death. But all these possessions must be left: then shall I wring my hands and say, O that I could live my life over again; then would I count godliness the greatest gain, and love God's commandments more than gold, yea, than much fine gold. I resolve, therefore, God being my helper, frequently to meditate on death, and to act now, as I shall wish I had acted, when I come to die. Then shall I be always prepared; and when I cease to live with men, I shall dwell with God, and converse with saints and angels in the kingdom of Heaven.

MEDITATION ON JUDGMENT.

(From the same.)

AFTER we have passed through the gates of death, we shall be carried away to the regions of departed spirits, there to be reserved unto the judgment of the great day. Nor is this all, to dwell for a time in a state of separation; another day will quickly come; a day of public accounts, and restitution of all things; when the archangel shall sound his trumpet, and proclaim aloud this universal summons, "Arise, ye dead, and come to judgment; arise, and appear before the throne of God." Then shall every soul enter again into its proper body; and be judged for the things done in the body, whether they be good or bad. All people, high and low, rich and poor, from the days of Adam, to the very end of the world, shall be gathered together from every corner of the earth; there all must stand before the judgment-seat of Christ, and wait for their doom! But oh! with how different expectations!

The just shall look up with joy, and clad in the garments of salvation, shall triumphantly sing, "Let us rejoice, for now our redemption draweth nigh; behold, Christ cometh in the clouds of heaven, and his reward is with him. Come, Lord Jesus, thou long desire of our hearts; come quickly, thou full delight of our souls; come and satisfy us with thy mercy, that we may rejoice before thee all the days of eternity." Look yonder, O ye righteous, where he comes, high in power and majesty, attended with thousands of his holy angels, who shall divide his sheep from the goats, and place them on his right hand. I behold, methinks, the righteous rising with joy and exultation in their faces, as knowing that the reward of all their pious labours draweth near. I hear, methinks, the decisive sentence of their eternal happiness pronounced, *Come, ye blessed of my Father, possess the kingdom prepared for you from the beginning of the world.* O the unutterable joys their souls shall feel, when these heavenly words shall sound in their ears! joys, which the

thoughts of man cannot conceive; joys, which the tongues of angels cannot express! The redeemed of the Lord receive this sentence with transporting thanks and hallelujahs, and will be amazed at the greatness of their salvation, so far beyond all that they expected or deserved. Must not the grace of God be exceeding abundant towards them in rewarding their poor services with an *exceeding and eternal weight of glory!*

Blessed be the God and Father of our Lord Jesus Christ, for begetting us again to this lively hope, by the resurrection of Jesus Christ from the dead.

But now I turn my eyes and see, methinks, the ungodly rising last, shaking and trembling at their approaching doom. O with what dejected eyes, and trembling hearts, do they stand, expecting their Judge! What shall they do, when, wherever they look, they behold nothing but black despair? Above, the justly offended Judge ready to condemn them: below, hell gaping to devour them. In that day a book will be opened, and every one's accusation read, men's consciences at the same time bearing witness, and accusing them in that fearful judgment! Miserable and lost souls! what shall they do, when the terrible voice of their Judge shall strike them suddenly down, with, *Go, ye cursed, into everlasting fire, prepared for the devil and his angels!* Once they had a day of grace, but they hardened their hearts, and would not hear the voice of God mercifully calling them to amendment of life. And now this is God's day, when he shall speak in terror, and punish ungodly men for their evil deeds. Then shall they suffer the vengeance of eternal fire, and live in torments which will be without intermission, without end! O my soul, who art now taught these dreadful truths, as things afar off, know, thou shalt then be present, and see them with thine eyes, and be thyself concerned. Think now, O careless sinner, what you would then give, if you had repented in time. Therefore, repent and be converted, that your sins may be blot-

ted out. Watch and pray, that you may die in the peace of God, and live with him to all eternity.

The Prayer.

O blessed Saviour, thou most worthy Judge eternal, fit and prepare me for the last great day! Cause me so effectually to think on it at present, as that I may not dread its terrors hereafter; but be justified by thy sentence, and cleared when I am judged. O that my heart may pass that true judgment on its state and condition in this world, which thou, O blessed Redeemer, wilt pass on it in the other; and if I find my conscience condemn me, grant I may escape that condemnation by a speedy repentance; and always live as if I heard that summons in my ears, *Arise, ye dead, and come to judgment!* Quicken me, O Lord, that I may daily prepare for this important time, expect it with hope, meet it with humble assurance, and at length, through the merits of Jesus Christ, my only Saviour and Advocate, I may rise from this world of misery, to a paradise of endless bliss; where I shall live for ever in God's presence, and where I shall praise my God to all eternity.

A MORNING SOLILOQUY.

By Mrs. Hannah More.

Sorr slumbers now mine eyes forsake,
My powers are all renew'd:
May my freed spirit too awake
With heavenly strength endued!

Thou silent murd'rer, Sloth, no more
My mind imprison'd keep;
Nor let me waste another hour,
With thee, thou felon, Sleep!

Think, O my soul, could dying men
One lavish'd hour retrieve,
Though spent in tears, and pass'd in pain,
What treasures would they give!

But seas of pearl, and mines of gold,
Were offer'd them in vain:
Their 'pearl of countless price is lost,
And where's the promised gain?

Lord, when thy day of dread account
For squander'd hours shall come,
Oh let not *this* increase th' amount,
And swell the former sum.

* See Matt. xiii. 46.

Teach me in health each good to prize
 I, *dying*, shall esteem;
 And every pleasure to despise
 I then shall worthless deem.

For all thy wondrous mercies past
 My grateful voice I raise,
 While thus I quit the *bed of rest*,
 Creation's Lord to praise.

RELIGIOUS INTELLIGENCE.

New-Haven, Sept. 6.

In the late Visitation of the Congregations of the Protestant Episcopal Church in the state of Connecticut, the Right Rev. Bishop Hobart preached and officiated as follows:

<i>August.</i>	<i>Preached.</i>	<i>Persons Confirmed.</i>
Wednesday, 6th, P. M. at New Canaan,		35
Thursday, 7th, A. M. at Wilton,		51
Friday, 8th, P. M. at Weston,		43
Saturday, 9th, P. M. at Redding,		45
Sunday, 10th, at Danbury,		51
Monday, 11th, P. M. at Trumbull,		92
Tuesday, 12th, A. M. at Fairfield,		54
	P. M. at Bridgeport,	
Wednesday, 13th, A. M. at Milford,		25
	P. M. at West-Haven,	33
Thursday, 14th, at New-Haven,		49
Friday, 15th, at Hampden,		10
Saturday, 16th, at Hartford, and		
admitted the Rev. Jonathan M. Wain-		
right to the holy order of Priests,		
Sunday, 17th, at Hartford,		22
Monday, 18th, P. M. at Warehouse-		
Point,		9
Tuesday, 19th, A. M. at Glastenbury,		65
	P. M. at Chatham,	102
Wednesday, 20th, at Marlborough,		19
Thursday, 21st, and		
Friday, 22d, A. M. at Brooklyn,		25
	P. M. at Norwich, and	
	at Norwich,	57
Saturday, 23d,		
Sunday, 24th, and		
Monday, 25th, at New-London,		49
Tuesday, 26th, at Pettipang,		26
Wednesday, 27th, A. M. at East-Haddam,		49
	P. M. at Middle-Had-	
	dam,	63
Thursday, 28th, at Middletown,		39
Friday, 29th, at Durham,		9
Saturday, 30th, A. M. at Woodbridge,		69
	P. M. at Oxford,	
Sunday, 31st, at Derby,		78
<i>September.</i>		
Tuesday, 2d, A. M. at Humphreys-		
ville, and consecrated the church,		61
	P. M. at Woodbury,	
Wednesday, 3d, A. M. at Roxbury, and		
consecrated the church,		47
	P. M. at Woodbury,	61
Friday, 4th, P. M. at Greenwich,		11

Total number of persons confirmed
 this visitation, 1275

At New-Haven, Hartford, Middletown, and several other places, Confirmations had been recently held, or the congregations had attended for confirmation at adjacent churches.

FATAL TEXT.

THE lord-lieutenant of Ireland having presented Dr. Sheridan, who was a keen sportsman, and loved shooting better than praying, to a living in the country; the first Sunday he preached to his new parishioners happened to be the anniversary of the king's accession to the throne, and he undesignedly took these words for his text; *Sufficient unto the day is the evil thereof.* Though the sermon itself had nothing of politics in it, yet some people took occasion to represent him to his excellency as a disaffected person, and indeed his excellency was so much offended at the impropriety of the choice he had made of a subject, that he gave him to understand, he had nothing farther to expect. This was soon whispered about, and when it was told to Dr. Swift, who indeed loved him, but could not spare his jest; *Poor Sheridan*, said he, *is so true a marksmen, that he has shot his preferment dead with a single text.*

✂ Messrs. T. & J. Swartz inform the Patrons of their "*Pocket Almanack and Christian's Calendar*," that it is their intention to have it published in time to reach the several parts of the Union before the commencement of the ensuing year. They, therefore, respectfully request the Secretaries of the Conventions of the Protestant Episcopal Church in the several states, to transmit to them, without delay, lists of the Clergy, and the names of other ecclesiastical officers in their respective states;—the Secretaries of the different Protestant Episcopal Societies to send the names of their respective officers and managers;—and, in general, all who can contribute any thing connected with the design of the Almanack, to communicate the same immediately. It is their wish to make the Almanack a complete register of the Protestant Episcopal Church in the United States; and they hope that the important and interesting nature of such a work, will secure for it the aid and patronage of the members generally of that Church.

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[Vol. I.]

LIFE of CLEMENT, Bishop of Rome.

(Abridged from Cox's Lives of the Primitive Fathers.)

LITTLE more is known with certainty of the subject of this narrative, than that he was for several years bishop of Rome, and author of an epistle to the Corinthians, which is still extant.

Clement is supposed to have been a native of Rome, though the time of his birth is not ascertained. His father's name was Faustinus. Several particulars relative to his early life are given by Dr. Cave on very doubtful authority. But the following circumstances, connected with his conversion, appear worthy of notice. When he had arrived at man's estate, he was perplexed respecting the immortality of the soul and a future state; and endeavoured, without success, to obtain a satisfactory solution of his doubts at the schools of the philosophers. He then thought of consulting some Egyptian magicians, supposing, that if souls existed in a separate state, they would be able to recall one from the invisible world to satisfy his curiosity. Whilst he was in this state, he heard that the Son of God had lately appeared on earth, and delivered the most excellent and important doctrines to his disciples. The intelligence deeply interested him; and the apostle Barnabas being at that time in Rome, he applied to him for information, and learnt from that "son of consolation" the first elements of Christianity. He afterwards met with the apostle Peter, by whom he was farther instructed in the things of God; and at length was joined to the congregation of believers, by the sacred ordinance of baptism. For many years after this he appears to have been highly respected by the

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great apostles, Peter and Paul, and frequently to have attended each of them on their journeys among the heathen.

In the year 62, Saint Paul, in his epistle to the Philippians, having spoken of Clement as his fellow labourer, observes, that his "name is in the book of life." How honourable is this testimony concerning him! And, at the same time, how consolatory is the reflection, that it is not more applicable to Clement than to every humble follower of our Lord Jesus Christ!

Hitherto the Christians, though almost always despised, and frequently insulted with impunity, had never been subjected to any legal persecution. But the time was now at hand when an imperial tyrant, after having long glutted himself with the blood of his Pagan subjects, was about to spread devastation in the Church of God.

Foremost in the rank of persecuting emperors, whom the Church will ever regard with horror, stands the cruel Nero, whose conduct to the Christians admits of no palliation, but was to the last degree unprincipled and inhuman. He commenced his ravages against the defenceless Church of Christ about the middle of November, 64. It appears from Tacitus that he brought no accusation against the Christians on the ground of their religion, but imputed to them the perpetration of a flagitious act, of which he himself was the author. This merciless tyrant, having for his mere amusement caused several houses to be set on fire, kindled a flame in his capital, by which a great part of it was destroyed. The conflagration of a city, with all its tumults of concomitant distress, it has been justly remarked, is one of the most dreadful spectacles in the world. How perverted then must have been

the feelings of the emperor, who is reported to have expressed great pleasure at the spectacle, and from an elevated spot to have amused himself, amidst the surrounding flames, with singing the burning of Troy.

Hardened, however, as Nero was in vice, an exasperated public made him anxious to avert from himself the infamy of being reckoned the author of this calamity. But these attempts he found to be in vain. At length, in order, if possible, to divert the tide of popular indignation from its proper channel, he charged the crime upon the innocent Christians, and displayed the utmost eagerness in directing against them all the vengeance of the state; putting them to death without mercy, and even making a jest of their torments. The above mentioned historian gives the following account of this event, which points out at the same time the severity of the persecution, and the enmity of the Roman people to the followers of Christ.

“Neither the emperor’s donations, nor the sacrifices he offered to the gods, could avert from him the infamy of being the author of the conflagration. Hence, to suppress the rumour, he charged the crime, and inflicted the most exquisite tortures, on a people detestable for their wickedness, who were commonly known by the name of Christians. This sect derived its name and origin from Christ, who in the reign of Tiberius was put to death by the sentence of Pontius Pilate the procurator. For a time this destructive superstition was suppressed; but afterwards broke out afresh; and not only spread through Judea, the source of the evil, but introduced itself into our metropolis, the common sewer in which every thing filthy and flagitious meets and flourishes. Some individuals, who confessed themselves Christians, were at first apprehended, and a great multitude afterwards, upon their evidence, shared the same fate. These were all condemned, not so much for the crime of setting fire to the city, as for their hatred of mankind. Their tortures were embittered with insult and derision. Some were enclosed

in skins of wild beasts, and torn to pieces by dogs; others were nailed on crosses; and others, covered with combustible materials, were lighted as torches at the close of the day. This spectacle, accompanied with the games of the circus, was exhibited in the emperor’s gardens. Nero himself was not merely present; but, clad in the dress of a charioteer, sometimes mixed with the populace, and occasionally contended in the race. Hence a degree of commiseration was at length excited in behalf of the Christians, though criminal, and deserving the most exemplary punishment, because they were sacrificed not so much to the public good as to the cruelty of an individual.”

Who can read this account without being deeply affected with the miserable and destitute situation of the oppressed Christians? If an author, so celebrated for accuracy as Tacitus, could manifest such hatred and ignorance of the persons of whom he was writing, how inveterate must have been the prejudices of the generality of the people against them?—We have indeed repeated instances of the most dreadful sufferings of the Christians being but too congenial to the feelings of the savage Romans, and of the readiness of their magistrates to indulge them with the exhibition of such horrid orgies. Under these circumstances it is not a little remarkable, that some writers have supposed that the persecution was confined within the walls of Rome, for surely it can never be conceived that the emperor would rage against the Christians in the capital, and suffer them to remain unmolested every where else. It is besides evident, from a passage in Tertullian’s Apology, that Nero promulgated edicts against the Christians, and if this be allowed, not a question can remain of their having been carried into effect throughout all the provinces.

How Clement escaped this dreadful persecution we are not informed. If he was in Rome at the time when it commenced, it is probable that he provided for his safety by immediate flight, or so carefully secreted himself

in the city, as to elude the vigilance of his cruel enemies; for in times of persecution the ministers of the different churches were naturally the first objects of the popular fury.

But though Clement avoided the fury of the present storm, it was otherwise with his great apostolical friends, Paul and Peter, who now closed their long, laborious, and eminently useful lives by honourable martyrdom.

The dreadful persecution of Nero continued nearly four years; during which period the Christians were exposed to every species of insult and outrage.

The Romans were too much occupied by their own quarrels during the short turbulent reigns of the following emperors, Galba, Otho, and Vitellius, to pay much attention to the despised Christians. Indeed we have no particular accounts of their sufferings till the reign of Domitian, though it is not probable that the fire of persecution was ever completely extinguished during any part of that period.

As soon as there was an interval of peace, we may suppose, that Clement resumed his situation in Rome. It is also probable, from the testimonies of various writers, that he was appointed by Peter, a short time before his martyrdom, to preside over the Jewish Christian Church in that city, St. Paul having about the same time nominated Linus to the like office over the Gentile Church; the prejudices between Jews and Gentiles being still so inveterate as to make it inexpedient to unite them together in the same community. Linus, having presided over the Gentile converts upwards of twelve years, was succeeded by Anacletus, who held the situation about the same time, and was then removed by death.

Time, and a more clear understanding of the nature of Christianity, had now apparently removed the unhappy jealousy which had too long subsisted between the Jewish and Gentile Christians: to which reconciliation we may add, that the ruin of Jerusalem, and the extinction of the temple-worship, together with the downfall of the temple itself, had not

a little contributed. And as Clement's long residence at Rome, and faithful discharge for five and twenty years of the duties of his episcopal office, had rendered him an object of general respect to both parties, the cordiality united under the presidency of "a man who," to use the language of Irenæus, "had seen the blessed apostles, and conversed with them, and had their preaching still sounding in his ears, and their traditions before his eyes."

Ecclesiastical records gives us little information respecting the manner in which Clement acted in his bishopric; though we may rest assured, from the testimony of many ancient authors, as well as from certain evident indications in his own writings, that his piety was most eminent, and his conduct in the highest degree exemplary. Interesting and profitable indeed would have been the perusal of an authenticated account of his character—to have read the various regulations he made for the introduction of Christianity where it was unknown, and the increase and establishment of it where it already existed. But, alas! whilst the minutest details have been given, with the greatest precision and elegance, of persons, whose names deserved to be forgotten, or remembered merely to be abhorred, little is known of the lives of "men of whom the world was not worthy," and who, under the Divine blessing, were the instrument of everlasting salvation to thousands of their fellow-creatures. All that is related respecting Clement is, that he appointed notaries to inquire after, and faithfully record, all the acts of the martyrs that suffered within his district, and that he deputed missionaries to propagate Christianity in those parts of the world, where the sound of the Gospel had not hitherto been heard.

In the year 95, the emperor Domitian, who had not hitherto persecuted the Christians, began to oppress them.

This persecution ceased in the year 96, when the emperor Domitian was assassinated. He was succeeded by Nerva who recalled those that were banished, and suspended the bloody edicts of his predecessor.

By what means Clement weathered this storm we are not told, only we may be sure he would not prostitute his Christian integrity by any unworthy concessions. His epistle to the Corinthians, to which we have already had occasion to refer, is supposed to have been written shortly after the accession of Nerva to the throne. By those who can be charmed with sanctity of sentiment and the effusions of genuine piety, unadorned by the brilliancy of genius, or the refinements of human learning, this work will be perused with considerable interest. "It has a simplicity and a plainness not easily relished by a systematic modern; but there belongs to it also a wonderful depth of holiness and wisdom." The primitive Christians, indeed, seem to have had neither opportunity nor inclination to polish their compositions. But whether more or less excellence belonged to them as writers, the sincerity in which they walked, the zeal which they displayed in diffusing the knowledge of truth, and their willingness to die in defence of it, were eminently their attainments. The situation also of most of the primitive Christians, the scantiness of their means for improvement in human knowledge and science, and their constant exposure to sufferings, make it more surprising that their works are so well written than that they are not better. If they abound not, however, in the graces of diction, that want is compensated by the vein of fervent piety, the native dignity of Divine truth, and occasionally the flow of untutored eloquence which they display.

Clement's epistle appears to have been composed in answer to one written by the Corinthian Church, which was at that time much in the same state, as when the apostle wrote to them. It contained many very pious members, but was harassed by various religious contentions, and in danger of having a sound and exemplary presbytery, superseded by a self-conceited and turbulent set of heretical teachers.

Clement commences his epistle in a manner not dissimilar to that of the

apostle, by addressing himself "to the called and sanctified," though at the same time he arrogates to himself no dignity, but speaks merely as the representative of the Church of Rome to the Church of Corinth.* Referring to the unhappy divisions which prevailed amongst them, he remarks, "The apostles preached to us from our Lord Jesus Christ; Jesus Christ from God. Christ, therefore, was sent by God; the apostles by Christ. Both missions were in order, according to the will of God. Having, therefore, received their commission, being thoroughly assured of the resurrection of our Lord, and believing in the word of God, with the fulness of the Holy Spirit, they went abroad, declaring that the kingdom of God was at hand. Thus they travelled through different countries and cities, and appointed the first-fruits of their ministry, after they had proved them by the Spirit, to be bishops and deacons over those who should afterwards believe.

* The following excellent remarks, in reference to the supremacy assumed in later ages by the pontiffs of the Romish Church over the rest of the Christian world, will appear strictly appropriate to every pious reader who is acquainted with St. Clement's epistle:—

"If the claims of authority be well grounded, they will, of course, be highest when nearest to their source: yet upon this supposition how unaccountable is the conduct of Clements and the Church of Rome. We have here the first instance upon record in which that Church thought proper to interpose in the religious concerns of its brethren. It might, therefore, have been expected, that the bishop of Rome should have begun with asserting his own sovereign authority over the Corinthian and all other Churches; should have required implicit obedience to his mandates; and, in case of non-compliance, denounced the rebellious assembly cut off from the body of the faithful: yet, as if it were intended by Providence, that the first known interposition of a Roman pontiff in the affairs of another Church, should remain as a lesson of humility, or a reproof of arrogance to his successors, the evangelical author of this epistle seems purposely to extenuate his authority even over his own people; merges even his own name in that of his Church; and though he reproves the misconduct of the Corinthians with freedom, and even with dignity, yet it is only with the freedom of a benevolent equal, and the dignity of a grieved friend. But above all, humility and patience are conspicuous: no 'holy rage,' no zeal calling for judgments, no asperity of reproach; but prayers and intreaties, or, at most, exhortations and arguments, constituted, at that time, the spiritual weapons of the Roman Church."

"The apostles themselves were informed by our Lord Jesus Christ, that contentions would arise concerning the ministry. On this account, therefore, they not only themselves ordained ministers, as we have before mentioned; but also gave directions that on their decease, other chosen and approved men should succeed them.* We cannot, therefore, but think, it unjust to eject such persons from the ministry as were ordained (with the approbation of the whole church) either by the apostles or holy men succeeding them; who have ministered to the flock of Christ in a humble, peaceable, and disinterested manner, and for a series of years have been well reported of by all. For surely it is a sin of no small magnitude to dismiss from that office such blameless and holy pastors! Happy are those presbyters, who have already finished their course, and died in the fruitful discharge of their labours; they have now no reason to fear that any one should remove them from the place appointed for them. But, alas! we learn that you have ejected some excellent ministers, whose blameless lives were an ornament to their profession. Ye are contentious, brethren, and zealous for things which belong not to salvation. Search the Scriptures, the faithful records of the Holy Spirit. There you find that good men were persecuted indeed, but by the wicked; were imprisoned, but by the unholy; were stoned, but by transgressors; were murdered, but by the profane, and by such as were unjustly incensed against them. Let us, therefore, unite ourselves to the innocent and righteous, for they are God's elect.

"Why are there strifes, angers, divisions, schisms, and contentions,

among you? Have you not all one God, and one Christ? Is not one Spirit of grace poured out upon us all, and one calling of Christ bestowed upon us all? Why then do we rend and tear the members of Christ, and excite seditions in our own body? Your schism has perverted many, has discouraged many, has staggered many. It has caused grief to us all; and, alas! it continues still."

As the nature of this epistle is practical, no very regular or precise statement of doctrine is to be expected. Still, however, the essential doctrines of revelation are clearly exhibited. He thus, for instance, plainly states his sentiments respecting redemption by the atonement of Christ. "Let us look steadily at the blood of Christ, and see how precious his blood is in the sight of God; for on account of its being shed for our salvation, the grace of repentance is provided for all mankind." In the following passage we have the infinite condescension of Christ stated as a ground for enforcing Christian humility. "Our Lord Jesus Christ, the sceptre of the majesty of God, came not in the pomp of pride and ostentation, though he could have done so, but in humility. You see, brethren, the example he afforded us. If the Lord thus humbled himself, how should we too demean ourselves, who are brought by him under the yoke of his grace."

In the annexed quotation, wherein he is speaking of the Old Testament fathers, he clearly states the all-important doctrine of justification by grace through faith, and at the same time repels the yet common objection of its licentious tendency. "All these were magnified and honoured, not through themselves, not through their own works, not through the righteous deeds which they performed, but through God's will. And we, also by his will, being called in Christ Jesus, are justified, not by ourselves, nor by our own wisdom, or understanding, or godliness, or by the works which we have wrought in holiness of heart, but by faith; by which Almighty God hath justified all, who

* "It is impossible, calmly to weigh the arguments incidentally introduced by St. Clement, in this place, without acknowledging that it furnishes good ground for considering the three orders of ministers which exist in our Church, as agreeable to the institution of Christ. The apostles and their successors, to whom the name of *ἐπίσκοποι* was afterwards appropriated, correspond to our bishops; the elders, or presbyters, to our priests; and the ministers, to our deacons."

are, or have been, justified from the beginning; to whom be glory for ever and ever. Amen. But what then? Shall we neglect good works? Does it hence follow, that we should leave the law of loving obedience? God forbid; let us rather hasten with all earnestness of mind to every good work; for the Lord himself rejoices in his works. Having such an example, let us strenuously follow his will, and work the works of righteousness with all our might."

Referring to the exalted privileges and graces of the real believer, he breaks forth into a kind of transport, whilst at the same time he strongly inculcates the importance of cultivating personal holiness. "How blessed, how amazing, my beloved, are the gifts of God! Life in immortality! splendour in righteousness! truth in liberty! faith in assurance! sobriety in holiness! And thus far, even in this life, we know by experience. What, therefore, must those things be which Christ has prepared for those that wait for him? The Holy Creator and Father of the universe alone knows their greatness and excellency. Let us, therefore, earnestly seek to be found amongst that number who wait for him, that we may obtain the reward which he has promised. And how, beloved, shall we attain these rewards? By establishing our hearts in faith towards God, and by seeking to do his will in all things with truth and earnestness. Thus, beloved, shall we find our salvation, even Jesus Christ, the High Priest of our offerings, and helper of our weakness."

Eusebius, speaking of this epistle, remarks, that Clement had inserted in it many sentiments of the Epistle to the Hebrews, and also used some of the very expressions. Certainly in many parts there is an evident resemblance; but whether Clement be supposed to quote from that epistle, or only to say the same things as it were by unconscious coincidence, we cannot but be pleased to observe an infusion of the language, spirit, and matter, of the sacred Scriptures in the writings of this and the other fa-

thers, which have thus travelled down from the times of the apostles, through every intervening age, to the present day. For this transmission of the words of Holy Writ affords a considerable proof, and one which has been justly urged in support of its authenticity; and a similar transmission of the *sense* of any doctrine of Scripture, which is agreeable to that which the Church generally receives in our own times, affords a presumptive truth that this is the real and true interpretation, grounded at once on the antiquity and universality of its acceptance.

Hitherto Clement had been wonderfully preserved during several dreadful persecutions; but the time was now at hand, when it was "given to him in the behalf of Christ, not only to believe on him, but also to suffer for his sake." It is not improbable, that he had a presentiment of his impending sufferings; for in his epistle to the Corinthians, after referring to the persecutions endured by the apostles, he adds, that he looked upon himself and his people as appointed to run in the same lists, and engage in the same conflict.

The following is an abstract of the occasion and circumstances of the martyrdom of this eminent father, as related by Cave, from the account of Simeon Metaphrastes. It is, however, proper to inform the reader, that the authenticity of the whole account has been questioned. Several individuals of high rank and character having been converted by Clement to the Christian faith, the jealousy and ill will of the pagans was at length excited against him. At the instance of one Torcutianus, a man of considerable influence in the city, he was accused of using magical arts; and, upon his resolute refusal to sacrifice to the heathen gods, he was banished by the emperor Trajan, and condemned to labour in some distant mines.

This mode of punishment, not uncommon amongst the Romans, was considered in severity next to a capital one. The condemned person was treated with the greatest inhumanity.

He was deprived of his estate, scourged, and fettered; and reduced to a state of abject slavery. And in after-times the sufferings of the miserable captive were increased by additions at once contemptuous and cruel. His head was half shaved, his forehead branded with a hot iron, his right eye bored out, and his left leg disabled.

On Clement's arriving at the place of his exile, he found great numbers of Christians condemned to the same lamentable fate. His presence, however, darted a cheering ray through the gloomy caves that surrounded them, whilst his labours, through the Divine blessing, were not only made useful in comforting his captive brethren, but also the means of converting numbers of the neighbouring inhabitants to the Christian faith.

How interesting it is to behold this venerable saint, thus steadily persevering in his labour of love, under the pressure of those sufferings, to which he was condemned by his enemies. Although now far advanced in years, an exile, and a captive, his heart is filled with gratitude, and his mouth with praises; only anxious that whilst life and breath remain he may be made the happy instrument of pouring the balm of consolation into the wounded spirits of his fellow-prisoners, and of leading all around him, whether friends or foes, to a participation of the same Gospel privileges with himself. Admirable is the wisdom that characterizes his epistle; exemplary the deportment wherewith he adorns his episcopal office; but his conduct while a prisoner in the mines surpasses in glory!

The wonderful effects which attended the labours of this eminent man having at length reached the ears of the emperor, he ordered the president to stop the increase of Christianity, by putting several of the brethren to death. Finding, however, that the executions of one day served but as examples to encourage others to suffer in the same cause the next, he resolved, if possible, to strike terror into the rising sect, by singling out the most eminent teachers among them as the monuments of his dis-

pleasure. For this purpose Clement was selected; and, after promises and threatenings had been employed in vain to cause him to retract, he was cast into the sea with a heavy weight affixed to his body.

Thus was the temporal existence of this eminent apostolical father, after a long course of active and extensive usefulness, at length terminated by a watery grave, about the commencement of the second century.

Protestant Episcopal Sunday Schools in the City of New-York.

It is conceived that the employment of Sunday in teaching young persons to read with merely secular views, would not comport with the sanctity of that holy day. The only justifiable object of Sunday Schools is *instruction*, with an immediate view to *religious improvement*. Hence it has been considered by many that these schools would be most properly managed by each Christian denomination, who could convey such religious instruction as they deemed proper, without any danger of collision or interference with each other. It would seem proper also that the schools of each congregation should be subject to the superintendence and direction of its minister and lay members, subject indeed to some general bond of union among congregations of the same Christian profession, but not liable to the inspection and direction of those of a different religious belief. On these principles, several congregations of the Protestant Episcopal Church in the city of New-York, united for the purpose of establishing Sunday Schools, and adopted the following constitution.

CONSTITUTION of the New-York Protestant Episcopal Sunday School Society.

ARTICLE I. This Institution shall be denominated *The New-York Protestant Episcopal Sunday School Society*; and its objects shall be the institution, direction, and encouragement of Sunday Schools in the city of New-York.

ART. II. The Society shall consist of persons paying to its funds an annual sum not less than fifty cents; donors of five dollars in one payment, shall be *Members* for life; donors of ten dollars in one payment, shall be *Managers* for life.

ART. III. Members of this Society, belonging to the same congregation in this city, may form a School, or Schools, to be attached to that congregation, under such rules, in subserviency to this Constitution, as they may think proper. The Clergyman of each congregation shall be President of the Board of Directors of every School attached to the same: And where there are more than one Clergyman belonging to the same congregation, the Rector shall be President, and the Assistant Ministers Vice-Presidents.

ART. IV. There shall be a Board of Managers for transacting the business of the Society, consisting of the Bishop of the Diocese of New-York, who shall be, *ex officio*, President of the Society and Board; Clergymen of the Protestant Episcopal Church in the city of New-York, who are Members of the Society; such persons as agreeably to Article II. of this Constitution, are Managers for life; and two laymen appointed by the Directors of each School.

ART. V. The Board of Managers shall meet on the Wednesday next after the Anniversary of the Society, and at such other times, not less than once in three months, as they may deem expedient; and any five members shall be a quorum for business: Provided that any number of Members appearing at a time and place duly notified, shall have the power of calling an adjourned meeting. Extra meetings shall be called by the President, or (if he be absent from the city) by the senior Vice-President then in town, at his discretion, or at the written request of any three Managers.

ART. VI. At the first meeting of the Board prescribed in the preceding Article, they shall elect, by ballot, from among their own number, three Vice-Presidents, a Secretary, and a Treasurer. Vacancies in these offices, at any time occurring, may be immediately supplied by the Board.

ART. VII. The Board of Managers shall form laws for the government of their own body, and such rules as they may deem advisable for the Schools in union with this Society; shall determine and procure the books (than which no other books shall be used) and other articles for the Schools; and, in general, adopt such measures, conformably with this Constitution, as they may think most conducive to the interests and success of the institution. The Members of the Board shall, at all times, have the privilege of visiting any of the Schools.

ART. VIII. The Board shall inform the Directors of each School of the times of their stated meetings. And it shall be the duty of the Directors to present to the Board, at every such meeting, accounts of the state of their respective

Schools; including the number of scholars at the time; the names of those added, and of those that have left the Schools (specifying the cause of removal) since the last report; distinguishing between adults and children, male and female, white and coloured; the number of classes, and of individuals in each class, with the studies pursued by each respectively, and notices of particular proficiency or neglect; and such other information as may afford a full view of the state of the Schools in union with this Society.

ART. IX. The payments of the Members of this Society must be made to the Treasurer of the Board of Managers, who shall have charge of the same, and of all books and other property of the Society. The Directors of any School may make application to the Board for money, books, or other necessary articles; which application shall be subject to the determination of the Board: Provided that every School shall be entitled, annually, to such sum as the Board of Managers may deem sufficient for the payment of an Instructor or Instructors for such School. If the funds should at any time prove more than sufficient to defray the expenses of the Schools in union with this Society, the surplus may be appropriated by the Board to any object which they think will promote the religious and moral benefits designed by this institution. And should any School withdraw from union with this Society, it shall have no claim whatever on its funds or other property.

ART. X. The Anniversary of this Society shall be celebrated on the evening of the festival of "The Holy Innocents;" when all the children and others taught in the Schools attached to the same shall be assembled in a Church or Chapel to which either of the Schools belongs, (to be previously determined by the Board of Managers;) the evening service of the Church shall be there celebrated; such exercises in singing as may have been previously assigned by the Bishop, shall be performed by the Scholars; the annual Report of the Board of Managers (collected from the Reports of the different Schools for the last year) shall be publicly read; a sermon or address be delivered; and a collection made for the benefit of the Society. The services on this occasion shall be performed by Clergymen previously appointed by the Bishop. On the day following the anniversary celebration, (or, if that be Sunday, then on the next day) at a time and place previously appointed, and publicly notified by the Board, the Treasurer shall be in readiness to receive the annual contributions of the Members; to each of which, if not paid by that time, shall be added the sum of 12 1-2 cents, in order to meet the expense of collecting.

ART. XI. All exercises in reading or memory pursued in Schools in union with this Society, shall be from the Holy Scriptures, the Book of Common Prayer, or other works calculated to impart religious instruction on the principles of the Protestant Episcopal Church. All devotional exercises used in these Schools must receive the sanction and approbation of the Bishop of this Diocese; with whom shall also be lodged a copy of each annual Report of the Board of Managers.

ART. XII. Schools formed for the instruction of females, agreeably to the provisions of this Constitution, by Ladies contributing the same sums as Members, shall be in union with this Society, and entitled to all the privileges of other Schools.

ART. XIII. Every proposed alteration to this Constitution must be presented in writing to the Board of Managers, when a majority of its Members are present, by the Directors of one of the Schools. If a majority of the Managers present accede to the proposition, it shall be carried. If not, it may, at the discretion of the proposers, be referred to the Directors of the different Schools; and if acceded to by a majority of those bodies, it shall be carried.

It appears from this constitution that any Protestant Episcopal congregation may attach themselves to the society, for the purpose of establishing a Sunday School, under its own regulations, subject to the provisions of the general constitution. The congregations of Trinity Church, of St. Paul's and St. John's Chapels, of Grace Church, of St. Mark's Church, and of St. James's Church, have established Sunday Schools in union with the Protestant Episcopal Society. Sunday Schools had been previously organized in some of the other congregations of the Episcopal Church in the city of New-York, and are, it is believed, in union with the general Sunday School Society. The following are the leading regulations of the Sunday Schools of Trinity Church and its Chapels. And we cannot avoid indulging the hope that schools on similar principles, having in view the *religious* instruction of the scholars, will be organized in every Episcopal congregation in the state.

By-Laws of the Board of Directors of the Sunday Schools of the Congregations of the Parish of Trinity Church, in the City of New-York; and the Rules for the Government of the said Schools.

BY-LAWS.

Art. 1. There shall be a meeting (at a time and place appointed by the President) of the members of the *New-York Protestant Episcopal Sunday School Society*, belonging to each congregation of Trinity Church, on the second Monday in April in the present year, and on the first Monday in February in every other year, when not less than fifteen, nor more than thirty laymen of each congregation (the number to be determined by the meeting) shall be elected by a plurality of the votes of those present, taken by ballot. These, together with the Rector of the Parish of Trinity Church, as President; the Assistant Rector, as first Vice-President; and the Assistant Ministers, as second and third Vice-Presidents, shall constitute the Board of Directors of the same; and one third of the whole Board shall be a quorum for business.

Art. 2. The Board of Directors shall meet on the day following the annual election, at a time and place appointed by the Chairman of the General Meeting, and elect, by ballot, from among their own number, a Secretary, and two Delegates to the General Board of Managers. Vacancies in the Board, or its offices, at any time occurring, may be immediately supplied by the Board.

Art. 3. At every general meeting, and every meeting of the Board of Directors, the President, or, in his absence, the senior Vice-President present; or, in the absence of the President and all the Vice-Presidents, a chairman appointed by the meeting, shall preside—determine all questions of order—give the casting vote in equal divisions, when questions are taken *viva voce*—appoint all committees, except when otherwise directed—and sign the minutes of the meeting.

Art. 4. The Secretary shall keep minutes of the proceedings of the Board at each meeting, and when correct, attest the same, and all other acts of the Board—give timely notice to the members of all meetings—preserve the papers, books, and other property of the Board, and carefully hand them over to his successor—and conduct such correspondence as the Board may from time to time direct. In his absence from any meeting, a Secretary *pro tem.* shall be appointed by the presiding officer.

Art. 5. It shall be the duty of the Board to provide suitable instructors for the School, being members of the Protestant Episcopal Church, and of correct moral and religious deportment.

Art. 6. A *Committee of Visitation* shall be appointed, from time to time, as may be necessary, by the presiding officer, from among the members of the Board, or others belonging to the congregation to which the School is attached; whose duty

it shall be to adopt measures for procuring scholars for both branches of this school, and for ascertaining the cause of the absence of delinquents. They shall, further, in such way as they may deem expedient, endeavour to interest the scholars in some profitable and honest employment of their time through the week. And in case of sickness, or peculiar distress among the scholars, it shall be the duty of this committee to interest themselves, in such way as they may think best, to obtain charitable relief.

Art. 7. The stated meetings of this Board, besides that ordered in the second law, shall be held on some day (to be appointed by the President) in the week preceding each stated meeting of the General Board of Managers, when, from the reports of the Superintendents, shall be framed the report to be rendered to that Board, agreeably to the constitution. Extra meetings shall be called by the President, or either Vice-President, at his discretion, or at the request of any three Directors.

Art. 8. The Board shall devise, from time to time, such methods of reward and punishment as they may think proper.

Art. 9. There shall be branches of this School for the instruction of females, to be denominated the *Female Sunday School of the Congregations of Trinity Church*, consisting of ladies of the congregations, under such rules (in subserviency to the constitution of the general society) as they may deem proper.

RULES.

1. The hours of school exercises shall be appointed, from time to time, by the Rector of this parish, provided they do not interfere with the stated hours of public worship.

2. The *first* school exercise, every Sunday, shall be *opened*, and the *last* closed with a short religious exercise, to be appointed by the Bishop of the Diocese, and performed by a Clergyman, if present, if not, by a Superintendent or Teacher.

3. Scholars may be offered for admittance at any time during school hours, and shall be accepted, provided a majority of the Superintendents present concur.

4. The scholars shall first recite the lessons appointed them the preceding week; after which, the different classes shall be employed in reading and spelling.

5. Three members of the Board of Directors of the school of each congregation shall, in rotation, attend the school for three Sundays, one of the three being replaced every Sunday by another member, and, with the Clergyman or Clergymen of the parish who may be present, shall take the general oversight of the same, as Superintendents; and, as they may deem ex-

pedient, examine the scholars as to proficiency, and, when necessary, assist in the business of instruction. They shall insert in a book to be styled the *School-Register*, the names of the *Permanent Superintendents*, of the persons who attend as *Instructors*, of all the scholars added to the school during their attendance, specifying their age, place of residence, and, in the case of minors, the names of their parents. The Superintendents shall make report at every meeting of the Board of Directors, of the state of the School. It shall be the duty of the Secretary to furnish the Permanent Superintendent with a list of the Directors; and he shall give at least six days notice to every member whose duty in rotation it may be to attend the School under this law. And it shall be the duty of any Director who may be unable to attend, to procure some other Director to attend in his place.

6. A *Permanent Superintendent* shall be appointed, who shall have the particular charge of the whole School, and shall be responsible for it. It shall be his duty, with the aid of the Superintendents and others, to procure *Voluntary Instructors* for the School; to assist him in the business of instruction; to keep good order in the School; to divide the School into classes; and to see that a *class-register* be kept for each class; in the four first leaves of which the name, age, school-register number, and residence of each scholar are to be inserted; the last column being devoted for remarks. On the remaining pages the conduct, proficiency, &c. of each attending scholar during the month are to be noted, in the following manner—at the head of each of the lesser columns the following letters are to be inserted; in the first, P, for present; in the second, B, for good behaviour; in the third, D, for diligence; and in the fourth, M, for exercises of memory: which four minor columns form one great column for the day, the date of which is to be inserted at the head. If the scholar perform as above, place a dot in the proper column, above the line for the morning, and beneath it for the afternoon; if not, leave it blank. A cross or x in the first column designates present in good time. And when any Instructor puts a mark opposite to the name of any scholar, he shall inform him thereof; and of the other particulars of this rule, so as to encourage him if he receives a good mark, and to excite him to do better if the mark is a bad one. These class-registers shall be submitted to the Superintendents previously to the dismission of the School, who shall publicly make such remarks thereon as they may think proper; and together with the school-register, shall be laid before the Directors, at their stated meetings, by the Perma-

nent Superintendent, and for this purpose sent by him to the Secretary of the Board, or to some one of the Directors who intends to be present. At every stated meeting of the Board, premiums shall be adjudged as follows: to every scholar who has no bad mark, a premium in money or books, of the value of 121-2 cents; and so proportionably to 2 cents, which shall be assigned to those whose good marks barely exceed their bad marks; below which no premium shall be given.

7. It is desirable that the gratuitous *Instructors* should serve in that capacity as long as possible, and should be *diligent* and *punctual* in their attendance; taking charge of such particular class as may be assigned them by the *Permanent Superintendent*. It shall be their duty to preserve order and stillness among their classes; and, with the *Superintendents* and *Permanent Superintendent*, to promote the religious and moral improvement of the scholars; for which purpose they are to assign them Scripture lessons, and lessons in the Catechism and other pious and moral books, which they are to commit to memory during the week. And the *Instructors* shall, from time to time, put such questions to the scholars as may make them understand what they read, and more forcibly impress it on their minds.

8. It is to be hoped that there will not be a deficiency of gratuitous *Instructors* to assist the *Permanent Superintendent*, and that they will consider it their duty to serve for at least three months. But if there should be a deficiency, it shall then be the duty of the *Permanent Superintendent* to appoint as *Monitors* those of the scholars who most excel in learning and in good behaviour, who shall instruct the lower classes.

9. In case of the *absence* of any scholar, it shall be the duty of the *Instructor* of the class, or some person procured for the purpose by the *Permanent Superintendent*, to visit the said scholar, and to report the cause of his or her non-attendance at the next school meeting. In case of sickness, to administer such good advice as may be deemed expedient; and in case of wilful non-attendance, to endeavour, by mild expostulation and persuasion, to induce him to attend.

10. It shall be the duty of the *Permanent Superintendent*, the *Superintendents* for the time being, and the gratuitous *Instructors*, to take charge of the scholars during *divine service*, and to see that they behave themselves with decency and reverence.

11. In cases of persevering *unruly behaviour*, or inattention to duty, the *Permanent Superintendent* and *Superintendents* present, shall proceed according to their discretion, except that no scholar shall be dismissed from the school but by

the consent of one or more *Superintendents*.

Female Sunday Schools of the Congregations of Trinity Church.

1. The *Female Sunday Schools* of the congregations of Trinity Church, shall be managed by a gratuitous *Superintendent*, and *Instructors*, who shall be ladies of the congregation, and who shall be approved by the Rector of the Church. The gratuitous *Superintendent* shall be chosen by the voluntary *Instructors*, who shall be at least sixteen years of age.

2. The *Superintendent* shall have the charge of the School, and, in conjunction with the *Instructors*, shall conduct the same, as far as possible; agreeably to the rules of the *Sunday Schools* of the Congregations of Trinity Church.

3. The *Superintendent* shall cause a report of the state of the School to be laid before the Board of Directors of the *Sunday Schools* of the Parish, at their stated meetings.

The mode of conducting the School in St. John's Chapel varies from that described in the above rules. The following is a sketch of it.

The internal management of the School is conducted under the direction of the *Superintendent* and *Teachers*, who meet, as often as occasion requires, to visit their scholars, and adopt such measures as are found expedient for the prosperity of the School. A *Superintendent* is elected semi-annually from the *Teachers*; whose duty it is to examine all children offered for admission, place them in proper classes, to assign to the *Teachers* their respective duties, and assist them if necessary, receive all visitors, attend to the general management of the School, and all business connected therewith; a *Secretary*, also elected semi-annually, whose duty it is to keep minutes of all meetings of the *Teachers*, the school-register, assist the *Superintendent* in the discharge of his official duties, and, in his absence, to attend to all the duties connected with that office: neither of whom are to absent themselves from the School without having previously secured the attendance of the other. No person is admitted as a *Teacher* unless he shall have attained the age of sixteen years, be approved by a majority of the *Teachers* present at any meeting, and agree to attend regularly to the duties of his station for at least three months.* It is the duty of each *Teacher*, while in the School, to devote

* This measure is found expedient from various reasons. The principal of which is, that from the length of time an intimacy and attachment is formed between the *Teachers* and their scholars, which has been generally found so great as to prevent the *Teachers* being so desirous of quitting the School.

his whole attention to the class placed under his care by the Superintendent, the sole management of which belongs to the Teacher; it is also his duty to keep a regular list of his class, in a book provided for the purpose, and therein note the proficiency, or delinquency, of each scholar; to visit the absentees, and report, quarterly, on the state of his class, to the Superintendent, in such manner as to enable him to make his general report to the Board of Directors. The School is divided into classes in the following manner:

—The first class consists of all those who cannot spell words of more than one syllable; the second, of those beyond the first class, and who can spell words of two syllables; the third, of those who read imperfectly; and the fourth, of those who read without hesitation; which class, when too numerous, are divided into as many sections as the Superintendent shall think proper. Each Teacher is allowed to make such regulations as he may deem most expedient in the class or sections entrusted to him, in order to excite diligence and emulation among his scholars, provided such regulations do not interfere with the rules of the School. No scholar is, on any account, to be dismissed without the concurrence of both the Teacher and Superintendent. The first School is opened, and the last closed with a form of devotion appointed by the Bishop of the Diocese. The second School is opened with singing.

Rewards of two kinds—Red and Blue Tickets, are distributed in the following manner: for being present at the opening of the School, for committing to memory any lesson in spelling, in reading, or in the catechism, &c. for being head of the class, or for good behaviour during Divine Service, entitles the scholar to a Blue Ticket for each exercise, 10 of which are to be exchanged for one of Red; 10 red ones entitle the holder to a Bible, 5 to a Testament, Prayer Book, or the value thereof in other books.

The following is the mode of rewarding the scholars in the Female Sunday School of Trinity Church.

At a stated hour the roll is called, when every scholar present is rewarded with a ticket; these tickets are of two kinds, Blue and Red. For learning and reciting correctly three verses from the New Testament a Blue Ticket, six answers in the Catechism a Blue one, proper behaviour during Divine Service a Blue one also; four of those entitle the possessor to a Red one: ten Red ones to a small premium of a book; twenty and upwards to one of more value; forty to a Bible. These tickets, by being constantly returned, will *not, after the first cost, be as expensive as*

the class-papers. Another benefit derived from them is, that the children having the rewards immediately, are more anxious to deserve it than when they are told their good behaviour will meet with a reward at some future period. Another advantage resulting from this method is, that most parents of the kind of children who form a Sunday School, would be more likely to make them attend when they bring home those little tokens of their diligence.

The first meeting of the General Board of Managers was held in the month of July last, when it appeared that Schools in union with the Society, were established in the congregations of Trinity Church, St. Paul's Chapel, St. John's Chapel, Grace Church, St. Mark's Church, and St. James' Church, each comprising both a male and female branch. Of these, the School containing the greatest number of scholars, was that attached to the congregation of St. John's Chapel; in which it appeared that the number of scholars regularly attending, amounted, on an average, to 120 males, and 110 females. In the School of St. Paul's Chapel, there were reported, as regular attendants, about 100 male, and 65 female scholars. In that of St. Mark's Church, 55 male, and 75 female. The part of the city in which Trinity and Grace Churches stand, does not furnish a very large portion of those classes of the community for whose benefit Sunday Schools are principally designed; and several had been established in that vicinity previously to those in those Churches. For these reasons, although very laudable exertions have been made, the number of scholars in those schools is but small. At the time of the meeting they were reported to contain, each about 60 males, and between 30 and 40 females. From the School of St. James' Church, no report was received.

Of the above scholars, a portion in each school, and of each sex, were coloured. There were also many adults (some of whom had seen more than half a century) who gladly availed themselves of the proffered aid, to enable them to read the Holy Scriptures, and bear their humble and grateful part in the animating services of the sanctuary. Great pains have been taken by the Teachers to instruct the scholars in the order of divine service, and the use of the Prayer Book. And the benefit of this is already witnessed, by the correct and interesting manner in which the pupils (many of whom were but lately profane violators of the sanctity of the Holy Day) conform to the edifying prescriptions of the Liturgy, in posture, responses, and praises.

It was most gratifying to observe, that the difference between the schools con-

sisted principally in their numbers. *All* were distinguished for the zeal, activity, and perseverance of the Superintendents and Teachers, and the rapid progress of the scholars; of which latter circumstance some very eminent proofs were particularly adduced. In some congregations, indeed, there did not appear as great a readiness to engage in the care of the School, or instruction of the children, as in others. This is a subject on which, in most cases, delicacy forbids personal solicitation; but it cannot, for a moment, be imagined that any who have at heart the good of the community, the welfare of the Church, or the immortal interests of their fellow-men, will suffer this great and good undertaking to decline for want of the aid which it may be in their power to extend. The thanks of all are due to the gentlemen and ladies who have so faithfully and successfully, and with such honour to themselves, enlisted in the furtherance of this work and labour of love.

A meeting of the Superintendents, Teachers, and scholars of the male and female schools of St. John's Chapel, was recently held in the Church, for the purpose of conferring premiums, at which several of the congregation attended, and the Right Rev. Bishop HOBART delivered the following

ADDRESS.

The business which we are called at this time to transact, is of a peculiarly interesting nature. The young children, and others, who have been instructed in the Sunday School of this Chapel, are assembled with the Superintendents and Teachers; and premiums are to be assigned to some of the most deserving among the scholars. Our attention cannot otherwise than be drawn on the present occasion, to the nature of Sunday Schools. Their design is to convey gratuitous instruction to the young and to the ignorant. This end alone, however important, would not justify the occupation of a great part of that sacred day which is hallowed to religious purposes, by the laborious, and, in some measure, distracting business of teaching and learning. The principal object, therefore, of Sunday Schools, to which the portion of human learning which is taught in them, is but one of the means, is the religious and moral improvement of the children. Many of them who, on the

day of sacred rest and divine worship, would be rambling in the streets, exposed to the temptations of idleness and vice, and disturbing by their disorderly behaviour, the repose of that holy day, are led to the house of God—they are taught to read and to value his holy Word—to know and to love their Maker and Redeemer; they are instructed in the great principles of their faith and duty as Christians; their memories are stored with instructive and edifying passages of Holy Writ, and of books of piety and devotion; they are trained to decent, correct, and orderly manners and habits; and all these important objects are still further advanced by their regular attendance on public worship, and their being taught to unite, with solemnity and devotion, in the Liturgy of the Church. Thus, then, the Sunday Schools of our Church have principally in view the religious and moral improvement of the children—their present welfare and happiness, and their eternal salvation. All, therefore, who are engaged in the active duties of these Institutions, and by their pecuniary contributions, or by other means patronize them, are agents in a work of the most pious and benevolent nature; and which entitles them to the gratitude of all the friends of religion, and of social happiness and order.

I should do great injustice to my feelings, if I did not, on this occasion, offer the tribute of gratitude to those who hold the stations of the Superintendents and Teachers of the Sunday School of this Chapel. Your duties are not a little laborious. By your exertions, and those of others, a large number of persons, principally children of both sexes, have been collected; of whom, in reference to their instruction, their religious improvement, their moral habits, and even their personal comfort and happiness, you consider yourselves, in some measure, the guardians. In the discharge of this responsible trust, you visit them at their houses; you devote some hours of the day of rest to the arduous duty of teaching many of them the first elements of learning, and all of them their religious faith and duties: you endeavour to form.

their principles and tempers, and to improve their manners and habits; and you even sacrifice a portion of the highest enjoyment, undisturbed intercourse with heaven in the house of prayer, to a vigilant superintendence of their deportment during the solemn exercises of this sacred place—and the best means of advancing their instruction, improvement, and happiness, occupy your frequent counsels. No inconsiderable self-denial and exertion, as well as employment of mind and time, are necessary to the discharge of these duties. I see among you persons of both sexes; the young engaged in the active business of the Institution, and those of more mature age, extending to it their unceasing and wise superintendence and counsel. Responsible is your charge, and arduous your duties; but I am satisfied you are more than repaid for all your care and labour, in witnessing the improvement of your scholars—their advancement in those elements of human learning, so necessary to their temporal welfare; and, above all, in that knowledge which makes them wise to salvation—their continual progress, under your fostering attention, in decency of manners, sobriety of deportment, and piety of principle and of life. What reward, indeed, can be more grateful to you, than the consideration, that you are powerfully instrumental in promoting the instruction and improvement of those in whom, as its future members, society is deeply interested; and the religious knowledge, and the piety and virtue of those whom, as the members of his fold on earth, and the heirs of his celestial kingdom, your Redeemer regards with solicitude and affection. Need I indulge any fears that you will not persevere in a work so beneficial in its effects, and so full in its rewards? The flourishing state of your school, it is believed one of the largest in the city, is an evidence of your past exertions, and affords both a pledge and a motive for their continuation. Go on—you will be repaid in the improvement and happiness of these children—in the delightful consciousness of doing good, in the gratitude of all who are acquainted with your meritorious labours, and in the approbation of your God.

Children and others instructed in the school—one of your first duties is to be grateful to those who devote so much time and attention to you, and who seek to make you wise, and good, and happy. Their only object is your improvement, and this will be their best reward. If you do not attend to their instructions, and if you disregard their admonitions, you will not only be ungrateful to them, but you will injure yourselves. Your improvement will be prevented; and instead of growing wiser and better, you will continue in ignorance, and acquire idle and vicious habits, which will make you displeasing in the view both of man and of God. For, remember God is always present with you. He hears every thing which you say, he knows every thing which you do, and he will bring every thing into judgment. Fear him; and love him too, for he is infinitely good. He is your Father and Benefactor; and he so loved you as to give his only begotten Son to be your Saviour—to atone for your sins, and to lead you to heaven. Diligently, then, learn the lessons from the Bible, the Prayer Book, and other pious books which are assigned you, that you may know your duty to God, your Creator, Redeemer, and Sanctifier; to yourselves and to your fellow-men. Behave well during the time of worship, and remember that then, especially, the eye of God is upon you. In all things seek to please him. He will guide and protect you while you live; and when you come to die, he will make you happy with him for ever.

MEDITATION on HELL.

(From the Pious Country Paraphraser.)

THE holy scriptures assure us, that the disobedient and rebellious, the haters of God and despisers of goodness, must be turned into hell. This, O my soul, is the doleful abode of the fearful and unbelieving, of the proud and angry, malicious and revengeful; qualities, which render these wretched sinners fit company for devils and reprobate sinners. Here whoremongers and adulterers, drunkards and profane swearers, are sentenced to weeping, wailing, and

gnashing of teeth. O could you hear them cry out in the midst of their torments, how would you fear to follow them into their sins! how would you strive against the temptations of your spiritual enemies, and try to *flee from the wrath to come!* the consideration of what the righteous enjoy, and what themselves might have enjoyed, had it not been their own fault, is a great addition to their misery; that there should be a heaven which they cannot enter into; that there should be a God, whose blissful sight they must be excluded from; that they should be separated from the company of their blessed Saviour, from the goodly fellowship of the prophets and apostles, from the noble army of saints, martyrs, and confessors, and all the blessed society which help to make up the happiness of heaven; what a tormenting thought is this! The scriptures describe the torments of the wicked, by all the circumstances of horror: by every thing that is frightful to the senses, and terrible to the imagination! stiling them *everlasting burnings! the worm that never dies! a falling into the hands of the living God! the being cast into outer darkness, where is weeping, wailing, and gnashing of teeth!* This is some part of the account which the word of God gives to the sinner's portion in a future state; and how dreadful is it! both body and soul, and all the faculties of them, shall be tormented. The body shall suffer because it had a share in the sins that occasioned these sorrows. Now, if the burning of a fever, if the pains of any acute disease, be so grievous to be borne, as we know they are; how terrible must it be, to be cast into *a lake of fire, which the breath of the Lord, as a stream of brimstone, doth kindle!* but the most amazing circumstance of all is, that the torments of the damned will be endless and unchangeable, without the least respite or intermission. They, that is the *damned*, have no rest, says St. John, day or night, but shall be tormented for ever and ever! For ever and ever! O dreadful word, For ever! When ten thousand times ten thousand ages

are past and gone, their misery will be the same, *where their worm never dieth, and the fire shall never be quenched.* It is eternity which tinctures the sinner's doom with the deepest blackness. It is this that consummates the torments of hell, and makes damnation of all things most to be dreaded. If this state may seem dreadful in the description, how much more dreadful will it be in reality? Well may we then cry out, O cursed sin, whose short-lived pleasures, and momentary delights are purchased at the dear rate of never-ceasing woes! In hell, darkness fills both the place and minds of those that are banished from God's presence; blackness of darkness for ever fills the place; blackness of guilt, horror, and despair.

Oh, says the condemned sinner, that I had not given way to the spirit of lust and uncleanness, of luxury and wantonness, which betrayed me into innumerable miscarriages in my life! Oh, that I had not followed the dictates of malice and revenge! Oh, that I had never defiled my lips with profane swearing, cursing, and blasphemy! Oh, that I had never been unmerciful or uncharitable! that I had never injured or oppressed the poor, but had relieved their necessities, and made them partakers of my abundance! Had I done this, and instead of pursuing criminal pleasures, made the salvation of my soul my care and study, I might, instead of being tormented in these flames, have been in yonder bright and glorious mansions, singing praises and hallelujahs among the blessed saints, and with them communicating in those unspeakable pleasures, which are ever to be felt in the presence and enjoyment of God and his Christ; but from thence I am eternally banished.

As the tree falls so shall it lie; and, O my soul, how many thousands have been surprised in the midst of their sins, and hurried away to everlasting sorrows! And I, alas! how many times have I sinned against heaven? and yet my God hath spared me hitherto, according to the multitude of his mercies. No other reason can I

give, why I am not eternally miserable, but that thou, Lord, art merciful.

When, therefore, I am next tempted to commit any sin, I will say to my soul, *How can I do this great wickedness, and sin against God?* provoking his infinite justice and almighty power to punish me? O Lord most holy! who can dwell with everlasting burnings! O blessed Jesus, thou most worthy Judge eternal, let me never fall into the bitter pains of eternal death!

THE PRAYER.

O eternal and most gracious Father, who hast declared in thy holy word, that thou desirest not the death of a sinner, but that he should rather turn from his sins, and be saved; and for that end hast encouraged us to come boldly to the throne of Grace, that we may find mercy in the time of need: O do thou vouchsafe to hear the prayers and cries of me, thy sinful creature, who do most earnestly implore thy mercy in the pardon of all my sins, for the sake of thy dear Son, and my Redeemer, Jesus Christ, who suffered and died once a most bitter death upon the cross, that we might not die and suffer eternally. *Amen, Amen.*

O God, the Father of Heaven, have mercy upon me a miserable sinner; and from thy wrath, and from everlasting damnation, good Lord deliver me.

Grant, O God, that, *knowing these terrors of the Lord*, I may effectually be persuaded to break off my sins; for it is *a fearful thing to fall into the hands of the living God, who is a consuming fire to all the workers of iniquity.* By the assistance of thy heavenly grace, I resolve this day, O Lord, and all the days of my life, to live as becomes one that has eternity in view; that when my perishing body shall crumble into dust, my soul may be received into Abraham's bosom; and at the general resurrection in the last day, when soul and body shall be reunited, I may be acceptable in thy sight, through the alone merits and intercession of our Lord and Saviour, *Jesus Christ.*

ORDINATION AND INSTITUTION.

On Tuesday, the 7th inst. an Ordination was held at St. Michael's Church, Trenton, by the Right Rev. Bishop CROSS, when the Rev. JAMES MONTGOMERY was admitted to the holy order of Priests. Morning service was performed by the Rev. JOHN BARTWELL CAMPBELL, Rector of the Church at Beaufort, South-Carolina; and a sermon on the occasion, was delivered by the Rev. Dr. WHARTON, Rector of St. Mary's Church, Burlington.

On Wednesday the Bishop instituted Mr. MONTGOMERY Rector of St. Michael's Church. Mr. CAMPBELL again performed the morning service; and the Rev. LEWIS P. BAYARD, Rector of Trinity Church, Newark, delivered a sermon on the occasion.

In the afternoon of the same day, the holy rite of Confirmation was administered in the Church before mentioned. Evening service was performed by the Rev. Mr. MONTGOMERY, and a sermon delivered by Bishop CROSS.

DAVID LONGWORTH, No. 11 Park, has recently published "A concise View of the principal Points of Controversy between the Protestant and Roman Churches: containing—I. A Letter to the Roman Catholics of the city of Worcester, in England. II. A Reply to the above Address, by the late Archbishop Carroll. III. An Answer to the late Archbishop Carroll's Reply. IV. A short Answer to the Appendix to the Catholic Question decided in New-York in 1813. V. A few short Remarks on Dr. O'Gallagher's Reply to the above Answer, by the Rev. C. H. Wharton, D. D. Rector of St. Mary's Church, Burlington, (N. J.) and Member of the Philosophical Society of Philadelphia.

These tracts contain much valuable information on the points which they discuss. The late Archbishop Carroll was certainly competent to defend the peculiar tenets of his own Church, and Dr. Wharton's character has been long established as an accomplished scholar and divine. His remarks deserve additional interest from the circumstance of his having renounced the Roman Catholic communion; in justification of which measure, the first tract in the series was written. The Protestant Clergy and Laity should not be indifferent to the points of controversy between them and the Roman Church; and we, therefore, indulge the hope that this work will meet with an extensive circulation. The Bookseller has published it at his own risk, and unless exertions are made for the sale of it by those who are interested in its contents, he will sustain considerable loss.

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[Vol. I.

Life of the Rev. NICHOLAS FERRAR, of the Church of England.

THERE are few biographical accounts more interesting or useful than those of men of learning and talents, who, having mixed much with the world, have at length perceived its vanities, and have retired from them to spend their remaining days in the immediate service of their God and Saviour. Among persons of this description the celebrated Nicholas Ferrar may be included; and though in reviewing his life we shall perceive a great mixture of austerity, and perhaps even of formalism and superstition, yet, with all his peculiarities, we cannot fail to discover a genuine though oftentimes mistaken piety, and may learn from his example not a few lessons of much practical importance.

The father of Nicholas Ferrar was a merchant of considerable opulence in London; a man of respectable family, liberal manners, extensive charity, and earnest devotion. Of his mother, who was remarkable for personal beauty and great modesty of character, Bishop Landsell was accustomed to say, that "he knew of no woman superior to her in eloquence, true judgment or wisdom and that few were equal to her in charity towards men or piety towards God."

Nicholas, the third son of these worthy and Christian parents, was born Feb. 2, 1592, in Mark-Lane, London; and, being of tractable disposition and lively parts, was sent to school at four years of age, and in a few months could read or repeat with great propriety a chapter of the holy Scriptures—his parents having always accustomed their children from their infancy to this sacred duty. His powers of memory, and his early pro-

ficiency in historical and classical learning, caused him to be removed, at six years of age, to Euborn School, near Newbury, in Berkshire; from which, by the special recommendation of his tutor, he was admitted at Clare-Hall, Cambridge, in his fourteenth year. From his infancy he united great diligence in study with natural talents of the highest order; but far from exciting envy, even among his youthful competitors, his amiable and cheerful temper, combined with almost excessive modesty and delicacy of character, won upon their affections as much as it secured their esteem.

A circumstance which occurred in his sixth year evinces the religious sentiments which had thus early taken possession of his mind. Being one night unable to sleep, a fit of scepticism seized him, and gave him the greatest perplexity and uneasiness. He doubted "whether there was a God;" and if there was, what was the most acceptable mode of serving him." In extreme grief, he rose at midnight, and went down to a grass-plot in the garden, where he stood a long time sad and pensive; reflecting seriously upon the great doubts which thus extremely perplexed him. At length, throwing himself upon his hands and face to the ground, and spreading out his hands, he cried aloud—"Yes; there is, there must be a God: and he, no question, if I duly and earnestly seek it of him, will teach me not only how to know but how to serve him acceptably. He will be with me all my life here, and at the end will make me happy hereafter." His doubts now vanished, and he returned to his apartment in tranquillity; but the recollection of the circumstance made him ever after

commiserate persons in distress of mind on religious accounts; to many of whom in future life his advice and persuasions became eminently consolatory and instructive.

The early promises of his infancy began very soon to be realized at college. His tutor, Mr. Lindsell, wishing to elicit and exhibit his talents, or, as he himself expressed it, "to see his inside as well as his outside," made such trials of his abilities as the Fellows thought quite unreasonable, urging, that "it was a shame to spur a fleet horse, which already outwent the rider's desire, and won every race he put him to." In all these examinations young Ferrar succeeded beyond the highest expectations; and being anxious to continue the course of mental cultivation which he had thus auspiciously begun, he gave himself unintermittingly to his studies,—so that it became a common remark, that his chamber might be known by the candle that was last extinguished at night and first lighted in the morning. His piety was equal to his learning, nor was any pursuit, however interesting, ever suffered to interfere with the regularity of his attendance at the college chapel—an example worthy of imitation by many junior members of our universities in the present day, who, with much clearer ideas, perhaps, of the general nature of Christianity, than were possessed by young Ferrar, might yet find in his scrupulous strictness of conduct and susceptibility of conscience no unworthy subject of Christian emulation.

In his second year Ferrar became a Fellow-commoner, his parents having deferred this privilege till he had proved that he deserved it: and in 1610 he took his first degree in Arts, and the same year was elected a Fellow of his college. His literary acquisitions, as well as his personal character and influence among his friends, had by this time become so conspicuous that Mr. Lindsell was accustomed to exclaim, "May God keep him in a right mind; for if he should turn schismatic, or heretic, he would make work for all the world. Such a head!

Such power of argument! Such a tongue, and such a pen! Such a memory withal he hath, with such indefatigable pains, that all these joined together, I know not who would be able to contend with him."

But the rising genius and virtues of Ferrar could not exempt him from the ordinary afflictions of humanity; among which he had to enumerate a feminine and sickly temperament of body, visibly aggravated by his severe studies, and which, though it could not abate his own courage, began greatly to excite the alarm of his friends. His faithful and affectionate physician being apprehensive that his valuable life was near its close, and his friends in general thinking it impossible for him to survive another winter in England, he was prevailed upon to retire to the Continent, where, by the course recommended for his adoption, his medical adviser predicted that his life might possibly last to thirty-five years, beyond which he had no hopes that it could, under any circumstances, be prolonged. The heads of the university, as soon as they were informed of Mr. Ferrar's intention, and that he was about to join the retinue of the princess Elizabeth, who was proceeding to the palatinate with the Palsgrave, her husband, procured him, by special favour, his Master's degree, for which he had already performed the previous exercises; though he was not of sufficient standing to receive it in the ordinary course. His written farewell to his family has been preserved, in which he dwells upon the importance of preparing for death; exhorts his brothers and sisters to piety, unity, and love; consoles his parents with the thought, that "if he should be soon dead to them, he was yet alive to God;" implores their forgiveness if at any time he had displeased them; and adds, "It was God that gave me to you; and if he take me from you, be not only content but joyful that I am delivered from the vale of misery. This God, who hath kept me ever since I was born, will preserve me to the end, and will give me grace to live in his faith, to die in his favour,

to rest in peace, to rise in his power, and to reign in his glory."

By the kind attention of Dr. Scot, who had succeeded to the mastership of Clare-Hall, Ferrar was presented at Court, and, having changed the gravity of his scholastic dress for a garb more suited to his new appointment, set sail with the courtiers for Flushing, where, on his arrival, he found that the sea air, as his physician predicted, had removed his intermittent fever, and produced the most favourable effect upon his constitution. Accompanying the princess Elizabeth from city to city, he minutely investigated and recorded the manners, religion, manufactures, government, and charitable institutions, of the Dutch; paying especial attention to their modes of preaching, their rites and ceremonies, and whatever else seemed worthy of observation in an age when theology was scarcely less the study of a politician than of a divine. The princess not intending to travel by the route which Mr. Ferrar had proposed for himself, he declined a liberal appointment which he might have obtained in her service, and pursued his journey alone from Amsterdam to Hamburgh, thence to the university of Leipsic, thence to Bohemia, and thence to the Italian States. In each of these places he remained a sufficient time to gain an intimate acquaintance with whatever appeared worthy of his attention, studying the history, the language, and general literature of every country at which he arrived. At Leipsic, in particular, he procured tutors in the various arts and sciences taught in that university; and while, on the one hand, his company was eagerly sought by the literary residents, the English merchants and factors also, on the other, who were equally delighted with his abilities, his integrity, and his suavity of manners, were transmitting with admiration his fame and character to his native country.

To detail the particulars of his long residence upon the Continent would exceed the limits of this brief narrative. His desire to procure useful information continued unabated;

so that his biographer remarks, that "there was scarcely any trade, art, skill, or science concerning which he could not discourse, to the astonishment even of the professors themselves in their several professions." More than once during his travels he was apparently at the point of death, especially when at Marseilles, where he was attacked by a malignant fever, from which he with difficulty recovered. He was affectionately attended in his illness by an English gentleman whom he met with in his travels, and to whom his religious counsel had been highly beneficial. This gentleman had fled from his native country on account of having slain his antagonist in a duel, and was the victim of a secret remorse and despair, which at length yielded, in a considerable measure, to the arguments of Mr. Ferrar; so that the unhappy sufferer became more composed, and began even to feel a rising hope of Divine pity and forgiveness. With this friend Ferrar returned from Marseilles to Venice, whence he set sail for Spain, and narrowly escaped being captured during his voyage by a pirate. On this, as on numerous other occasions, he exhibited great personal courage; for the ship's company being divided respecting the propriety of yielding or fighting, and referring the matter to his decision, he resolutely advised them to commit their cause to God, and to die rather than fall into the hands of the Turks. Just, however, as they were preparing to show their confidence by firing the first shot, the pirate, perceiving a richer prize, changed its course, and was heard of no more.

Upon his landing in Spain, Nicholas Ferrar proceeded to Madrid, where the usual remittances from his father not having arrived, he sold his cloak and some of his jewels, and proceeded with a valuable rapier in his hand for the sea side, at which, after a long and dangerous journey of five hundred miles on foot, he at length arrived, and set sail from St. Sebastian's for Dover, in his twenty-sixth year, having been absent from England about five years.

Hitherto we have regarded Mr. Ferrar as a religious young man of talents and leisure in a private station, and with no fixed employment; we ought now to consider him under a new and higher character—as an important member of society, employing his great endowments and capacities in the arduous avocations of a public life. This part, however, of his memoirs, though very interesting, must, for the sake of brevity, be reluctantly passed over with a few slight remarks. His chief occupation in London was with the affairs of the Virginia Company; which the king, under the influence of the Spanish ambassador, Gondomar, had determined to suppress. The skill, intrepidity, and perseverance of Ferrar, in the whole of this most difficult and protracted business, exceeded even all that the sanguine hopes of his friends had anticipated, and extorted the highest admiration and encomiums from the very persons employed by the king for carrying the design of the court into execution. By his eloquence and firmness of character, combined with an intimate acquaintance with the affairs of the Company, and of the arts employed for its ruin, Ferrar was able to suspend, for a considerable time, the suppression of the charter; and even when the blow at length arrived, and the papers were seized, he had, unknown to the Company, made such prudent arrangements, particularly by procuring attested copies of all their books, and similar precautions, that it still remained in the power of the Directors to vindicate their proceedings, and possibly, when the ferment should have a little subsided, to procure a reversal of the dissolution.

At the suppression of the Virginia Company's charter, Mr. Ferrar determined to put into effect a resolution which he had formed long before, of retiring from public life, and devoting himself exclusively to the immediate service of God. That *this determination was not a sudden idea, consequent upon the disappointments which he had experienced in conducting the Company's concerns,*

may be inferred from various circumstances in his previous conduct. He had repeatedly declined the acceptance of any public office, though solicited both by the government and his immediate connexions in life; and had confidentially stated to his friends, as a reason for this conduct, that he had resolved, as soon as he had discharged the duties of his present station, to enter upon a course of religious retirement.—The same intention was again expressed on a more peculiar occasion. A citizen of the first class for affluence and respectability was anxious for an alliance with Ferrar, and offered him the hand of his daughter, whose pecuniary expectations were known to be very large, and of whose extraordinary beauty, talents, and virtues, Ferrar had expressed the highest admiration. He, however, steadily refused this inviting and in every respect beneficial proposal: and from a general review of the circumstances of this and other transactions of his life, there appears reason to conclude, that he had formed his resolution of retirement several years before, and probably on his recovery from one of his sicknesses while abroad. The unreasonable and superstitious notion of the superior advantages of a single life for the service of God seems in the early part of the seventeenth century to have still lingered in the minds of many members of the Protestant Church; and as Ferrar's devotion, in various particulars, received a somewhat monastic tinge during his residence in the south of Europe, we cannot much wonder that he had imbibed this injurious opinion amongst the rest.

Ferrar's project of devotional retirement was the more peculiar from the circumstances, that he was only twenty-seven years of age, and that his honours were but in their bud. He had just been elected a member of parliament, in which capacity he had already distinguished himself by his wisdom and eloquence; and was in the direct road to celebrity and preferment. His delicacy of constitution and frequent ill health are the

apologies that can be urged for asserting thus early in life a publication of great usefulness for the antiretirement of a deserted vil-

If his chief desire was to glorify God, he should doubtless have been in the important station in which Providence had fixed him;—in possession from the world, he forsook duty, and lost the opportunity of his light shine before men. However, his immediate intention was to secure his own salvation more fully than he thought would be possible in the noisy walks of life, he had to have remembered, that if the duty of duty lie in a busy and even a stormy scene, the Divine protection was more likely to be afforded to discharging its important avocation than in a cowardly and unwarranted secession from them. Our hero himself did not pray that his trials might be taken out of the world, but that they might be kept from the evil of the world; and this pious young man, had he fully submitted to the same dispensation, might have confidently hoped for similar protection.

Having fixed his resolution, Ferrar, as some time impeded in putting into execution by various family concerns, particularly the arrangement of his brother's commercial affairs and the discharge of numerous trusts and executorship, in which his known skill and integrity caused him to be involved. He, however, by his great talents and application, were at length settled and nothing now remained but to retire to the lordship of Little Gidding, in the county of Huntingdon, which he purchased on account of seclusion and general fitness for his intended purpose. The parish had been depopulated some time before and nothing remained but an extremely large mansion-house, going rapidly to decay, with a small hamlet within thirty or forty paces of the house, and which had been sacrilegiously converted into a barn.

On arriving at his new residence, he went first for his aged mother, who he left over her son-in-law, with her

daughter, and their numerous family. Mrs. Ferrar was now seventy-three years of age, yet possessed of so much health and vigour as to appear but about forty. The meeting between Ferrar and his mother is pathetically described; though twenty-seven years of age, a member of the British senate, and engaged in the most important public affairs of his age, the dutiful son respectfully knelt down at his first approach to receive her parental blessing. He then urged her to retire into the house to repose herself after her journey. This, however, she refused to do till she had repaired to the church to offer up her acknowledgments to God; but finding it filled with implements of agriculture, she immediately set the numerous workmen of the household to cleanse and repair it, declaring that she would not suffer her eyes to sleep, or her eyelids to slumber, till she had purified the temple of the Lord.

The family at Little Gidding now consisted of about forty persons; and it being a time of extraordinary humiliation on account of the plague, Ferrar, with the consent of the bishop, procured the minister of an adjoining parish to read for their benefit the Morning Service daily at eight o'clock, the Litany at ten, and the Evening Service at four. With a view, however, to be legally authorized to give spiritual assistance to his family and others with whom he might be concerned, Ferrar soon took Deacon's orders; and was immediately offered a very valuable ecclesiastical preferment by the friends who had before in vain solicited him to accept of temporal. Still, however, he persisted in refusing; and indeed, so far from desiring additional emolument, he had already voluntarily divided all his estate among his family. He was, in fact, descended of a disinterested stock; for his mother, with a conscientious benevolence equal to his own, had just restored to the church a valuable property in land and tithes, which had been impropriated fourscore years before; her son diligently exerting himself on the occasion, to ascertain the extent

of the alienated glebe, which was not affected without much difficulty and perseverance. With similar zeal, he had some time before executed a provision in his father's will for educating three children from Virginia, either to be put out to some proper business; or, if found fit, to be sent back, well instructed, as missionaries to convert their countrymen, their place being supplied by three others in succession for ever. Duties of this nature were eminently congenial to Mr. Ferrar's mind; and it is therefore much to be lamented that he should have withdrawn so early from a station in which frequent occasions would have arisen for putting them in practice.

Mr. Ferrar's first employment in his new residence was to adorn and beautify the church, which he thus rendered a remarkably neat and convenient place of worship. This being finished, he repaired his own mansion, allotting one large apartment for the general family devotion, and two others for nightly oratories for the male and female part of the household respectively; with separate chambers and closets for each of his nephews and nieces, in order that every one might have full opportunity of meditating and praying without restraint or observation. His own lands consisting chiefly of pasture, he concluded that the pigeons, of which great numbers had been usually kept on the premises, must necessarily feed upon his neighbour's corn, which he thought a species of injustice. He therefore converted the dove-cote into a large school-house, and gave permission to the children of the neighbouring towns to repair thither, to be gratuitously educated in reading, writing, arithmetic, and the principles of the Christian religion; having taken care to provide for this purpose, as well as for the general tuition of the household, three competent instructors. The children of the family, when of sufficient age, were taken under the immediate instruction of Mr. Ferrar himself, who paid especial regard to teaching them the Scriptures, the catechism, the church

services, &c. making them not learn them by memory, but studiously instructing them in their signification and importance. At these pictures the children of the neighbouring parishes were always allowed to be invited to attend, particularly on days, when the forms of instruction and devotion were more peculiarly fixed and solemn; relieved, however, by singing and recitations from the Book of Martyrs, or other interesting histories of a religious kind. Ferrar had himself composed a number of short narratives and adapted for this purpose; as a variety of hymns and odes, were set to music by the minister of the family. These pieces comprised many volumes; but Mr. Ferrar's principal works were a translation of Valdesso's Consideration of a Harmony of the four Evangelists. In forming the latter he employed a *mechanical* plan since adopted by Priestley, of taking two printings of the same edition, and, expunging one side of each, of the various parables, histories into separate sheets, and arranging them by repeated trials in a regular and connected form. In this each part was so nearly fitted, and pasted down that the whole appeared like an ordinary piece of paper; and being exquisitely bound and adorned with pictures by younger females of the household, Charles the First, who had of this "Protestant nunnery," paid a visit of approbation to it, and requested a sight of so great a curiosity, and would not surfeit it but on the express condition of their being prepared for him. His order being obeyed, the king was greatly pleased with the gift, and reported to have said: "This is indeed a most valuable work, and in many respects worthy to be presented to the greatest prince upon earth. For the matter it contains is the best of all treasures. The labour of composition of it, into this extraordinary form of an harmony, the judicious contrivance of the method, the one workmanship in so neatly

nd disposing the text, the nice
; of these costly pictures, and
xquisite art expressed in the
ig, are, I really think, not to be
ed. I must acknowledge my-
o be indeed greatly indebted to
mily for this jewel: and what-
is in my power I shall at any
e ready to do for any of them."
the kings request, the Gidding
made a harmony of the two
of the kings and Chronicles;
his majesty complained he had
desired his chaplains to perform,
a vain. With this harmony
es was still more pleased than
the former, considering it to be
t mirror for a king's daily in-
on, in order to see God's judg-
and mercies, his punishing of
inces, and rewarding the good."
tended to have had it printed;
he subsequent troubles of his
prevented the accomplishment
s wish.*

might be tedious to enter at
r length into the arrangements
r. Ferrar's household. The
employments, as far as devotion
me for other occupations, were
is have been already mentioned,
ier with visiting the poor and
preparing medicines, and prac-
domestic and parochial surgery
virtue which was at that time

ie attachment of Charles to the fa-
t Gidding did not cease with the
the subject of this narrative, but
extended to Nicholas Ferrar, jun-
phew, from whom he received sever-
er harmonies of Scripture upon the
s plan. The early genius and piety
s extraordinary young man, who
at twenty-one years of age, won so
y upon the king, that he took him
his immediate patronage, with a
o send him to the university. Young
las Ferrar is said to have understood
anguages than he was years of age,
have completed, during his short
considerable number of laborious
; chiefly in the form of harmonies
yglotts. The king, when he fled
xford in the fatal year 1646, confi-
trusted himself to Mr. John Fer-
e brother of the elder, and father of
nger Nicholas, from whom he re-
the greatest respect and courtesy.
as probably the last house in which
nfortunate monarch found himself
confidential and decided friends,

held in so much esteem, that Her-
bert reckons it as one of the regular
and indispensable occupations of the
"Country Parson's" wife. The hu-
mility, charity, and hospitality of
Ferrar and his family became prover-
bial; and no person, however prepos-
sessed against them, seems to have
returned from their mansion without
sentiments of esteem and admiration.

Some of the numerous faults in
Ferrar's plan have been already men-
tioned, and others must have sug-
gested themselves to the reader with-
out any particular specification. The
establishment was open to many, if
not most, of the objections that at-
tach to the monastic institutions;
with, however, this important differ-
ence, that Ferrar's household, though
considering acts of devotion as their
chief business, did not neglect, but,
on the contrary, diligently, and in-
deed eminently, practised all the cha-
rities and virtues of social life. Their
fault consisted not so much in not at-
tending to the duties of the sphere
which they professed to fill, as in not
choosing a sphere more consistent
with the ordinary duties of human ex-
istence; duties without which society
could not be conducted, or even the
common necessities of life be pro-
cured. Many, however, of those fea-
tures which may appear most excep-
tionable at the present day, were but
the errors of the age, and not of the
individuals. Fasting, and other acts of
self-denial, held a much more promi-
nent place in the conduct of religious
persons at that period than they do at
present. Our modern seasons of de-
votion, both public and private, have
become so infrequent, and the preju-
dices against long prayers, long chap-
ters, long fastings, and long sermons,
so extensive and unconquerable, that
even the most moderate system of pi-
ous families in earlier ages, would, at
the present moment, appear unrea-
sonably harsh and superstitious to
many an individual who could not per-
haps be charged with general inatten-
tion to religious duties. It might be
well if we were to borrow a little of
what our forefathers could well spare
from their superfluity; for it is to be

feared that unchristian laxity is not less the besetting sin of modern religionists than pharisaic austerity was of some of their predecessors.

The system of Ferrar, though conscientiously planned, was certainly inconsistent with the general duties of our present state of existence. Not only the day, but the whole also of the night was spent in acts of devotion, one party relieving another by turns, so that at no period of the twenty-four hours was the voice of praise or supplication unheard. Even the younger branches of the family, as well as the aged Mrs. Ferrar, rose, throughout the year, at four o'clock, or earlier, to their devotions: but Ferrar himself was still more scrupulous, for though during his mother's life he so far complied with her request as to throw himself upon his bed for three or four hours, till one o'clock in the morning, yet after her death he only suffered himself to repose in his frieze gown on a bearskin upon the boards; besides which he watched either in the oratory or chapel not less than three nights in every successive week. His premature death, as well as that of his accomplished nephew, are probably to be ascribed, in a considerable measure, to these rigid excesses. In addition to this, it can scarcely be doubted that religion in the minds of the servants and children of such a family must have assumed a repulsive and unwelcome frown, very different from that lovely and attractive form which indicates that her ways are ways of pleasantness, and all her paths peace. Not all the active virtues and amiable qualities of a Ferrar could in all probability prevent this injurious association.

The death of this holy man, which took place in December, 1637, being the forty-fifth year of his age, was attended by no very remarkable circumstance. His devotion had for many years been too ardent to admit of much visible increase; and, from the usual order of God's providence, there appeared no reason to expect that it would be diminished. Shortly before his death, he gave directions

for burning three hampers of comedies, tragedies, heroic poems, and romances, upon the spot which he had marked out for his grave; which being performed, and finding himself declining very fast, he received the sacrament, and after a most affectionate farewell of his family, expired, remarks his biographer, "without a struggle or a groan, in a rapturous ecstasy of devotion."

Having thus brought this narrative to a conclusion, we might profitably advert to several features in the character of Mr. Ferrar; but for the sake of brevity let us notice but two—his reverence for ecclesiastical discipline, and his diligence in prayer.

In speaking of the former, it is impossible not to perceive a remarkable contrast between the conduct of Ferrar and that of many professors of religion in our own times. This humble man, it must be confessed, carried his ideas upon this subject, even to an extreme; so much so indeed, as to be unwilling to officiate in his own family till he had procured Deacon's orders. *In no instance did he think of violating the discipline of the church: his intense devotion was wholly unconnected with innovation.* It too often happens, that when a person of ardent mind, like Mr. Ferrar, suddenly quits a prosperous secular profession, and resolves to take upon himself the public ministry of God's word, he begins before long to betray a spirit very inconsistent with either ecclesiastical discipline or scriptural sobriety of doctrine. This unhappy result is easily accounted for. The regular divine, who from his youth has devoted himself to the studies of his profession, who has considered the history of the church in various ages, and become acquainted with the controversies that have successively risen and died away, will probably, by the time he arrives at the middle periods of life, have learned the practical excellency and superiority of such moderate and scriptural systems, both of doctrine and discipline, as that which we, as churchmen, have the happiness to enjoy. Having heard objec-

tions and their refutation—having seen the tendency of human nature to novelty, and of human pride to singularity—he begins to dread these latter evils not less than those of indifference or formality. But not so, in general, the man who in the meridian of life is suddenly reclaimed from a course of sin and folly, and, before he well knows the ground upon which he stands, determines to plunge into the ministry. To him the Bible being a new book, and religion a new concern, he cannot be expected to perceive at once the whole system of revelation in its various bearings and dependencies. He discovers, perhaps, a single fact or doctrine of allowedly great importance: this he pursues to consequences which a few years further study of God's word would have convinced him by no means necessarily followed from the admitted tenet. He begins to systematize: one half of revelation becomes almost useless to him, and the other half is stretched and overstrained to suit his purpose. He is ushered into a new world, in which he has neither sufficient humility nor wisdom to know how to guide his footsteps: he has acquired a certain measure of religious knowledge which, comparing his present with his former self, instead of with a higher standard, he begins to think much greater than it really is, and wonders that men are not convinced by arguments which to his own mind appear so plain and forcible; not knowing that there are further considerations in reserve, which, had he studied more deeply, and prayed more humbly, might have greatly modified his conclusions. He pities those as shallow divines and weaker brethren who not only know all *he* knows, and see all *he* sees, but who also know and see so much more, that they have learned the necessity of humility and modesty, as well as of sincerity and zeal. He thinks he sees farther than others, only because his range of vision is more confined: he imagines himself wiser than others, precisely because he is ignorant of the difficulties which he overleaps. At the first entrance into any science,

this effect is too apt to take place in an undisciplined mind: there was a time, perhaps, when the mathematician and mechanic can remember having thought it quite as easy to quadrature the circle, or discover a perpetual motion, as to perform any other abstruse operation in their respective sciences; and it was not till each became in reality wiser, that he discovered and confessed his ignorance. It is, therefore, often ominous to find a late and sudden, though perhaps genuine, conversion, followed by an immediate desire to quit a responsible secular station, for the sake of undertaking an office which, in the usual course of God's providence, demands years of deliberation and study, as well as simple piety and zeal to prepare a candidate for its faithful discharge. With regard, however, to Nicholas Ferrar, these remarks do not perhaps strictly apply; for though he would probably have been more in the path of duty (supposing his health adequate to the task) by continuing in those departments of life where he was already so usefully employed, yet it must be remembered that from his infancy, he, like Timothy, had known the holy Scriptures; his piety had been deep and early; his judgment in theological matters well matured; and every thing rendered him fit for the sacred office, except the important circumstance that it was incompatible with another and previous allotment, which, unless under very peculiar and providential circumstances, he had no just warrant to forsake. Had, however, Ferrar's devotion been as novel as it was ardent, he might very probably have become the very character which his tutor Lindsell dreaded, and have lived only to exasperate those controversies and disputes which it is the object of older and wiser Christians to appease. St. Paul expressly enjoins, that the minister of Christ should not be a novice; and surely no man so completely answers to this character, or is so likely to introduce corresponding novelties of doctrine, or innovations on sobriety of discipline, as one whose eyes are sad

denly opened to the truth in middle life; whose affections and zeal are ardent, while his judgment is still feeble and immature; and who, finding himself really wiser than his former associates and friends, conjectures that he knows more also than those whose whole life has been devoted to the humble and practical study of the Divine will.

The second feature noticed in Ferrar's character was his diligence in prayer. Here, however, as in almost every thing else, his fault was excess; for his family not only met for devotion six times a day; twice publicly in the church, using the accustomed service, and four times in the house, using prayers appointed by himself for the purpose; but, as was before related, they spent the whole night, by turns, in similar employments, two congregations being constantly in attendance in the oratories respectively appropriated to the male and female part of the family. Here, in the course of four hours of the night, the whole Book of Psalms was regularly chaunted; a custom which, except to minds eminently devout, could only serve to render them tedious, instead of interesting and instructive. It is indeed the happiness of the blessed inhabitants of heaven to encircle the Divine Throne "day without night rejoicing;" and there appears at first sight something sublime and imposing in the spectacle of a Christian family imitating this celestial example. But a further consideration of the nature and duties of mankind will place this monastic custom only among those *splendida peccata* into which even the best of men are sometimes apt to fall, in their aspirations after extraordinary excellence.

The great subject, however, of apprehension in the case of Ferrar is, lest all these ceremonial observances should have been merely the offspring of a self-righteous spirit; should have originated in superstition rather than piety; in fear rather than love. In the Church of Rome, innumerable cases of this kind occur;—*but to Ferrar the remark does not appear to be applicable, at least in its*

greatest extent; for his biographer expressly asserts, that "he attributed no saving merit to his observances;" and indeed the general tenor of this conversation and conduct proves that he ardently loved the duties which he performed. The following passage, for example, from one of his prayers, shows his delight in the constant worship of God:—

"Thou hast given to us a freedom from all other affairs, that we may without distraction attend thy service. That holy Gospel which came down from Heaven, containing things the angels desire to look into, is, by thy goodness, continually open to our view: the sweet music thereof is continually sounding in our ears: heavenly songs are by thy mercy put into our mouths, and our tongues and lips made daily instruments of pouring forth thy praise. This, Lord, is the work, and this the pleasure of the angels in heaven: and dost thou vouchsafe to make us partakers of so high a happiness? The knowledge of Thee, and of thy Son, is everlasting life. Thy service is perfect freedom: how happy then are we, that thou dost constantly retain us in the daily exercise thereof!"

The doctrines of Popery, Ferrar frequently and explicitly denied; so that in his tenets he appears to have been a Protestant, though in his discipline he was evidently inclined to the rites of Popery. Little Gidding was, in the Church of England, what Port Royal was in that of Rome. Ardent devotion and love to the Redeemer characterized both; and both were open to the charge of unnecessary singularity and burdensome observances. In each, however, peace, charity, good order, and love for the souls and bodies of men were eminently exhibited, and upon each the hand of persecution fell with unrelenting hostility. The Papists in France urged, that Port Royal was heretically Protestant; and the Protestants in England, that Little Gidding was heretically Popish. Port Royal was destroyed by the Jesuits, and Little Gidding by the Puritans. Perhaps, therefore, the two establish-

ments may be considered as forming the immediate link and nearest points of approximation between two widely differing churches; and may furnish, both in their excellencies and faults, not a few useful hints to the members of both.—*Christ. Observer.*

DIOCESSE OF NEW-JERSEY.

ADDRESS of the Right Rev. Bishop CROES, to the Convention of the Protestant Episcopal Church in the State of New-Jersey, August 20, 1817.

My Brethren of the Clergy and Laity,

It is made my duty, by the forty-fifth Canon of the Church in the United States, to deliver, at every annual Convention, an address to you, on the affairs of the Diocese, since the preceding meeting. This duty, with Divine permission, I shall perform. It cannot, however be expected, that, in the details of a Diocese, composed of so few churches, and containing still fewer ministers, matters calculated to excite much interest can be presented. It ought to be satisfactory, if, in the view given of it, no declension of its former progress appears; if, on the contrary, that progress has not only been continual; but, in some degree, increased. That this is believed to be the case, the statement to be presented to you, it is hoped, will justify.

It was my intention, as stated in my former address, to visit, during the, then approaching, month of September, the long vacant churches in the county of Sussex. To render the visit as useful as possible, I had invited the Rev. Mr. Bayard to accompany me. Preparations were indeed made, and the journey actually commenced; but, in consequence of the severe and long protracted storm in that month, the undertaking was relinquished for the time.

In the month of October, I visited St. Andrew's Church, Mount-Holly; and admitted to the Holy Order of Priests, the Rev. George Youngs Morehouse.

In November, Mr. Francis H. Cuming was admitted a Candidate

for Holy Orders, and licensed as a Lay Reader.

In December I held a Confirmation in Christ Church, New-Brunswick; on which occasion that holy rite was administered to forty-seven persons.

Mr. Thomas Osborn, a Candidate for Holy Orders, in the Diocese of New-York, was licensed, in the month of January, 1817, to officiate, as a Lay-Reader, in St. Matthew's Church, City of Jersey.

In the month of May, I visited Trinity Church, at Newark, administered Confirmation to thirty-seven persons, and preached in the afternoon.

Immediately after the sitting of the General Convention, I visited, and officiated at, the Churches in the southern part of the Diocese, in the following order: St. Stephen's Mullica's Hill, on Thursday the 5th of June; St. Thomas's Glassborough, on Friday the 6th; Trinity, Swedesborough, on Saturday the 7th, and on Sunday the 8th; St. John's, Salem, on Wednesday the 11th; St. George's, Penns-Neck, and Trinity, Swedesborough, on Thursday the 12th; St. Peter's, Berkeley, on Friday the 13th; St. Andrew's, Mount-Holly, twice on Sunday the 15th; St. Mary's, Colestown, on Monday the 16th; St. Mary's, Burlington, on Tuesday the 17th; and St. Michael's, Trenton, on Wednesday the 18th.

During this visit, I admitted, on Sunday the 8th of June, in Trinity-Church, Swedesborough, Mr. Samuel Creighton Stratton, of that place, to the Holy Order of Deacons.

In the months of May and June, I visited, and officiated at, St. Peter's Church, Spotswood, three times; and, on the last occasion, I administered Confirmation to thirty-seven persons. The following day, I visited Christ Church, Shrewsbury.

I visited also, St. Peter's Church, Perth-Amboy, on Sunday the 6th of July, and officiated twice in that congregation.

Immediately after my return, I set out, accompanied by the Rev. Mr. Bayard, to make my long delayed visit to the vacant churches in the county of Sussex. We arrived at the

congregation of St. James's Church, Knowlton, on Tuesday the 8th of July, and continued there performing Divine Service, and preaching in the Church, every day, for the space of a week. On the Lord's day, which occurred in the time, I preached twice, to a crowded audience, administered the communion to eighteen persons, and baptized seventeen children. On the succeeding Tuesday, I administered Confirmation to seventeen persons. During part of this time, Mr. Bayard was absent, preaching at Belvidere and Hope, two villages at the extreme bounds of this congregation; and, on the Sunday that intervened, in the congregations of Christ Church, Newton, and Christ Church, Johnsonburgh. On the afternoon of Tuesday, the 15th of July, we left St. James's, Knowlton, and Mr. Bayard returned home. I continued in the vicinity, and on Thursday officiated at the village of Hope, and on Friday in the congregation of Christ Church, Johnsonburgh. On the Sunday succeeding, I officiated twice, to considerable assemblies, in the Court-room, at Newton, the congregation of Christ Church in that place being destitute of a house of worship.

During this visit, the sacrament of baptism was administered to thirty-six adults and children.

On Sunday, the 3d of the present month, I visited St. John's Church, at Elizabeth-Town; and, though it was not my intention to hold a Confirmation at that time, as one had so recently taken place; yet, in consideration of a particular request, in a case, in which some young persons were about to remove to a situation in which they might never have an opportunity of enjoying that Holy Rite, I consented to administer it, to as many as might offer. The number confirmed, on the occasion, was ten. I also performed Divine Service and preached, in the afternoon of that day.

On my return from Elizabeth-Town, I commenced a visit to the Churches in the northern part of Hunterdon county, and, on Thursday the 7th inst. I officiated at the house of

Mr. Robert Sharp, of the congregation of St. Andrew's, Amwell. On the Sunday succeeding, I performed Divine Service, and preached to a numerous assembly, in St. Thomas's Church, Alexandria; and, in the afternoon of the same day, to a large congregation at Mr. Robert Sharp's, before mentioned. St. Thomas's Church is almost in ruins; but there is reason to believe, that the congregation, though very much reduced, will shortly make a successful effort to rescue it from total destruction.

In the course of these visitations, I have generally witnessed, and with great satisfaction, a growing attachment to our apostolic Church, a zeal for its prosperity, and a manifestation of gratitude;—in some instances indeed, especially in vacant Churches,—a high degree of joy, on account of the interest taken in their spiritual welfare, and the opportunity afforded them of participating in the rational and primitive services of the Sanctuary. It is to be lamented, that so many Churches in the Diocese still continue vacant; it is an evil, however, though capable of considerable mitigation, which cannot, for a long time, be completely remedied. Some of the churches now vacant, are situated so contiguous to each other, that they may, by uniting, afford support to ministers. This, I trust, will be the case shortly with those thus favourably circumstanced. Several, however, will remain, which, for some years, at least, must depend, for the ministration of the word and ordinances, principally upon the clergymen who shall be provided and supported by the Directors of the Missionary Fund. Although this fund has increased to an amount, greater than could have been contemplated, at the time of its institution; yet, that it may have full and permanent effect, it is greatly to be desired, that it should progress, till the interest, in connexion with the annual collections, amounts to a sum sufficient to remunerate a Missionary for the whole of his time. Experience has shown, that it is difficult to procure a clergyman to serve in this

important office, on any terms, short of this. I take the occasion, therefore, to urge upon you, my brethren, both of the clergy and laity, a due attention to this subject. We have already under the smiles of Divine Providence, done much. A continuance of the same zeal, of the same affectionate concern for the spiritual interests of the scattered sheep of our Flock, destitute of shepherds; and an increased punctuality in making the collections, will, with the blessings of the same beneficent Providence, in a short time, enable us not only to preserve, and finally render permanent, the churches still vacant; but to increase the number, by the organization of new congregations. Some good examples, on this subject, I am happy to say, have lately been given. The congregation of Trinity Church, Newark, and a new Church, recently organized, at Paterson, have established Missionary Societies, in aid of the Fund.

Among the causes of mutual congratulation, on account of the improving state of our church, it is not one of the least, that Sunday Schools have much increased, in this Diocese, during the past year; and, what adds to their value, is, that the time spent in them is devoted to religious instruction, as well as to instruction in reading, &c. It is desirable, on this account, that they should be, as they generally are, confined to our own Society. Sunday Schools, composed of different religious denominations, preclude, in a considerable degree, religious instruction, or occasion jealousies and discontents.

Among the number established, one, at least, perhaps more, has been organized in a vacant church. May the laudable example be followed.

It cannot have escaped the notice of any one; nor ought I to omit mentioning it, to their praise, that the Church is principally indebted, under God, for these excellent nurseries of our communion, and of candidates for heaven, to her pious and benevolent female members. They have certainly, in this Diocese, taken the lead in this praise-worthy institution,

this labour of love, and their reward will be certain.

The Episcopal Society, for the promotion of Christian Knowledge and Piety, in this Diocese, has not relaxed in its exertions to promote the objects of its institution. It has appropriated, for the present year, \$163 for purchasing Bibles, Prayer-Books, and Tracts, to be gratuitously distributed, &c. and its permanent fund, amounts now to nearly \$600. It adds not a little to the satisfaction derived from its prosperity, that several of the female members of Christ Church, Shrewsbury, and Christ Church, Middletown, have lately associated, under the name of The Female Episcopal Society of Shrewsbury and Middletown, for the promotion of Christian Knowledge and Piety, as auxiliary to the Parent Society.

There is, at present, but one Candidate for Holy Orders in the Diocese, though others are preparing for admission.

Since the meeting of the last annual Convention, the Rev. George Y. Morehouse has been instituted Rector of St. Andrew's Church, Mount-Holly.

The Rev. Edmund D. Barry, late of the Diocese of New-York, who officiated in St. Matthew's Church, Jersey, has, in consequence of his removing to the Diocese of Maryland, resigned his charge of that Church.

The Rev. James Montgomery, lately a Deacon in the Diocese of Pennsylvania, has removed into this Diocese; and, it is with great satisfaction, I communicate it, has accepted of an invitation to be their minister, from the long vacant congregation of St. Michael's Church at Trenton.

The Rev. Samuel C. Stratton, lately ordained a Deacon, has been appointed a Missionary to the vacant Churches in this Diocese, and has already commenced his labours.

A new church has been instituted in the town of Paterson.

The number of persons confirmed, since the last Convention, is one hundred and forty-nine.

I cannot close this address, without

recalling to your recollection, and participating with you, in the pleasure it affords, the flourishing and progressive state of our Church, at large, as was manifested at the late interesting General Convention, not only by the favourable reports presented from every quarter; but also, by the numbers, zeal, and respectability, both of the clergy and laity, who assembled on that occasion. In addition to these circumstances, so propitious, provision was made, by that respectable body, for carrying into effect two objects of vital importance to the further prosperity and extension of our communion: the establishment of a General Theological Seminary for the due instruction of Candidates for the ministry; and the extension of the benefits of the Episcopal office, to the States and Territories, west of the Alleghany Mountains. These, under the Divine Auspices, cannot fail to promote the cause of our Blessed Lord and Master; and not only bring into the great Fold, the now scattered and wandering sheep of our Flock; but also increase their number. Let us, my brethren, further these great objects, by all the means in our power, remembering, at the same time, that, if we hope to succeed, we must constantly look up to the Fountain of all good, for a blessing upon our endeavours. Thus doing, and conforming ourselves to the Divine Will in other respects, the issue will not be doubtful.

But while we are thus felicitating ourselves on this prosperous, this flattering condition of our Church, can I omit noticing the deeply afflictive event, which has just reached our ears; an event that cannot fail to repress the joy which this bright prospect had so recently enkindled. God, my brethren, has been pleased, in his infinite wisdom, to remove from the Church, in South-Carolina, her respectable and worthy Head. Bishop Dehon has ceased to be an inhabitant of this vale of tears. It adds not a little to the grief, which many of us feel, on this mournful occasion, that so short a space has elapsed since we had the opportunity and satisfac-

tion of seeing him in his usual health, and enjoying the pleasure of his society. Let it admonish us of the uncertainty of life, and of the necessity of being always ready to render an account of our stewardship.

JOHN CROES.

Burlington, August 20, 1817.

From the Evening Post.

COMMUNICATION.

Theological School.—It must be gratifying to all who cherish an interest in the improvement of the character and condition of society in this country, to find that measures have been taken, in the Protestant Episcopal Church, for the establishment of a school of divinity, on the most respectable scale, that contributions to be solicited of its members, in all parts of the United States, will admit. Institutions of this nature, while they have a tendency to strengthen and elevate the character of the Churches, whose interests (and in them the best interests of men) they are intended more immediately to subserve, must, at the same time, greatly conduce to the obvious good of society, which consists in the advancement among us of good scholarship, and the increase of the number of enlightened and accomplished professional men. It is most devoutly to be hoped, that Episcopalians, who from other circumstances than such as imply any fault of character, have hitherto not been on a footing with some other denominations, in advantages of education for the ministry, will not be found wanting in the liberality necessary to the accomplishment of this most important design. We should deprecate its failure, as indicative of a lamentable deficiency among them—of a proper sensibility to the honour and interest of their denomination. The ability adequate to its happiest success, they undoubtedly have; and though there may not be among them those who, like individual benefactors to a similar institution in New-England, could give to it 100,000 dollars, 30,000 or 15,000, yet, if the spirit be not wanting, they are able, collectively, to do much. May they do it! must be the hearty wish of every friend of religion and of society.

It is understood that the prospect of the subscription recently begun, is by no means discouraging. In this city liberal subscribers have been found, and in some places of the interior; and particularly at the city of Troy, the subject has been treated in a manner which, while it does honour to individuals, gives evidence of a sound and healthy state of religious society.

A LAY EPISCOPALIAN.

To the Editor of the Christian Journal.

THE honourable mention made in a communication which appeared in the *Evening Post*, of the liberal attention given by the members of our Church at Troy, to the claims of the Theological Seminary, is certainly justified by the fact. It is at the same time proper that it should be understood, that in other places where the congregations are smaller, and the persons fewer who might be expected to contribute to such an object, there has been no deficiency of a becoming interest in it. Much, in proportion to ability, has been done at Utica and Geneva; and there is no reason yet to apprehend that, in any place where application has been made in behalf of this great and excellent design, it will not meet with an equally worthy attention.

**DUTCHESS COUNTY AUXILIARY BIBLE AND
COMMON PRAYER BOOK SOCIETY.**

The Annual Election for the choice of officers of the Dutchess County Auxiliary Bible and Common Prayer Book Society, was recently holden in the Episcopal Church, in the village of Poughkeepsie, when the following gentlemen were chosen, viz.

Doctor Samuel Bard, President; Hon. James Emott, Hon. Daniel C. Verplank, Vice Presidents; David Brooks, John Johnston, Paraclete Potter, Daniel Hebard, Philo Kuggles, Thomas Brownjohn, Thomas L. Davies, Managers; William Davies, Treasurer; Thomas J. Oakley, Secretary.

The following is an extract from the report of the Board of Managers to the Society.

"The managers of the Dutchess County Auxiliary Bible and Common Prayer Book Society, rejoice in being able to state to the Society, that their success has surpassed their most sanguine expectations—That although their number be small, consisting almost exclusively of Episcopalians in the village of Poughkeepsie, they have been able to distribute gratuitously in 18 months, about one hundred copies of the Holy Bible, and as many more of their excellent manual of devotion, the Common Prayer. A view of the situation and prospects of the Society, induce the hope that they may do something more for the future. The funds are gradually accumulating, and the managers fondly cherish the hope, that they will ere long be such as to enable the Society to extend its benefits beyond the district to which they have heretofore been confined. While Christians in every quarter of the world are emulous in carrying to the destitute, the "word of life," and while Societies in almost every district of our country, by vying with each other in

the blessed work, afford us the most pleasing examples, the managers deem it needless to say any thing to a body of Christians who have every opportunity to "take the good word of God," to stimulate them to zeal in so high and laudable an undertaking.

They trust that the members of their Society, praying for the success of every establishment which has for its object the distribution of the Bible, will endeavour to make their institution respectable, by making it useful to their fellow men.

The first object of the Society is to supply, as far as practicable, every person within the county, who cannot conveniently supply himself, with at least a copy of the Scriptures, and all such as shall wish it, with a copy of the Common Prayer. This, although a local, is by no means a limited object. When it is considered how great the population of this county is, how important it is that every individual should have a Bible of his own, and how many families there are who can ill afford to purchase one copy of the Holy Scriptures, much less one for each of their members, the object is magnified in our view, and shows us that what has been already done, is but a beginning of the good work; and that to complete the benevolent design, will require the industry, the liberality, and united exertions of all the members of the Society. In our undertaking we are secure of at least the good wishes, of all good men. For no one who has the honour of Religion, and the greatest good of man in view, can forbear saying, to a body of men, who have associated, for the gratuitous distribution of the uncommented Scriptures, "God speed."

The principles on which our Society is organized, cannot be exceptionable to any individual, in as much as there must be some plan in every such institution, and surely a system of operations adopted by Episcopalians may be presumed to be consistent with and according to the distinctive principles and characteristics of their church. Since our labours have been crowned with success, relying on the God of all goodness, let us persevere, under the full assurance, that he will bless the measures adopted for the distribution of his word, and the word itself to the salvation of the souls of men."

In conformity with the 38th Canon of the General Convention of the Protestant Episcopal Church in the United States of America, empowering the Bishop of each diocese to "compose forms of Prayer or Thanksgiving for extraordinary occasions, and to transmit them to each Clergyman within his diocese or district, whose duty

it shall be to use such forms in his Church on such occasions ;" I do hereby set forth the following Form of Prayer and Thanksgiving, to be used in the Congregations of the Protestant Episcopal Church in the State of New-York, on the second Thursday in this month, being the day appointed by the Governor of the State of New-York, as a day of public Thanksgiving and Praise to Almighty God.

JOHN HENRY HOBART,

Bishop of the Protestant Episcopal Church in the state of New-York.

A FORM OF

Prayer and Thanksgiving.

¶ The service shall be the same as that prescribed by the Church, in the "Form of Prayer and Thanksgiving to Almighty God, for the fruits of the Earth, and all the other blessings of his merciful Providence, to be used yearly, on the first Thursday in November, or on such other day as shall be appointed by the civil authority;" except that the *eighth Selection of Psalms* shall be used at Morning Prayer; and in addition to the *Thanksgiving* appointed in said service, to be used after the General Thanksgiving, shall be said, at Morning and Evening Prayer, the following :

O God, who art the blessed and only Potentate, the King of Kings, and Lord of Lords, the Almighty Ruler of nations, we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy; and for the multiplied manifestations of thy favour towards us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, and to all the nations of the earth, the blessings of peace. May the Kingdom of the Prince of Peace, come; and reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth with most humble and holy fervour, the praises of him who hath loved them, and made them Kings and Priests unto God. We implore thy blessing on all in authority over us; that all things

may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. O Lord, continue to prosper our literary institutions; and shed, we beseech thee, the quickening influences of thy Holy Spirit on all the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice; lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited goodness to us, O God of our salvation, leads us to repentance, may we offer ourselves, our souls and bodies, a living sacrifice to thee, who hast preserved and redeemed us, through Jesus Christ our Lord; on whose merits and mediation alone we humbly rely for the forgiveness of our sins and the acceptance of our services; and who liveth and reigneth with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

¶ After the Collect for the Day, in the Communion Service, the following :

O Almighty God, who hast never failed those who put their trust in thee, and dost honour the people who honour thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy, consists in our acknowledgement of thy sovereign and gracious providence, and in humble and holy submission to the gospel of thy Son Jesus Christ; to whom all power is given in heaven and in earth, and who is one with the Father and the Holy Ghost, in the eternal Godhead, our Mediator and Redeemer. *Amen.*

¶ At Evening Prayer, the *tenth Selection of Psalms* shall be used, and the *first Lesson* shall be *Deut. x. 12.* and the *second Lesson*, *Romans xii.* and the *Collect* for the Day, as in the Morning.

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[Vol. I.

Remarks on the last Hours of Dr.

SAMUEL JOHNSON.

(From Wilks's Christian Essays.)

A FEW practical remarks upon the subject of the last hours of this illustrious man will tend to show that what Dr. Johnson's best friends and biographers have been almost ashamed to confess, and have industriously exerted themselves to palliate, constituted, in truth, the most auspicious circumstance of his life, and was the best proof of his increase in religious knowledge and holiness of mind.

Whoever considers with a Christian eye the death of Dr. Johnson will readily perceive that, according to the usual order of Providence, it could not have been free from agitation and anxiety. Johnson was a man of tender conscience, and one who from his very infancy had been instructed in Christian principles. But he was also, in the strict judgment of revealed religion, an inconsistent man. Neither his habits nor his companions had been such as his own conscience approved; and even a short time before his end we find one of his biographers lamenting that "the visits of idle and some worthless persons were never welcome to him," on the express ground "that these things drove on time." His ideas of morality being of the highest order, many things which are considered by men at large as but venial offences appeared to him as positive crimes. Even his constitutional indolence and irritability of mind were sufficient of themselves to keep him constantly humbled and self-abased; and though among his gay or literary companions he usually appears upon the comparatively high ground of a Christian moralist, and the strenuous defender of revealed religion, yet compared

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with the Divine standard and test of truth, he felt himself both defective and disobedient.

Together with this conscientious feeling he had adopted certain incorrect, not to say superstitious, ideas respecting the method of placating the Deity. He seems, for example, to have believed that *penance*, in its confined and popish sense as distinguished from simple penitence, is of great avail in procuring the Divine favour and forgiveness. Thus when his conscience distressed him on account of an act of disobedience to his parent, we find him many years afterwards remaining a considerable time bare-headed in the rain, exposed in the public streets to the ridicule and the conjectures of every spectator. As far as filial affection and true amiableness of mind are concerned, the actor in such a scene deserves and ensures universal veneration and esteem. Even while we smile at the somewhat ludicrous nature of the action, we instinctively feel a sympathy and respect which perhaps a wiser but less remarkable mode of exhibiting his feelings might not have procured. But Johnson seems to have performed this humiliation from higher considerations than mere sorrow for the past; for he emphatically adds, "in contrition I stood, and I hope the *penance was expiatory*."

If these words really mean any thing—and when did Dr. Johnson utter words without meaning?—he must have intended by them to express his hope that the previous fault was really atoned for, in a religious sense, by the subsequent act of self-denial; or, in other words, that God accepts human penance as an expiation for human sins; a doctrine to which every

ed religion gives no sanction whatever. Johnson's system appears at this time to have been, as it were, a sort of barter between himself and heaven, and consequently his chief fear was lest the equivalent which he presented should not be sufficient to entitle him in the Divine mercy to the pardon of his transgressions.—His trust on the Redeemer, though perfectly sincere, does not appear to have been either exclusive or implicit; for though all his prayers for mercy and acknowledgments of blessing were offered up solely through the merits and mediation of Jesus Christ, he seems, in point of fact, for many years to have viewed the atonement rather as a medium through which God is pleased to accept our imperfect services, and to make them adequate, by the conditions of a remedial law, to the purchase of heaven, than as a sacrifice by which *alone* heaven is fully secured and freely given to the believing penitent.

To give, therefore, comfort to the mind of such a man as Dr. Johnson, there were but two modes; either by blinding his conscience, or by increasing his faith; either by extenuating his sins, or by pointing out in all its glories the sufficiency of the Christian ransom. The friends who surrounded this eminent man during the greater part of his life, were little qualified to perform the latter, and therefore very naturally resorted to the former. They found their patient, so to speak, in agony; but instead of examining the wound and applying the remedy, they contented themselves with administering anodynes and opiates, and persuading their afflicted friend, that there existed no cause of danger or alarm.

But Johnson was not thus deceived. The *nostrum* which has lulled its millions to a fatal repose, on him, by the mercy of God, had no effect. His convictions of sin were as lasting as they were deep; it was not therefore until he had discarded his *natural* and long-cherished views of commutation and human desert, and had learned to trust humbly and exclusively to his Saviour, that his mind became at peace.

Let us view some of the recorded circumstances of the transaction, and so doing we shall, as Christians, have much more occasion to applaud the scriptural correctness of Johnson's feelings respecting the value of his soul, the guilt of his nature, and the inadequacy of man's best merits and repentance, than to congratulate him upon the accession of such 'miserable comforters' as those who appear to have surrounded his dying pillow.

Finding him in great mental distress, 'I told him,' remarks one of his biographers, 'of the many enjoyments of which I thought him in possession, namely, a permanent income, tolerable health, a high degree of reputation for his moral qualities and literary exertions, &c. Had Johnson's depression of mind been nothing more than common melancholy or discontent, these topics of consolation would have been highly appropriate; they might also have been fitly urged as arguments for gratitude and thanksgiving to the Almighty on account of such exalted mercies. In either of these points of view the piety of Dr. Johnson would doubtless have prompted him to acknowledge the value of the blessing, and the duty of contentment and praise. But as arguments for quieting an alarmed conscience, they were quite inadequate; for what would it have profited this distinguished man to have gained all his well-merited honours, or, even were it possible, the world itself, if, after all, he should become, as he himself afterwards expressed it, 'a cast-away?'

The feelings of Dr. Johnson on this subject were more fully evinced on a subsequent occasion. 'One day, in particular,' remarks Sir John Hawkins, 'when I was suggesting to him these and the like reflections, he gave thanks to Almighty God, but added, that notwithstanding all the above benefits, the prospect of death, which was now at no great distance from him, was become terrible, and that he could not think of it but with great pain and trouble of mind.' Nothing assuredly could be more correct than Dr. Johnson's distinction. He acknowledged the value of the mercies

which he enjoyed, and he gratefully 'gave thanks to Almighty God' for them; but he felt that they could not soften the terrors of a death-bed, or make the prospect of meeting his Judge less painful and appalling. Hawkins, who could not enter into his illustrious friend's more just and enlarged views of human guilt and frailty, confesses himself to have been 'very much surprised and shocked at such a declaration from such a man,' and proceeded therefore to urge for his comfort the usual arguments of extenuation. He reports 'that he told him that he conceived his life to have been a uniform course of virtue; that he had ever shown a deep sense of, and zeal for religion; and that, both by his example and his writings, he had recommended the practice of it; that he had not rested, as many do, in the exercise of common honesty, avoiding the grosser enormities, yet rejecting those advantages that result from the belief of Divine Revelation; but that he had, by prayer and other exercises of devotion, cultivated in his mind the seeds of goodness, and was become habitually pious.

This was the rock on which numberless professed Christians have fatally split; and to the mercy of the Almighty must it be ascribed that the great and good Dr. Johnson did not add one more to the melancholy catalogue. For what was the doctrine which the narrator attempted to inculcate but this, that his friend, like the Pharisee in the Gospel, ought to place his confidence upon his being more meritorious than other men, and instead of attributing the praise to Him, who had 'made him to differ,' was to 'sacrifice to his own net, and burn incense to his own drag.' Can we wonder that with such flattering doctrines constantly sounding in his ears, Dr. Johnson was suffered to undergo much severe mental discipline, in order to reduce him in his own esteem to that lowly place, which as a human, and consequently a fallen being, it was his duty, however high his attainments or his talents, to occupy.

"In a visit which I made him in a

few days, in consequence of a very pressing request to see me, I found him labouring under very great dejection of mind. He bad me draw near him, and said he wanted to enter into a serious conversation with me; and upon my expressing my willingness to join it, he, with a look that cut me to the heart, told me that he had the prospect of death before him, and that he dreaded to meet his Saviour. I could not but be astonished at such a declaration, and advised him, as I had done before, to reflect on the course of his life, and the services he had rendered to the cause of religion and virtue, as well by his example as his writings; to which he answered, that he had written as a philosopher, but had not lived like one. In the estimation of his offences he reasoned thus: 'Every man knows his own sins, and what grace he has resisted. But to those of others, and the circumstances under which they were committed, he is a stranger. He is therefore to look on himself as the greatest sinner that he knows of.' At the conclusion of this argument, which he strongly enforced, he uttered this passionate [impassioned] exclamation: Shall I who have been a teacher of others, be myself a cast-away?"

In this interesting passage—interesting as detailing the religious progress of such a mind as Dr. Johnson's—how many important facts and reflections crowd upon the imagination! We see the highest human intellect unable, at the approach of death, to find a single argument for hope or comfort, though stimulated by the mention of all the good deeds and auspicious forebodings which an anxious and attentive friend could suggest. Who that beholds this eminent man thus desirous to open his mind, and to 'enter into a serious conversation' upon the most momentous of all subjects which can interest an immortal being, but must regret that he had not found a spiritual adviser who was capable of fully entering into his feelings, and administering scriptural consolation to his afflicted mind?

The narrator informs us in this passage, that 'he could not but be astonished at such a declaration' as that which Dr. Johnson made. But in reality, where was the real ground for astonishment? Is it astonishing that an inheritor of a fallen and corrupt nature, who is about to quit the world, and to be 'judged according to the deeds done in the body,' should be alarmed at the anticipation of the event, and be anxious to understand fully the only mode of pardon and acceptance? Rather is it not astonishing that every other intelligent man does not feel at his last hour the same anxieties which Dr. Johnson experienced?—unless, indeed, they have been previously removed by the hopes revealed in that glorious dispensation which alone undertakes to point out in what way the Almighty sees fit to pardon a rebellious world. No man would or could have been astonished, who knew his own heart; for, as Dr. Johnson truly remarked, every Christian, how fair soever his character in the estimation of others, ought to look upon himself as 'the greatest sinner that he knows of;' a remark, be it observed, which shows how deeply Dr. Johnson had begun to drink into the spirit of that great Apostle, who, amidst all his excellencies, confessed and felt himself, as was just remarked, 'the chief of sinners.'

What a contrast does the advice of Hawkins, as stated by himself in the preceding passage, form to the scriptural exhortation of our own Church! Instead of advising his friend seriously to examine himself 'whether he repented him truly of his former sins, steadfastly purposing (should he survive) to lead a new life, having a lively faith in God's mercy through Christ, with a thankful remembrance of his death, and being in charity with all men,' he bids him look back to his past goodness, and is astonished that the survey is not attended with the hope and satisfaction which he had anticipated. But the truth was, that on the subject of religion, as on every other, Dr. Johnson entertained far more correct ideas than the friends around him; and though he had not

hitherto found peace with his Creator, through the blood of Jesus Christ, yet he could not be satisfied with the ordinary consolations of an uninformed or Pharisaic mind.

The sun did not, however, set in this long continued cloud, for Johnson at length obtained comfort, where alone true comfort could be obtained, in the sacrifice and mediation of Jesus Christ; a circumstance to which Sir John Hawkins transiently alludes, but the particulars of which must be supplied from the narrative of Boswell, whose words are as follows:

Dr. Brocklesby, who will not be suspected of fanaticism, obliged me with the following account: *For some time before his death all his fears were calmed and absorbed by the prevalence of his faith; and his trust in the merits and propitiation of Jesus Christ. He talked often to me about the necessity of faith in the sacrifice of Jesus, as necessary beyond all good works whatever for the salvation of mankind.*

Even allowing for the brevity of this statement, and for the somewhat chilling circumstance of its coming from the pen of a man who 'will not be suspected of fanaticism,' what a triumph was here for the plain unsophisticated doctrines of the Gospel, especially that of free justification by faith in Jesus Christ! After every other means had been tried, and tried in vain, a simple penitential reliance upon the sacrifice of the Redeemer produced in the heart of this devout man a peace and satisfaction which no reflections upon human merit could bestow. He seems to have acquired a completely new idea of Christian theology, and could doubtless henceforth practically adopt the animating language of his own church in her eleventh article, 'that we are justified by faith only, is a most welcome doctrine, and very full of comfort.'

There are several ways in which the distress of Dr. Johnson during his latter years may be considered, of which the most correct perhaps is that of its having been permitted as a kind and fatherly chastisement from the Almighty for the inconsistencies of

his life. Both Johnson himself and his most partial biographer intimate that his character was not perfectly free even from gross sins; but omitting these unpleasant recollections, we are at least certain that his general habits and companions during a considerable part of his life were not such as a strictly consistent Christian would have chosen, because they were not such as could in any way conduce to his spiritual comfort or improvement. Dr. J. was indeed called, in the usual course of Providence, to 'live in the world,' but it was his duty so to have lived in it 'as not of it;' and with the high sense which he uniformly entertained of religion, and the vast influence which he had justly acquired in society, his conduct and example would have been of the greatest service in persuading men to a *holy* as well as a *virtuous* life, to a cordial and complete self-dedication to God, as well as to a general decorum and purity of conduct.

It is certain that in reflecting upon his past life he did not view it as having been truly and decidedly Christian. He even prays in his dying hours that God would 'pardon his *late conversion*;' thus evidencing not simply the usual humility and contrition of every genuine Christian, but, in addition to this, a secret consciousness that his heart had never before been entirely 'right with God.'

Had Johnson survived this period of his decisive 'conversion' we might have expected to have seen throughout his conduct that he had indeed become 'a new creature in Christ Jesus.' His respect for religion, and his general excellence of character, could not perhaps have admitted of much visible change for the better; but in heavenly-mindedness, in love and zeal for the souls of men, in deadness to the world and to fame, in the choice of books and companions, and in the exhibition of all those spiritual graces which belong peculiarly to the Christian nature, we might and must have beheld a marked improvement. Instead of being merely the Seneca of the English nation, he might pos-

sibly have become its Saint Paul; and would doubtless in future have embodied his moral injunctions, not in the cold form of ethical philosophy, or even in the generalities of the Christian religion, but in an ardent love to God and faith in our Lord Jesus Christ; in a union to the Redeemer, and a dependance upon that holy Spirit who is the Enlightener and Sanctifier. That such a supposition is not visionary may be proved even from the meagre accounts afforded by a spectator who would of course be inclined rather to soften down than to give prominence to any thing which might be construed into 'fanaticism.' We learn then from this witness that in point of fact there was already a marked alteration in Dr. Johnson's language upon religion, as instead of spending his time upon barren generalities, 'he talked often about the necessity of faith in Jesus.'

It will of course be readily allowed, that the constitutional melancholy of this great man might have had much influence in causing this religious depression; but whatever may have been the *proximate* cause, the affliction itself may still be viewed as performing the office of parental correction to reclaim his relapses, and teach him the hatefulness and folly of sin. But without speculating upon either the final or the efficient cause, the medium through which that cause operated was evidently an indistinctness in his views respecting the nature of the Redeemer's atonement; an indistinctness common to Dr. Johnson with no small class of moralists and learned men. He believed generally in the sacrifice of Christ, but he knew little of its fulness and its freeness, and he was unable to appropriate it to his own case. He was perhaps little in the habit of contemplating the Son of God as 'a great High-Priest, who can be 'touched with the feeling of our infirmities,' and who is graciously interceding on our behalf. The character of the Almighty as a reconciled Father and Friend, with whom he was to have daily 'communion and fellowship,' was less prominent in his thoughts

than those attributes which render him 'a consuming fire.' He feared and respected religion rather than loved it, and by building his structure for many years on a self-righteous foundation, rendered the whole fabric liable to be overthrown by the first attack of an accusing conscience.

MEDITATION on HEAVEN.

(From the Pious Country Parishioner.)

AFTER good men shall, at the end of the world, have been tried before the Judge of Mankind, our Lord and Saviour Jesus Christ, and been found worthy by him to be made eternally happy: all such shall then accordingly be invited to take possession of the Kingdom of Heaven, in those most gracious words, *Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.* Matt. xxv. 34. The pious soul will be ever expressing its ardent breathings after heaven, in the language of the devout psalmist, 'Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth!' O joyful seat, O delightful palace, of the most high God! O happy privilege of a blessed immortality! When shall I inherit everlasting life? that life, which feels no sorrow, which languishes under no pain, is ruffled with no passion, and lies at the mercy of no accidents. In heaven will be no furious enemies to assault us, no temptations to seduce us; but we shall be out of the reach of all evils, for ever and ever. There we shall *see God face to face*, and join in concert with the blessed angels, singing the songs of *Sion* without ceasing. There alone it is, that we find what will answer our utmost wishes. If we are pleased with beauty, *there* the righteous shine forth as the sun. If length of days be our heart's desire, there is an immortal duration; for the just shall live for ever. If musical entertainments delight us, there the angels never cease their melodious praises. If wisdom be an excellence you long for, the most wise God shall then unlock his treasures, and let you into the know-

ledge of his own mysterious nature. If honour and riches are alluring in your eyes, be it remembered, that in the world above, God will make his faithful servants rulers over many things. If a secure continuance of all these blessings be our desire, we are assured that no part of our happiness shall be ever taken away. Consider further, O pious Christian, that thy father and mother, thy children, and friends, who are as dear to thee as thine own soul, may enjoy the same happiness, provided they live soberly, righteously, and godly in this present world. And this will double thy joy, because you would be as glad for their sakes, as for your own. Think, then, what rejoicings will be in heaven, where angels and saints, and all our dear friends that have departed hence in the Lord, will partake of this happiness, and all most fervently love one another.

I cannot, either in words or thoughts, describe the felicity and excellence of that state, which is prepared for the faithful in the other world. Gracious God, deny me what thou wilt of this earth, give me but an inheritance in heaven. O my soul, is such a glorious kingdom set before thee, and wilt thou not press forward towards so glorious a prize? Is this heaven prepared for all the faithful servants of Christ, and dost thou stupidly neglect it? Does not so rich an inheritance stir thee up to make thy calling sure? How unworthy art thou of eternal life, who wilt not strive to obtain it? O my soul, set before thy eyes those bright patterns of heavenly-mindedness which the primitive saints have set you. These good men despised the pleasures of sense, and kept their hearts intent upon eternal joys. These were their hope, their delight, and only longings of their souls.

THE PRAYER.

O Almighty and most merciful Lord God, who didst send thy dear Son our Saviour Jesus Christ into the world, to be made man, that by shedding of his most precious blood upon the cross, he might atone for

the sins of mankind, and purchase eternal salvation in heaven for us, grant that I may never forfeit that inestimable blessing, by leading a vicious and ungodly life; but may daily endeavour, by the assistance of thy holy spirit, to live soberly, righteously, and godly in this present world, and thus to secure thy favour to me, so long as thou shalt continue me in this mortal state; that so when thou shalt please, in thy wise and good providence, to put an end to my being here, I may be prepared for that happy, glorious, and immortal one, which is above, with thee in heaven; where I may, with thy holy angels and saints, sing thy praises to all eternity. Grant this, O heavenly Father, I most humbly beseech thee, for thine own infinite compassion's sake, and the infinite merits of my dear Saviour, to whom with thee and the Holy Ghost, be all honour and glory, for ever and ever. *Amen.*

DIOCESSE OF NEW-YORK.

ADDRESS of the Right Rev. Bishop HOBART, to the Convention of the Protestant Episcopal Church in the State of New-York, October 22, 1817.

My Brethren of the Clergy and Laity,

THE congregations of this Diocese having been frequently and generally visited, there has not been a necessity, in this respect, for as extensive a course of duty as usual, through the past year. In the month of November last I visited and held Confirmations in the churches at Hudson and Catskill. In the month of December I paid a visit to the distant congregation of Canandaigua, and consecrated a remarkably beautiful and commodious building to the service of Almighty God according to the rites of our Church, and administered the ordinance of Confirmation. This congregation is much indebted for its flourishing condition, to the labours of the Missionary who principally officiates there, the Rev. Henry U. Onderdonk. In March last I visited the Church at Newtown, which, by the laudable exertions of the Clergyman and congregation, had been recently repaired, and rendered *very neat and commodious*; and admitted

the Rev. Evan Malbone Johnson, elected Rector of that Church, and the Rev. William Creighton, elected Rector of St. Mark's Church, New-York, to the Holy Order of Priests. In April I visited the Church at Eastchester, and admitted to the same order, the Rev. Ravaud Kearney, who had lately commenced his labours in that congregation; the Rev. Petrus S. Ten Broeck, elected Rector of the churches at Fishkill, Phillipstown, and Peekskill; and the Rev. George Weller, Missionary in Westchester county.

I recently repeated my visit to the congregation at Eastchester, and received, in common with the Clergyman who accompanied me, unusual gratification in the view of above 70 persons, principally young, coming forward to Confirmation, with more than ordinary evidences of the devout sensibility excited by this offering of themselves to God. Each one of these had been visited and instructed in reference to this holy solemnity, by their Pastor, who, within a short time previous, had administered baptism to 36 adult persons. His assiduous labours have collected, through the Divine blessing, a numerous congregation, and inspired among them a zeal which has led them, at very considerable expense, to repair and beautify their Church; in defraying which, individuals, who earn their support by their daily labour, have contributed several hundred dollars. The increase of the numbers and the piety of this congregation, has been effected by assiduity in parochial labours, and by the frequent performance of the service of the Church, without a departure from her prescriptions, or the introduction of modes of exciting the feelings which her sober institutions do not warrant.

The example of this congregation, and of the congregations at Hampton and Granville, under the care of one of the Missionaries in Washington county, in addition to that in the city of Troy, to which, in a former address, I called your attention, and to others which might be mentioned, proves that the advancement of piety in our Church does not demand a recourse to any means than those which she has prescribed, and which the wisdom

of ages has sanctioned. Let the minister, as frequently as circumstances will admit, assemble his congregation for divine worship; let him be faithful in proclaiming to the people committed to his charge the whole counsel of God, and the distinguishing truths of the dispensation of mercy and grace through a Redeemer; let him diligently attend to parochial visitation and catechetical instruction; let him publicly and privately call his people not only to a devout attendance on those public ordinances, by which, in the exercise of penitence and faith, their union with their Redeemer is maintained, but to private and constant intercourse with Heaven, in pious reading, meditation, and prayer; let him thus be instant "in season, out of season," and his labours will be blessed, generally in the increase of the numbers of his congregation, but always in their establishment in substantial piety agreeably to the principles of the Church. This should be the great object, and this is the best reward of the services of her ministers.

No opinion is more unfounded than that there is a deficiency as to the means of pious instruction and devotion in the forms of our Church. She has provided *Daily Morning and Evening Prayer*; and hence her ministers, when circumstances admit and require, can assemble their flocks for any purposes of Christian edification, not only *daily*, but *twice* in the day, and lead their devotions to Heaven in prayers, to the use of which he hath bound himself by the most solemn obligations, and than which surely no one of her ministers will presume to think that he can make better. But to suppose that our Church, while she thus furnishes public edifices for the celebration of the social devotion of her members, warrants their meeting elsewhere, except where *peculiar circumstances, in the want of a public building, or in the size of a parish, render it necessary*; or to suppose that while she thus fully provides in her institutions for the Christian edification of her members, she thinks it can be necessary, for this purpose, to have recourse to *private meetings*, the devotions of which *tend to disparage the Liturgy*, and eventually to *lessen the relish for its fervent but well-ordered services*, would be to im-

pute to her the strange policy of introducing into her own bosom, the principles of disorder and schism, and, perhaps, of heresy and enthusiasm.

My brethren of the Clergy—suffer me seriously and affectionately, with a view to guard, not against present, but possible evils, to fortify these sentiments by an authority to which an appeal ought never to be made in vain. It is the authority of one whose piety was as humble and fervent as his judgment was penetrating and discriminating, and his learning extensive and profound. It is the authority of one, too, who lived in those times when the private associations commenced, the effects of which he deprecated, but which were finally awfully realized in the utter subversion of the goodly fabric of the Church whose ministry he adorned, and in the triumph, on her ruins, of the innumerable forms of heresy and schism. The judicious Hooker thus speaks, in that work on Ecclesiastical Polity, in which he delivers so many lessons of profound wisdom: "To him who considers the grievous and scandalous inconveniences whereunto they make themselves daily subject, with whom any blind and secret corner is judged a fit house of common prayer; the manifold confusion which they fall into, where every man's *private spirit and gift*, as they term it, is the only Bishop that ordaineth him to this ministry; the irksome deformities whereby, through endless and senseless effusions of indigested prayers, they who are subject to no certain order, but pray both *what and how they list*, often disgrace, in most insufferable manner, the worthiest part of Christian duty towards God; to him, I say, who weigheth duly all things, the reasons cannot be obscure, why God doth in public prayer so much regard the solemnity of *places where*, the authority and calling of *persons by whom*, and the precise appointment, even with *what words and sentences*, his name shall be called on, amongst his people."

Confirmation has also been administered in the churches at Jamaica, Hempstead, and North Hempstead; and, on Sunday last, I confirmed above 60 persons in the Church at Brooklyn; to the charge of which the Rev. Hugh Smith, Deacon, has

been recently elected; the Rev. John P. K. Henshaw, the late Rector, having removed to the Diocess of Maryland; where the Rev. Ralph Williston, the Rev. Edmund D. Barry, and the Rev. George Weller, have also removed. The Rev. Adam Empie has removed to the state of North-Carolina, and the Rev. Abiel Carter to Pennsylvania. The Rev. Henri L. P. F. Péneveyre has been instituted Rector of the French Church Du St. Esprit, New-York; and the Rev. William Creighton Rector of St. Mark's Church, in the Bowery, New-York, vacant by the resignation of the Rev. Dr. Harris, who devotes himself to the discharge of his duties as President of Columbia College. The Rev. Daniel M'Donald has removed from his services as Missionary at Auburn, and its vicinity, to the charge of the Academy and Church at Fairfield, in the place of the Rev. Virgil H. Barber; and the Rev. David Huntington, from Charlton to Waterville, Delaware county. The Rev. Henry Anthon, Deacon, officiates as Minister of St. Paul's Church, Redhook, Dutchess county. Christ Church, Ballston, Saratoga county, has been removed to the village of Ballston-Spa, in the same county, and the services of the Rev. Joseph Perry are confined to that Church, so that St. James's Church, Milton, has become vacant.

I must record the removal by death of the venerable Dr. Bowden, Professor in Columbia College, whose meritorious services to the Church, in the defence of her principles, will long be gratefully remembered; and the Rev. Henry Moscrop, a resident Clergyman in New-York.

In addition to the ordinations already mentioned, Nathaniel F. Bruce, M. D. now officiating at Duaneburgh; Richard F. Cadle, at Goshen; Asabel Davis, officiating in some vacant congregations in the western district; Samuel Nichols, Tutor in the Academy at Fairfield; William H. Northrop, officiating at Auburn; George W. Norton, officiating in the western part of the state, have been admitted to the order of Deacons; and the Rev. Joshua M. Rogers, Deacon, Missionary at Turin, Lewis county, and adjacent, to that of Priests.

It is my duty to state that, agreeably to the Canons, I have suspended from the ministry the Rev. Timothy Clowes, Rector of St. Peter's Church, Albany; and the Rev. Nathan Felsh, residing in Putnam county.

The following are candidates for orders in this Diocess: William Richmond, Thomas Osborn, George W. Woodruff, Diodatus Babcock, James P. Cotter, Le-veret Bush, Intrepid Morse, George Up-fold, John Grigg, George B. Andrews, Alexis P. Proal, James Bowden, James P. F. Clarke. Several other young men, to the number of eight or ten, are ready to be admitted, or preparing for admission.

New Bible and Common Prayer Book Societies have been established in various parts of the state.

Sunday Schools have been organized in this city, in union with our Church, which promise the most beneficial effects; and referring to some public documents on this subject,* I suggest the formation of similar schools in every congregation in the Diocess.

The Missionaries continue, as usual, their laborious and important duties. No Diocess in the union affords a more extensive field for Missionary labours, or has contributed so largely to this object. And this must be our apology for not uniting at present with other Diocesses in the important work of contributing to the support of Missionaries in the western states. But it is with pain I state the fact, of the necessity of the reduction of the number, or of the salaries of the Missionaries, unless the funds for their support, from the voluntary contributions of the congregations, be enlarged. The increase of our congregations in the new settlements, and the prosperity of others, will thus be seriously retarded. A generous individual has made a donation of \$250; and a pious and spirited Missionary Society, principally of young men, have added to the Missionary Fund the sum of \$800. But our Missionaries are so numerous that the funds are not adequate to their support. I trust, it will be the object of us all, to increase the means of providing Missionaries, and thus most

* See pages 295—302.

effectually to secure the extension and prosperity of the Church. When she needs all our contributions for religious purposes, ought they to be applied elsewhere?

New congregations at Buffalo, Rochester, (Genesee-Falls,) Monticello, Ticonderoga, Redhook, and Mamaroneck, have been organized.

In my provisional charge, according to the Canons, of the Diocese of Connecticut, my visitations have been so general, that, it is presumed, little more of my services there will be necessary, until the election of a Bishop for that Diocese. It is desirable that circumstances should admit of this being soon effected.

In the month of May a meeting of the General Convention of our Church was held in this city, which, from the respectability of its members, and the objects of its counsels, excited great interest. Among the measures there adopted, provision was made for the establishment of a Theological School under the auspices of the General Convention. The Clergyman appointed to collect subscriptions in this Diocese, is pursuing his arduous work with all that zeal which a strong sense of the importance of the object can inspire; and by the documents with which he is furnished, and his own judicious representations, is calling forth the liberality of the community.

But I think I should fail in my duty, if I neglected to impress on you, my brethren, and through you, on the Episcopalians of the Diocese, the immense importance of the proposed Theological Establishment. There cannot be an object presented to them, which has equal claims on their beneficence. Without a ministry the Church cannot exist; and destitute of a *learned*, as well as a *pious* ministry, she cannot flourish. These are axioms, which it would be an insult to the understanding of any person to suppose that he denies or doubts. As a *general* proposition, it is also true, that the ministry will not be distinguished for learning, unless there are public institutions, which, in the professions attached to them, in the libraries with which they are furnished, and in the association of young men of

similar pursuits and views supply both the most advantageous means of theological improvement, and the most powerful motives diligently and faithfully to employ these means. A candidate for orders thus situated, directed by able, affectionate, and pious professors, having access to richly furnished libraries, associated in the exercises of piety, as well as in his studies with those who are preparing for the exalted office of ministers of Christ and stewards of the mysteries of God, would make much greater and more substantial progress in all the preparatory qualifications for the ministry, than if left to solitary instruction, and solitary study.

But a still further, and most eminent benefit of the contemplated Theological School, will consist in the pecuniary aids which it will furnish to youths of piety and talents, who are destitute of the funds to procure the necessary education for the ministry. Young men of this description have often furnished the brightest examples of ministerial fidelity, talents, and zeal. Many such, however, are now lost to the Church, from the want of funds with which to aid them in procuring the necessary education. There can be no species of benevolence more grateful to the friends of religion, and of the temporal and eternal happiness of mankind, than that which takes a youth of piety and talents, from a state of depression and obscurity, and furnishing him with the means of education and of theological study, prepares him for becoming the respectable and successful herald of the cross of the Redeemer, and the dispenser, under God, of spiritual blessings to his fellow-men.

But for all these purposes—for the salaries of Professors, for procuring libraries, for supporting candidates for the ministry destitute of pecuniary means, for erecting the requisite buildings, funds are necessary, and large funds. This, then, is no ordinary call on the liberality of Episcopalians. It is a call, on the successful issue of which, in procuring large contributions, depend, if not the existence, certainly the extension and prosperity of their Church. I would re-

spectfully say to you, brethren, especially my brethren of the Laity, and to Episcopalians in general—Look at what is done in this respect, by *other Christian denominations*—professorships handsomely endowed, commodious buildings, extensive libraries, numerous students. They annually send forth ministers disciplined by the exercises of piety, and fitted by the studies of the School for the eloquent and faithful exercise of their functions. Ought we not to be alarmed for the welfare of our own Church, destitute as she is of all public provision for theological education? Benevolent individuals of other denominations freely bestow contributions to this object to the amount of hundreds, and frequently of thousands of dollars. Should we not be excited to, at least, equal liberality in the cause of a Church which has every possible claim on our affection, and on our zealous exertions? Many Episcopalians in this city, and elsewhere in the state, have already liberally contributed. They will have the prayers and the gratitude of the Church, and affording the most effectual means of perpetuating the blessings of our holy religion, they will have the gratitude of posterity; they will not be forgotten, for this good which they have done, by their God. May their example be emulated by others; may every Episcopalian, when called on for his subscription to the Theological School, consider that he is to make his contribution to an object of more importance to the interests of religion and the Church, than any other for which he can be solicited; and which, therefore, demands the largest exercise of beneficence.

JOHN HENRY HOBART.

New-York, October 22, 1817.

SYRIAN CHRISTIANS IN INDIA.

(From Pearson's Life of Dr. Buchanan.)

EARLY in November I left the sea-coast, having first supplied myself with plenty of gold and silver. I directed my course towards Mavelica, the first Syrian Church.

The *kasheeshass* (priests) received me on my arrival with much civility, perceiving that I was accompanied by the Rajah's servants. Their curiosity to know the object of my visit

was very great; still greater when I took up their Syrian books and began to read; and when I showed them my printed Syriac books, which they could read. They produced the Scriptures, and their Liturgy; also Lexicons and Grammars, Syrian and Malayalim. The Malayalim, or proper Malabar, is a dialect distinct from the Tamul; but the character is nearly the same. It is considered by the learned Brahmins of this coast as the eldest and legitimate daughter of the Shanscrit.

In the evening the church was lighted up for prayers, at which a good many of the people attended. Nothing objectionable appeared at this service. The priests pronounced the prayers without book, and chaunted their hymns, having their faces turned towards the altar. They have no images, but on the walls were paintings from subjects of Scripture history.

One of the elders, named Thomas, or Didymus, stepped forward and said, "To convince you, Sir, of our earnest desire to have the Bible in the Malayalim tongue, I need only mention that I have lately translated the Gospel of St. Matthew for the benefit of my own children. It is often borrowed by the other families. It is not in fine language; but the people love to read it.

'But how,' said the old priest, 'shall we know that your standard copy is a true translation of our Bible? We cannot depart from our own Bible. It is the true book of God, without corruption; that book which was first used by the Christians at Antioch. What translations you have got in the West we know not; but the true Bible of Antioch we have had in the mountains of Malabar for fourteen hundred years, or longer. Some of our copies are from ancient times; so old and decayed, that they can scarcely be preserved much longer.' I rejoiced when I heard this.

'But how,' repeated the aged priest, 'shall we know that your western Bible is the same as ours?' 'I have here,' said I, 'a western Syrian Bible, which yourselves can read; and I have an English Bible, which will be inter-

preted to you. Let some portion of Scripture, selected at a venture, be accurately examined. You can compare the whole at your leisure hereafter.' They turned over the leaves of my Bible with surprise, having never seen a printed Syriac Bible before. After some consultation, they proposed that the 3d chapter of St. Matthew's Gospel should be critically compared word for word, in the eastern Syrian, western Syrian, and English. St. Matthew was selected, I believe, at the suggestion of Thomas, who had got his Malayalam translation in his hand.

It was an interesting scene to me to behold the ancient English Bible brought before the tribunal of these simple Christians in the hills of Malabar. They sat down to the investigation with great solemnity; and the people around seemed to think that something important depended on the issue.

I held a Greek Testament in my hand, and proposed that the sense of the Greek copy should be first explained, as the New Testament was first given to the world in Greek.

In the vicinity of Rannial there is a high hill, from the top of which the people told me I might have an extensive view of the country. The hill was steep, and of laborious ascent, and I left my servants below. When I had gained the summit, I felt myself much fatigued, and sat down to contemplate the delightful prospect. The mountains of the Ghauts were at some distance, but from their great height they appeared to be close at hand.

In a few minutes I saw a man coming up from a village below, with a cocoa-nut in his hand. I drank the cooling water, and was much refreshed. He said he was a Christian; that seeing me ascend, he thought the cocoa-water would be acceptable. I said I was a Christian too. He smiled doubtfully, looking at my English dress. He said he was never farther from home than the adjacent mountains, where he sometimes went to fell wood. He did not seem to understand that there were Christians in

any other part of the world, than the mountains of Malayala. He pointed out to me by name the Christian parishes which I had visited, but most of the churches were concealed by the trees. The Christians are forbidden to have steeples, as they would appear too pre-eminent among the pagodas of the heathens.

While I surveyed the Christian districts all around, I reflected on the inscrutable counsels of God, in finding this assylum for the Bible during so many ages; and yet in confining it for so long a period to this region of the heathen world. I indulged the hope that the same Providence was about to unfold itself by dispensing the Bible throughout the East, by means of this people.

I passed two hours on the top of this hill. I do not know its name. But I called it Pisgah; for I believed that I had a sight of kingdoms promised to the Messiah in the Second Psalm. 'I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'

I proceeded into the interior of the country, to visit the Syrian Christians who inhabit the hills at the bottom of the great mountains of Malayala. The weather was cool and pleasant. The country is picturesque and highly cultivated, diversified with hill and dale, and winding streams. These streams fall from the mountains, and preserve the vallies in perpetual verdure. The Christians received me courteously, seeing I travelled in some state, escorted by the Rajah's servants. But when they found my object was to look into their books and religion, they surveyed me with doubtful countenances, not well understanding how an Englishman could have any interest in the Christian religion. And the contrary was only proved to them by long and serious discussion, and by the evidence of facts which for the first time came to their knowledge.

The Cause of Christianity in India.

(An extract from the British Review.)

THE cause of Christianity in India

is a great and holy cause; and it well becomes a people who lay claim to the titles of benevolence and piety to embark in it with all their powers. Nothing can be more awful than those efforts which selfishness opposes to the safety and happiness of millions. Nothing can be more affecting than a disposition to trifle where so much is to be done. And as our older soldiers fall in the breach, or sink upon the plain, it is for those in whom the tide of life beats full and strong, to buckle on their armour, and go forth under the banner of the cross upon the field of benevolence and duty. Shall India come into contact with our country in vain? Or rather, shall she only contract pollution by our touch; and graft upon her heathen stock the European fruits of indifference and infidelity? Shall she discover nothing, when brought within the circle of our influence, but that "*nova cohors februm*"—a new progeny of evils—the disastrous produce of commercial monopoly, and of gripping exaction? Shall Christianity be presented wrapped round in all the hideous trappings of avarice and worldliness? It is time that we should awake, and shake ourselves from the dust of this dishonourable inactivity, and let India feel that subjection to England is an elevation in the scale of nations; and that whatever mourner lays hold of the hem of our garment, there goes out of it, in the name, and by the power of the Master whom we serve, virtue to heal all their diseases, to staunch their wounds, and raise them to life, and peace, and glory.

LORD LYTTLTON.

In the early part of his life he had been led to entertain doubts of the truth of Christianity: but upon a serious investigation of this most important of all questions, he became a zealous believer; and in 1747, published his "*Observations on the conversion and apostleship of St. Paul.*" His father's letter to him on the subject of this work is very interesting: "*I have read your religious treatise with infinite pleasure and satisfac-*

tion. The style is fine and clear; the arguments close, cogent, and irresistible. May the King of Kings, whose glorious cause you have so well defended, reward your pious labours, and grant that I may be found worthy, through the merits of Jesus Christ, to be an eye-witness of that happiness, which I don't doubt he will bountifully bestow upon you! In the mean time, I shall never cease glorifying God, for having endowed you with such useful talents, and given me so good a son. Your affectionate father,
"THOMAS LYTTLTON."

His death was exemplary; and on his part expected with calm and devout resignation. Two days before he died he said to his physician,—"*When I first set out in the world, I had friends who endeavoured to shake my belief in the Christian Religion. I saw difficulties which staggered me; but I kept my mind open to conviction. The evidences and doctrines of Christianity, studied with attention, made me a most firm and persuaded believer of the Christian Religion; I have made it the rule of my life, and it is the ground of my future hopes.*"

ON FAITH.

Oh! could the muse to Heaven aspir-
ing, borne
On the swift pinions of the rising
morn,
Through fields of argent wing her
boyant way,
View the bright regions of eternal day,
And, upwards gazing, with ecstatic
eye,
Catch the pure strain of Heaven's
high minstrelsy;
Then might she dare to weave her
earth-born lays,
Strike the bold lyre, and chaunt her
Maker's praise.
What, tho' mortality forbid the flight,
And clouds impervious shroud the
Throne of Light,
Nor seraph music, wafted on the
spheres,
Sound through this dreary vale of woes
and tears;

Yet FAITH divine, with mystic influence, pours
 Her tranquil sunshine on our darkest hours;
 Opes Heaven's blest regions to the raptured view,
 Then whispers—"God who promised is true."

Christian Observer.

*Report of the Society (in England)
 for the Propagation of the Gospel.
 Delivered February 21, 1817.*

THIS Society, incorporated by charter of William the Third, renders an annual account, as the charter directs, to the Lord Chancellor, the Chief Justice of the King's Bench, and the Chief Justice of the Common Pleas, of the money received, and of the management of the revenues.

Beside the members elected from time to time by the Corporation, the following twelve persons are appointed, by the charter, members for the time being:—the Archbishops of Canterbury and York, the Bishops of London and Ely, the Lord Almoner, the Deans of Westminster and St. Paul's, the Archdeacon of London, the Regius Professors of Divinity in Oxford and Cambridge, and the Margaret Professors of Divinity in the same Universities.

RECEIPTS AND DISBURSEMENTS.

The Receipts of the year, from Contributions and Dividends on Stock, have been 5208*l.* 7*s.* 2*d.* In addition to this sum, Parliament has granted, in aid of the expenses of the Society in the North-American Colonies, the sum of 7860*l.*; making the disposable receipts of the year, 13,068*l.* 7*s.* 2*d.*

Of this amount, the sum of 12,147*l.* 18*s.* 9*d.* has been expended in Salaries and Gratuities to Missionaries, Catechists, and School-masters; and in Exhibitions to Scholars at the College in Nova-Scotia.

MISSIONARIES.

In Newfoundland, the Society has five Missionaries at annual salaries of 200*l.* each; and eight School-masters at salaries amounting together to 115*l.*

In Nova Scotia—One Missionary at 400*l.* and fifteen at 200*l.* each,

with four Stations vacant; nineteen School-masters, whose salaries together amount to 290*l.* and five School-mistresses, whose stipends amount to 45*l.*

In New-Brunswick—Eight Missionaries at 200*l.* each, with one Station vacant; nine School-masters, whose salaries make 115*l.* with two vacancies; and one School-mistress at 10*l.* per annum.

In Cape-Breton—One Missionary at 200*l.* per annum.

In Upper Canada—One Missionary at 275*l.*; two at 220*l.* each; five at 200*l.* each; and one at 100*l.*; with a School-master to the Mohawks at 20*l.* and a Catechist at 10*l.* The Missionary at Kingston, the Rev. George Okill Stuart, is also Missionary to the Mohawk Indians; and the Rev. Robert Addison, Missionary at Niagara, is also appointed to visit the Indians.

In Lower Canada—One Missionary at 215*l.* and four at 200*l.* each.

TRIBUTE TO THE LATE BISHOP OF NOVA-SCOTIA.

The venerable Bishop of Nova-Scotia departed this life in the month of February, 1816, after more than fifty years devoted to the service of Religion in the North-American Colonies; first as a Missionary in the United States, previously to their separation from the Mother Country; and afterwards as the Primary English Bishop in those Colonies, which are now designated British North-America. The Society, under whose auspices this exemplary Prelate continued for the greatest part of his long and laborious life, were ever sensible of the value and importance of his unwearied exertions in the cause of virtue and religion. The prosperity of the Church, in those distant parts of his Majesty's Dominions, is principally owing to his active superintendence; and his frequent correspondence with the Society bears full testimony to the zeal and ability with which he executed the functions of his high office.

The Rev. Dr. Stanser, Missionary at Halifax, has been appointed to succeed to the See of Nova-Scotia.

MADRAS SYSTEM.

It has been for some time a favourite object with the Society to introduce the Madras System of Education into the North American Colonies; and, during the last summer, independent of many previous efforts, they have been enabled to carry this object into execution with the most favourable prospect of success. At the recommendation of the Committee of the National Society, they have engaged with Mr. West, at a very liberal salary, who had been educated at Baldwin's Gardens, to embark for Halifax, and superintend the formation of a School upon the Madras Principles. Information has been received, that the establishment has met with a very favourable reception among all classes of the inhabitants. The patronage of his Excellency the Earl of Dalhousie has been obtained, a considerable subscription has been raised, a School-room has been fitted up, and the names of many Scholars have already been entered upon the books. The School opened on the 2d of December; and there is every reason to hope, that under the protection of the Bishop, and the zealous superintendence of Dr. Inglis, the expectations of the Society will not be disappointed; and that the several Schools in the North-American Colonies will be induced to adopt the Madras System of Education, when the great facilities afforded by it are made manifest.

MOHAWK INDIANS.

The Rev. George Okill Stuart announces, that, at the earnest solicitation of the Mohawks at the Bay of Kenty, he had been induced to appoint John Hill, Reader and Catechist, in conjunction with John Green, School-master. Originally, the offices were united in one person; but the difficulty of procuring a sufficiently discreet person for the functions of the offices, rendered the appointment frequently vacant; and it has been deemed more expedient to separate them, that, in case of sickness or other impediments, the one might supply the place of the other.

A Society has lately been established in North-Carolina, distinguished by the name of "*The Missionary Society of the Protestant Episcopal Church of North-Carolina.*" It is provided in the Constitution, that persons be appointed in various parts of the State to solicit such aid for the support of Missionaries as the pious and well disposed may be inclined to contribute. Every person subscribing two dollars annually will be considered as a member of the Society, and twenty dollars will entitle to membership for life.

For the present year, the Hon. Duncan Cameron, of Orange county, is President, and John Stanly, Esq. of Newburn, Secretary of this Society.

The following extract from the Society's Address to the public exhibits the design for which it was formed, as well as the declined state of the Episcopal Church in North-Carolina.

"There is no Church whose members are so much distressed. There are no members who stand more in need of the gospel and ordinances of Christ. What is now the state of religion in the Church of North-Carolina? Is Christianity gaining or losing ground? Does the Church which the Son of God purchased with his blood still retain her numbers? Or are not her numbers wofully decreased? And is not her spirit bowed down and sunk? The most inattentive observer among the followers of Christ cannot but see and lament over her solitary places; cannot but shed a tear in contemplating her as once flourishing and prosperous.

"With a view to remedy this lamentable state of things, and correct the deplorable evils that have resulted from it, the present Society has been instituted. Its object, is to send into the destitute parts of this state, pious and devout ministers of the Church, to give comfort and aid, instruction and consolation to the members of her Zion dispersed in almost every section."

BIBLE AND COMMON PRAYER BOOK SOCIETY.

A Bible and Common Prayer Book Society for the counties of Washington, Essex, and parts adjacent, was established in September, 1817. The following are the officers elected: The Right Rev. Bishop Hobart, *ex officio*, President; Rev. Mr. Jewett, 1st Vice-President; Dr. Zina Hitchcock, 2d Vice-President; Rev. C. W. Hamilton, 3d Vice-President; Wadsworth Bull, Esq. Treasurer; Martin Lee, Esq. Recording Secretary; Hon. Henry C. Martingdale, Corresponding Secretary.

The following is taken from an English publication of June last.

"A measure proposed by the chancellor of the exchequer is now before the

House of Commons, for facilitating the erection of places of worship in connexion with the Established Church, in those parishes where the existing churches and Episcopal chapels are insufficient for the public accommodation. The details of the measure are not yet completed; but our readers will rejoice with us that something, at least, is to be at length done to a subject of such vital importance both to the interests of the Established Church, and of Christianity at large."

LATE PUBLICATIONS IN ENGLAND.

A Defence of the Divinity of our Blessed Saviour, in answer to some Letters by Mr. T. C. Holland, in which that Doctrine was attacked, with Remarks on the Personality of the Holy Ghost. By Edward Law, A. M. 12mo.

On the Impropriety of conceding the Name of Catholic to the Church of Rome and its Members, as a Title of Distinction: a Sermon preached at St. Mary's, Nov. 5, 1816. By Vaughan Thomas, B. D. 8vo.

Attachment to the Church, the Duty of its Members: a Sermon preached in the Parish Church of St. Julian, Shrewsbury, July 17, 1816. By the Rev. J. B. Blakeway, M. A. F. A. S. 8vo.

A Sermon preached at the Parish Church of Wakefield, July 4, 1816, at the Annual Meeting of the Wakefield District Committee, to the Society for promoting Christian Knowledge. By the Rev. C. Bird, M. A. 8vo.

A Sermon preached at Wakefield, May 30, 1816, at the Visitation of the Rev. Archdeacon Markham, M. A. By the Rev. C. Bird, M. A. 4to.

Dissertations on the Prophecies of the Old Testament, by D. Levy; containing all such Prophecies as are applicable to the Coming of the Messiah. Revised and amended by J. King, Esq. 8vo.

A Series of Discourses on the Festivals and Fasts (and other peculiar Days) of the Church of England, originally delivered in the Parish Church of Great Coggeshall, Essex. By Brooke Bridges Stevens, M. A. 8vo.

A Sermon preached in the Cathed-

ral Church of Chester, at a general Ordination, Dec. 22, 1816. 4to.

Reflections on the Influence of Infidelity and Profaneness upon Public Liberty; two Discourses preached at Laura Chapel, Bath, March 9, and March 16, 1817. By the Rev. E. W. Greenfield, M. A. 8vo.

The Churchman dissuaded from becoming a Member of the Bible Society, and the extent defended to which Education is carried in the Schools of our Church: a Sermon preached at Bridgwater, September 6, 1816. By John Matthew, M. A. 8vo.

Sermons on various Subjects. By the late William Bell, D. D. 2 vols. 8vo.

Fifty-two Lectures on the Catechism of the Church of England. By the Rev. Sir Adam Gordon, Bart, M. A. 3 vols. 8vo.

"All the Counsel of God." A Word in Opposition to Fanatical, Calvinistic, and Solifidian Views of Christianity; in a Farewell Sermon, March 23, 1817. By the Rev. Richard Warner. 8vo.

The Claims to Infallibility by the Church of Rome considered. By Rev. John Cousins. 8vo.

Christian Unity, Doctrinally and Historically considered; in eight Sermons preached before the University of Oxford, in the year 1816, at the Lecture founded by the late Rev. John Bampton, M. A. By John Hume Spry, M. A. 8vo.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures; by Mr. T. H. Horne.

The Sceptic; an Inquiry concerning the proper objects of Philosophy, and the best mode of conducting Philosophical Researches; Philosophical Researches concerning the lower Animals; and Memoirs of the public and private Life of the Right Hon. George Ponsonby; all by Dr. Roche.

Memoirs and Correspondence of the late Mrs. Elizabeth Hamilton;—The Poetical Remains and Memoirs of the late John Leyden, M. D.;—and Letters on English History, by Mr. Bigland.

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No. 22.]

SATURDAY, NOVEMBER 29, 1817.

[Vol. I.]

Extracts from a Discourse on the Death of the Right Rev. THEODORE DEHON, D. D. Bishop of the Protestant Episcopal Church in the State of South-Carolina. By the Rev. Dr. GADSDEN, Rector of St. Philip's Church, Charleston.

THEODORE DEHON was born in Boston, on the 8th of December, 1776,* and in early life was remarked for his personal beauty, the index, in his case, of a celestial disposition. Under a good MOTHER he was religiously educated. She regularly, on Sunday evenings, heard her children repeat the Catechism—read to them the Holy Scriptures; and, at the appointed seasons, conducted them to the Church to be catechised by the Minister. In the Latin School of the town he passed seven years, and he has expressed his approbation of the old English system there adopted, and his affection for his preceptor, (the late Mr. HUNT) who, he remarked, 'LOVED TO TEACH.' He passed the four succeeding years at Harvard University, and here, as at School, received the first honour of his class.† For his *alma mater* he retained much affection. He loved to look at her stately walls, and to speak of his College friend,‡ and of those families in the village whose hospitality had soothed the labours of the Student.—He often declared that his happiest

days were at that season, in which, with little experience of the depravity of mankind, he had pursuits, associates, and prospects calculated to awaken all the energies of the mind and heart. While he was pursuing his studies, he engaged in the business of keeping a School, and on the Lord's day officiated as a lay-reader at Cambridge and at Newport. He was, by his own choice, destined from early youth to the sacred office, and was admitted a Deacon and a Priest, by Bishop BASS. He received Confirmation from Bishop SEABURY, the first consecrated of our Bishops. He accepted the charge of Trinity Church in Newport, Rhode-Island; and, by his uncommon prudence, though he was then only twenty-one years of age, settled some dissensions that had long existed in the Church, and produced a harmony among its members which was never afterwards interrupted.¶ He had the unbounded affection of this people.

In his first visit to this State, in 1803, his health permitted him to officiate only a few times. He was generally admired;§ and it was observed by one of our Clergy,|| that he should be happy to have that young man Bishop of the Diocese. He was soon after invited to be the Assistant Minister of St. Philip's Church. He had many inducements to accept. The climate was more congenial to his constitut-

* He departed this life, August 6, 1817, after an illness of six days.

† He was among the youngest, if not the very youngest in his class at College, being less than nineteen years of age when he received his first degree in the Arts.

‡ Courteous and benevolent to all, Dr. Dehon admitted only a few to his friendship; and, at College he appears to have had only one intimate companion—the late Mr. Francis Chauncy, who was his room mate.

Vol. I.

|| This is stated nearly in the words of a person who was a member of his congregation in Newport.

§ One of the discourses he preached at that time, in our Orphan Assylum, was from the text—"And behold the babe wept." He was remarkable for selecting the most striking passages as the texts of his Sermons.

¶ The late Rev. Thomas Frost, Rector of St. Philip's Church.

tion. The society more diversified. The means of improvement better in this metropolis, and the congregation much larger. He resisted these considerations, and remained at Newport.

In the year 1808, as a Member of the General Convention of the Protestant Episcopal Church, at Baltimore, he distinguished himself by a temperate but steady opposition to the proposal for setting forth Additional Hymns: a measure which he disapproved as an innovation on the service of the Church.

In the year 1809, the Rectorate of St. Michael's Church, in this city, was tendered to him, and as his ill health very frequently prevented his officiating, and it had become evident, that if he remained at Newport he must die, he determined to visit South-Carolina; and in the course of the winter form his decision as to his future residence. With singular delicacy and candour, he stated to the Vestry that he felt himself under obligations to the Church of St. Philip for their esteem, evinced in their having twice invited him to be their Minister; and that on this account he would prefer that Church should it be vacant, and he should conclude to remove.

He had for seven years the sole charge of the large congregation of St. Michael's Church. He wished the funds of the Church to accumulate, so that his successor might have an assistant; but he was unwilling that they should be impaired for his accommodation. His labours here were very great. On the Lord's Day he has been engaged in his duties, with little intermission, for nine or ten hours. He has held Morning Service, administered the Communion, and immediately gone to a sick chamber—come thence to Afternoon Service, and returning to the sick person, remained with him until nine o'clock at night. How often was he seen at the altar with a body ready to sink, supported by the vigour of an intense devotion! In his Sermons he constantly presented to his hearers "*Jesus Christ, and him crucified.*" His first Sermon was from the text, "*I am not ashamed of the Gospel of*

Christ;" and his last from these words, "*We are complete in him.*" He loved to dwell on the nature of the Ordinances, on the characters of the Saints commemorated by the Church, and on the excellence of the Liturgy,* so as to induce his people to value PRAYER and the reading of the Scriptures more, and Sermons less. He thought that the best preaching was that of inspired men, and of our Lord himself, contained in the lessons read in the daily service. He considered the Lord's Supper a great means of increasing the faithful, and would have wished to have it administered every Sunday; and when he became Bishop, he advised the Clergy in their visits to the vacant parishes every time to "*set up the altar.*" He thought, that in general more good was to be expected from Public Prayer, the administration of the Sacraments, Catechising, and the visits of the Clergy, than from Peaching; and, that too many came to Church to hear, not to pray—to gratify taste and curiosity, rather than to humble themselves before God. * * * * *

In his style he preferred the persuasive to the vehement manner; and resembled Bishop HORNE, and St. JOHN, (his favourite Apostle) rather than HORSELEY, or the Apostles PETER and PAUL. His delivery was slow, partly from choice, for he remembered the precept, "*Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God.*" In Prayer he was engaged heart and mind, and succeeded, to a very great degree, in losing sight of the objects around him. In the offices of Baptism and the Lord's Supper, his whole deportment was solemn and affecting. In Catechising the little children he had particular pleasure, and was so interesting that their parents liked to be present. In the chamber of sickness

* A discourse of his with this title, was published at the request of the Society for the Advancement of Christianity in Pennsylvania, by whom it is now circulated as one of the best tracts on that subject. His discourses on Confirmation are, probably, the most complete vindication of that Ordinance to be found in any work.

and affliction he was often seen, and always a most welcome visitor.* **

***** With his brethren of the Clergy, he had now attained the influence of a Bishop. If there was any difference of opinion on Ecclesiastical affairs, they were led to serious deliberation, and this usually terminated in a conviction that he was right and they were wrong. Under his influence "*the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina*" was organized, and attained unrivaled prosperity; the harmony of our State Convention, too long interrupted, was happily restored; and a general disposition produced in the minds of both the Clergy and the Laity, to adhere strictly to the rules of our excellent Church, particularly in relation to Baptism, and to the observance of the Festivals. I repeat, these important measures were effected, before he was elected Bishop, by the influence of his kind and sensible expostulations.

In the year 1812, the Convention, by an unanimous vote, elected him our Bishop. Into the views of the pious, in relation to the necessity of this officer, he had heartily entered, but he had sincerely hoped that the choice would not fall on himself. This was probably the most anxious moment of his life. In accepting, said he, there is much responsibility incurred, but there is perhaps as much in declining. He was accustomed to look at both sides of every question. He put out of view every consideration but the Church. *****

He was Consecrated to the EPISCOPATE on the 15th of October, 1812. His life had been rather retired, but he soon became familiar with all the

* It had been a custom among the pious in our community, on the death of a friend, to seclude themselves even from the public services of the Church; but he succeeded to a great extent in recommending the better example of David, who under the loss of his child went to the Temple for consolation.

† He was strict in his compliance with the Rubrics and Canons of the Church, in obedience to his solemn Ordination Vows; and he thought also, that these regulations contained, in general, the collected wisdom of the pious in many ages, and that the unity and peace of the Church were endangered by a deviation from them.

duties of a public station. In the Chair of the *State Convention*, he exhibited the utmost dignity and impartiality, and greatly facilitated business by the collectedness and discrimination of his mind. In administering the Episcopal Rites, he had an expression of air and countenance of the most engaging character; and he preserved his interesting manner throughout the services, although they were protracted for many hours, and sometimes interrupted by want of sympathy in those around him.‡ In his visitations, he never lost sight of his proper business. In the social circle, the *affairs of the Church* were made the subject of conversation; introduced by him, and continued as long as there was any prospect of doing good. In the vacant Parishes, the Candidates for the Ordinances were often privately instructed by himself; and he would go many miles out of his way to visit the *Christian inquirer*—the sick and the afflicted, who had no Minister of their own. His duties to his large Congregation would not permit his absence for any length of time; many of the Parishes were remote from his residence, and his Episcopal visits were necessarily made during six months of the year, as in the summer the planters usually leave their home: His journeys, therefore, occasioned much exposure and fatigue. ***** He felt much solicitude for those *Members of the Church* scattered through the country, and particularly in the Western Districts, who had no opportunity of enjoying her *Ordinances*, and corresponded with some of them on the subject of the course they should pursue until they became sufficiently numerous to form Congregations. The *Candidates for the Ministry*, in our Church, having no regular instructor, our Bishop voluntarily undertook that arduous office. ***** He strictly examined their attainments when they applied for

‡ His appearance, while in the act of "*laying on of hands*," and at a Consecration, as he proceeded up the aisle, is recollected by many, as of a character which the best efforts of the pencil could never portray.

Holy Orders; and, in no case ever consented to *dispense* with a single requisition of the *Canons*. He had a great affection for his *Clergy*. He loved them as the *Ministers of the Lord*. * * * * *

To serve the *Clergy* he never spared himself. He "*laboured more abundantly*" than they all. He was more than their Bishop—their *Friend and Father*. It is much to be regretted that he never addressed a charge to his *Clergy*. This composition, he conceived, claimed more than ordinary excellence, and his multiplied duties did not afford him sufficient leisure. But, in his *annual Addresses to the Convention*, which were published, he brought to the view of the *Clergy*, and the Church in general, the most suitable cautions and directions. In one of these *Addresses*, it will be recollected, he recommended with affectionate earnestness, the *steady observance of Family worship*.

The *General Convention of the Protestant Episcopal Church* was held in Philadelphia, in May, 1814. As it was a time of war, he would have to go by land, and return at a sickly season, through a sickly country—but his presence was a *duty*, and private feeling and convenience were not regarded. He returned in August, and was sick. With this experience of the hazard of a return to our climate at mid-summer, he again went during the last spring to New-York to attend upon the *General Convention*. Here his reputation was gloriously consummated. He never appeared to more advantage. His influence seems to have pervaded both Houses of the Convention. The establishment of an *Academy, under the patronage and control of the whole Church, for the Education of Candidates for the Ministry*, was a measure attempted by him without success at the preceding *General Convention*, and still anxiously desired. He had to encounter strong opposition; but he prevailed, and by conciliating suggestions, induced a change of opinion in some of those who had differed from him. He felt, on this occasion the most lively gratitude and

joy, and considering the measure of vital importance to the Church, he declared that its adoption was among the happiest events of his life. It is to be hoped that the remarks from his pen on this subject which were submitted to the Convention, and which, it is believed, had great influence on the decision, will yet be given to the public. * * * * * In about six weeks from the time of his departure, our Bishop was again with us—in the exercise of his duties, with his accustomed activity. On the last day of his health he was at Sullivan's Island, occupied with the concerns of the Church. He attended to the small as well as the great; and it was pleasant to see him, who had so lately been a *Chief* in our *Chief Ecclesiastical Council*, directing his mind to the minutest matters in the economy of a small place of worship—that its seats might be arranged so as best to accommodate the congregation, and to afford a proper situation for the military stationed at that Island. His last visit, and that within a few hours of his sickness, was to the chamber of a *bereaved mother*. There is reason to believe that the seeds of his disease were received in the house of a *Clergyman*, whose family in sickness and trouble he frequently visited, though he had expressed a conviction of the hazard to his health in doing so. He went to the *grave of the wife*; and, in true affection for an absent Brother, patiently remained till all was done.* His illness was too severe to admit much conversation. But the greatest sufferings could not disturb the serenity of his mind. To his attendants he was uniformly kind. Having made a sudden exclamation from pain, he immediately observed, "*Do not suppose that I murmur*;" and, to calm the bosom of affection, he referred to that passage of Scripture, "*Be still and know that I am God*." The 33d chapter of Job having been read to him, he remarked, "*I do not know whether, (as Job expresses it) my flesh will ever*

* The last letters he wrote were to two absent relatives of the deceased, to comfort them under their affliction.

"again be fresher than a child's; but *this I know, I am just where I would be, in the hands of God.*" He declared that his trust in God had never been shaken; that he knew he should carry to God, at death, much sinfulness, but that is covered—he said a second time, with emphasis, *that is covered.*" Adverting to his particular disease, he said, *"Why is it that the stranger is subject to this calamity from which the native is exempt?"—but 'God hath set the one against the other.'*" On his last day, he was asked what I have mentioned in the beginning of this discourse: and also, "with what subject are your thoughts now employed?"—and he replied, *"that I would endeavour to be a more perfect being."* But you do not depend on your own merits for Salvation? *"Oh no! I rest on the Saviour;"* or words to that effect. He quoted, from one of our Collects, the words *"increase and multiply upon us thy mercy"*—and thus commented—*"increase, not only increase—but multiply.* His last quotation from Scripture was, *"God of Abraham, of Isaac, and Jacob,"* expressive, as I suppose, of his confidence in that Divine Faithfulness on which the Patriarchs rested, and in the Divine mercy, which is from generation to generation. As his end drew near, he was silent and still. His eyes looked lovelier when fixed on the Angels ready to receive his Spirit. His countenance had the expression of his happiest and most pious moments. It was turned from earth and friendship unto Heaven and God. *"Mark the upright, for the end of that man is peace."*

The great and peculiar characteristic of Dr. DEHON was devotedness to God and his Ministry. In this cause he left his quiet home, his select friends, his favourite studies and contemplations, and entered into general society, for which he had no taste, and on a life of perpetual activity, which was uncongenial both with his disposition and his habits. In this cause he spared no sacrifice, and declined no difficulty and danger; he

was willing to spend and he spent, and would allow nothing to divert him from it. But his conduct in the other relations of life ought not to pass unnoticed, for in them also *"he was faithful unto death."* * * * * *

In the intercourse of society he was courteous to all, but he flattered nobody. He was as tender of the feelings and reputation of others as of his own, and equally so in their absence and presence. He was careful to avoid giving offence, and very slow to take offence. The wrong must be obvious and intended before he would censure it, and then it was evident that he was discharging a painful duty. He declared his sentiments in relation to wicked conduct without fear or affection; and when it was necessary, with the boldness of an Apostle, to the offender to his face. He had charity for those whom he conceived to be in error. But he never could be seduced by a specious liberality to do any thing which might reasonably be considered a compromise of his own principles. *"Charity (he used to remark) requires me to bear with the errors of my brother, not to adopt or to approve them."* He was forgiving to those who had injured him. If he suffered long, he was still kind; when he was reviled, he imitated his Lord and Master, and reviled not again; and, when unjustly accused, *"he answered not."* He was most beneficent. He attached no importance to the possession of wealth, except so far as it would enable him to go more about and do more good. * * * * * In the near relations of life, he appeared with uniform tenderness of heart and steadfastness of Christian principle. He was a dutiful Son, a kind Brother, an affectionate Husband and Parent, and the most generous and faithful of Friends. Of his Mother he delighted to converse. * * * * * Of his feelings towards the dearest of his relatives, I would that I were allowed to speak, for they gave rise to some of his most interesting remarks. Blessed be God! *they will afford unspeakable comforts to the heart to whom they belong.* Of the powers of his understanding,

* Ecclesiastics, chap. vii. 1.

it may be observed, that they were of the first order, for in the various situations in which he was called to act he always held the first rank. * * * * * His imagination was lively, and in early life had been cultivated. His memory was remarkably quick and retentive. His judgment was eminently sound. His opinions, on subjects not connected with his profession, were seldom incorrect, and were eagerly sought by his friends. He had a complete command of his intellectual resources, and could use them with equal advantage in public and his study. His mind had an energy which was not to be controlled by the fatigue of the body. *In the services of the Sanctuary*, long protracted, when his body was ready to sink, his mind was still in full exercise, and after a tedious journey he could apply himself during the greater part of the night, to the preparation of a Sermon, or to a conversation maintained with his usual ability. His attainments in knowledge were extraordinary, considering, that from twenty-one years of age he had been occupied with the active duties of a large congregation, and he was continually adding to his stock of improvement. His studies being interrupted during the day, were often continued through the greater part of the night; and it appears, in some instances, to the dawn of morning.

I will, now, briefly state what I conceive to be prominent excellencies in the character of Bishop DENON. In the first place, *inflexibility*. * * * * * His character had the ornament of *meekness*. * * * * * Another excellence in his character was *discretion*. * * * * * His sense of gratitude ought to be mentioned, for it was peculiarly lively. * * * * * His character was strictly formed on Christian principles.* He referred every thing to the Scriptures. He was accustomed to ask himself, how would my Saviour have acted under such circumstances, and in this way resolved several ques-

tions of the most intricate nature. In the various situations in which he was placed through life, he could always find some precept to guide and some promise to comfort his heart. It was this complete knowledge of the Scriptures and skill in applying them which rendered him so valuable a counsellor in the time of temptation and trouble. He could not be satisfied with a cold performance of duty, but wished, in the service of God and his fellow creatures, to do all he could, and to become every day more and more capable of usefulness. He placed before himself the standard of Scriptural perfection, and in dependance on the assistance of the Spirit of God, pursued it with ardour and perseverance even unto death. To be holy was his ruling desire, and was the last wish which he expressed. It was the consciousness of his distance from this standard which rendered him so humble and condescending.

Of his faults, for who is he that sinneth not, I know more from his own declarations than from observation. They were such as persons in general would not have noticed, but they seldom escaped the attention of his own bright perception. In his person he was rather above the middle height, and though not slender, yet by no means robust. His eye had the greatest sweetness of expression, and his countenance was expressive chiefly of settled conviction on great points and inward peace. When he smiled, it bore the features of benevolence; and, when he looked grave, of piety.

I have thought, my friends, that this particular account of a faithful man would be useful. He was placed by the Providence of God in a variety of situations, and in all of them acted well. In youth and manhood, in sickness and health, in adversity and prosperity, in private and public life, in the world, in the Church, and at the hour of death, let us be followers of him, as he was of Christ. This career of usefulness is now arrested by the hand of death. This bright example lives only in memory. Those lessons of wisdom, to which you list-

* He thought that the religion founded on feeling rather than principle, was usually inconsistent and short lived.

d with more and more delight, which you fondly hoped your children might enjoy, are hushed in the silence of the grave. The widow and the fatherless have their protector and patron. The members of our Church are scattered by the winds. Surely this is a time to weep and be sad—to humble ourselves under the mighty hand of God; to come into his tabernacle, and fall on our knees before his footstool, to say, “*We have sinned: we have done wickedly: to us belongeth the consolation of faces as at this day, but thee, O Lord our God, belongeth righteousness and mercy for ever.*”

Members of the Vestry of St. Michael's Church, I embrace the present occasion, in behalf of the *Clergy* of the *Church* in general, to thank you for the generosity which, overlooking your particular interest, and regarding the good of the whole Church, you have made your request to that of the Convention, that Dr. DEHON would accept of the *Episcopate*. We thank you for your endeavours to promote his glory while he lived, and for the affectionate tokens of respect which you have evinced for his memory.* Under your present feelings I wish you no greater consolation than that you may be the honoured instruments of giving to your Church such a minister. But where

will you find such a rare combination of mind and manners, of knowledge and goodness, of zeal and prudence? May God pour upon you the influences of his Holy Spirit, that you “*may perceive what things you ought to do, and also may have grace and power faithfully to fulfil the same.*”

My Friends of St. Michael's Congregation, on this occasion, while you weep for yourselves and your children, you have the sympathy of the whole Diocese, of other Congregations in this city, of many persons in other States, and of the venerable Fathers, the Bishops of our Church. To have had for several years the services, the example, and the prayers in your behalf, of such a Man of God, is no common privilege. May you be suitably thankful to God, and as “*much have been given you,*” may it appear, in the end, that “*you have profited much.*”

My Brethren of the Clergy, our own sorrows are swallowed up by our solicitude for the Church. We tremble for the Ark of God, for its High Priest is removed: We are afraid that the Sheep will be scattered, now that the *Shepherd* is smitten. We feel as if we would call on our *Elijah*, the Chariot of Israel, and the horsemen thereof, to come back to us—to leave his glory, to share our cares and labours. The Church is now committed to us. We cannot do all we wish, let us do all we can. Thanks be to God! her principles and institutions cannot fail to commend her to the affection and admiration of the wise and good. Thanks be to God! she has already enlisted in her cause, in this Diocese, intelligent and virtuous laymen, who would be a blessing to any Church. Thanks be to God! he is on our side—for he has promised to be “*a wall of fire round about her,*” and “*a glory in the midst of her,*” and if God be for us, who can be against us. To despair of the Church would be criminal. Let us guard her venerable fabric as our most sacred inheritance. Let us never consent to remove the smallest part of it, either to please our friends or to conciliate our enemies. Let us be united our-

Among other expressions of their respect and affection, the Vestry resolved that the body should be buried beneath the Altar; that a slab, with his name and age, should cover the spot; and that a Monument should be erected to his memory in the most conspicuous place in the Church. The Standing Committee of the Diocese, in their resolutions on this occasion, commended the Church, as under the most heavy bereavement, to the prayers of the Bishops, and of Episcopalians in general.

The “*Society for the Relief of the Poor and Orphans of the Episcopal Clergy*,” the “*Society for the Advancement of Christianity in South-Carolina,*” and the “*His Society,*” entered into resolutions expressive of their deep sorrow and sincere respect and regard. The three Episcopal Churches in Charleston were hung in mourning; the place of Worship of the German Episcopalians, who also addressed a letter of condolence to the Vestry of St. Michael's; and persons of both sexes in this State and Savannah, put on black. The body was carried to its last bed by his Clergy, and the grave filled up by the labours of the Vestry and respectable citizens.

selves, and make it a chief care that the people should be of one heart and of one mind. Let us gather up the maxims of our departed Bishop; and, in the light of his example, cherish more and more the Apostolic faith—the piety without enthusiasm—the zeal according to the knowledge—and the manners of the primitive Christians. Let us remember the time is short, and work diligently while it is called to-day. Let us always look to God for direction; for, though *Paul* should plant and *Apollus* water, God only can give the increase. O, ye Ministers of the Lord! O, ye servants of the Lord! *Pray without ceasing for the peace and prosperity of the Church.*

In the above interesting eulogy on the elevated merits of the much beloved and lamented Bishop DEXON, there are some statements relative to a Theological School, on which a regard to truth requires that some explanatory remarks should be made. It is believed, that there was no difference of opinion at any period, as to the necessity of some public provision for the education of candidates for holy orders. The endowment of Theological professorships was one of the objects contemplated by a Society founded in the city of New-York several years since, a large proportion of whose funds has been appropriated for the education of young men for the ministry. A *general Theological School* also was considered a most desirable object by many, who doubted whether it was expedient or proper in the General Convention to legislate on that subject. It was supposed that this measure could be best effected by private concert; that if individuals of the Church in those parts most favourably situated as to numbers, to wealth, and to the facility of procuring suitable candidates for orders, would associate and found a Theological Institution on liberal principles, offering influence in it to the Church in every Diocese in proportion to the contributions raised for it,—a Theological Seminary answering the purposes of the Church at large, and enjoying in a considerable degree its patronage, might be established. And organized in this mode, it

was thought various evils would be avoided, to which legislation on the subject, by the General Convention, was liable. At any rate, the Church in that quarter where it was conceived the greatest facilities and advantages existed would enjoy a Theological Institution, which, while it liberally invited the support of the Church elsewhere, did not claim a monopoly of patronage. A plan of this nature had been publicly proposed, and measures were taken for carrying it into effect in its leading principles, and liberal endowments had been made. It was natural, and it was the duty of that portion of the Church enjoying *peculiar facilities and advantages*, to be solicitous that it should not be called by an act of the General Convention, to forego them, and to aid in establishing an institution elsewhere. These apprehensions were removed when those who were solicitous for a Theological Institution under the auspices of the General Convention, agreed to place it in that quarter where a plan had been already formed for a Theological Seminary, and liberal endowments made to it.

These remarks are offered solely with a view to prevent the erroneous inference, that there was an opposition to a *general* Theological Institution as such, or to one suitably situated.

It is also due to truth to mention that the respectable author of the above eulogy must have been misinformed on one point. On inquiry we cannot find that any "remarks from the pen of Bishop DEXON, on the subject of a Theological Institution, were submitted to the Convention, which, it is believed, had great influence on the decision." Bishop DEXON, however, had influence whenever he chose to exert it—for he advocated every cause with talent, with integrity, with zeal, and with perseverance.

The two first Sundays in Advent.

(From Mrs. West's Scriptural Essays.)

THE season appointed by our Church to prepare us for commemorating the nativity of the Saviour of the world, may be compared to the preaching of his forerunner in the wilderness; for it excites us to a deep

sense of our transgressions, and to newness of life, (the term by which Scripture implies reformation,) in order that we may welcome those tidings of exceeding great joy—the birth of a Redeemer. It was not till after St. John had exhorted every description of people, whom the fame of his austere sanctity drew within the influence of his powerful eloquence, “to bring forth fruits meet for repentance,” that he pointed out to them the “Lamb of God which taketh away the sin of the world.”

A salutary conviction of the terrors of the Lord must prepare us to hear his good-will to man proclaimed by angels; and the soul-searching appeals of the evangelical prophet are presented to our consideration in the lessons appointed for this season. It seems impossible for any one who possesses taste to admire sublimity, and moral feeling sufficient to reflect on his own actions, to doubt the inspiration of Isaiah, after having attentively perused the style he uses in opening his commission to offending Israel. Never did Prophet pour forth so earnest an appeal to an inconsiderate, ungrateful world. Never was the Creator arrayed in such opposite yet assimilated qualities, of hatred to sin, and compassion for sinners; power to destroy, and mercy to save; omniscience to discern the secrets of the heart through the externals of religion, and placability to those who, even after a long course of crimes, not in words only, but also in purpose and act, return to their God. We have continual opportunities of remarking, that it is the peculiar superiority of instructions, dictated by the Spirit of God, that they apply to all ages of the world, all forms of social life, and all conditions of men. For sacrifices of rams, and the blood of bullocks and of goats, let us substitute such a partial dedication of the superflux of wealth to public or private charity, as in the present times is subscribed by ostentation, or given by carelessness, without an accompanying sentiment of love to our neighbour, or obedience to God: and for the observance of *new moons* and appointed feasts,

let us read an outward attention to holy ordinances, without corresponding religious impressions,—or a contentious devotedness to doctrines, without moral rectitude, or regard to the social duties; and instead of the Jewish hypocrite, we shall behold the Christian formalist, to whom the son of Amos continues to announce the omniscience, the purity, the justice, and the mercy of God.

In the first lesson for the afternoon for the first Sunday in Advent, the same eloquent instructor who, in his exordium, enforced the necessity of repentance, proceeds in his second chapter to predict a change in the Almighty's system of government. The times of Christianity are, in Scripture, generally denominated the latter or last days; expressions not indicative of the termination of the world, as the early Christians erroneously supposed, but significant of its being the last dispensation that God would give to man; being that perfect discovery of his will, for which the faithful patriarchs waited, and the Mosaical covenant prepared the Jews. Isaiah dwells on the universality and the tranquillity of the Messiah's kingdom; he names pride, ambition, avarice, self-dependance, (all of them species of idolatry that still exist,) as the causes why the ancient church was forsaken by that God who will have no fellowship with idols. And in a description of the terrors of Omnipotence, coming to take vengeance upon proud and lofty yet helpless sinners, our knowledge of its final purposes enables us to discover, not only temporal and national punishments, but a lively portraiture of that day, “when the elements shall melt with burning heat, and the earth also, and the works that are therein, shall be burnt up.” That Isaiah referred, in the first instance, to the destruction of Jerusalem, is proved by our Saviour's repeating the words of the prophecy, as what the generation which he addressed would in part witness; but that subsequent events in the Church, and the close of its terrestrial conflicts, were also implied, the application of St. John

who wrote his Revelations many years after the siege of Jerusalem, renders evident. Well might Isaiah, contemplating the convulsions of nature, and the dismay of the mightiest of mankind, while attempting to hide themselves from the glory of the Lord, exhort his readers to withdraw their confidence from mortal man, "for wherein is he to be accounted of?"

Repentance, reformation, and a judgment to come, being thus suggested to our meditation by the lessons for the day, the collect for the first Sunday beseeches God to give us grace to prepare for the future advent of Christ. All who believe in the incarnation of the Son of God acknowledge, that his appearing once in the form of man, to be a sacrifice for sin, an ensample of godly life, was preparatory to his re-appearing as the judge of all men, the rewarder of his faithful servants, and the punisher of his obstinate enemies. This collect must be admitted to be scriptural, by those who object if the words, as well as the meaning, of Scripture be not preserved; for two sentences in it are adopted from the epistle. What are those "works of darkness which we must cast away," and what "that armour of light" which will alone protect us in the terrible day of the Lord? We learn from St. Paul's explanation of those metaphors, that the deprecatory exhortation is not directed only against magical delusions, or the obscene rites of Pagan idolatry;—but against concupiscence, malice, injustice, falsehood, covetousness. The armour of light is not speculative philosophy, superior intellectual attainments, nor even a more punctual observance of religious forms;—it is honesty, sobriety, chastity, and charity. The practice of these duties is called "putting on the Lord Jesus Christ;" which testifies, that those passages in Scripture, which speak of our being clothed with the righteousness of Christ, include conformity to his example.

The Gospel gives an historical account of our Lord's public entry into

Jerusalem a few days previous to his passion, and while he was the idol of the versatile multitude. We may learn from his behaviour, how we should employ the commonly brief period of our popularity, and thus consecrate the favour of man. He vindicated the sanctity of holy places, by driving from the Jewish temple those traders who profaned it by secular employments; and indicated by this act the necessity of a moral as well as of an external purification. When we bring worldly thoughts into God's house, we re-erect the seats of the money-changers which Christ threw down; and by sensual or vain ruminations we introduce the proscribed Moabite and Ammonite into the sanctuary. This action of our Lord's has a still further signification: in it he appeared as a purifier of the sons of Levi, and exceedingly jealous for the temple of the Lord of Hosts. But the earth is also the temple of God; and the same Jesus who, during his abode among men, twice cleared his Father's house from the profanation of traffic, shall, when his mediatorial kingdom terminates, appear, to renovate a world which has been long defiled by the wickedness of man!

In the lessons for the second Sunday in Advent, the prophetic spirit of Isaiah expatiates in metaphor; and by a beautiful allusion to a well-fenced, highly cultivated vineyard, continues his vindication of God's dealings with the Jewish church, and subsequently with the Christian; with all whom he hath enriched with the knowledge of his will, but who, instead of bringing forth the fruits of holiness, are oppressors, sensualists, sophists, and perverters of justice. Against such ingrates God will erect the banner of hostility, and summon remote nations to execute the temporal judgments connected with a state of warfare. But more terrible woes than human instruments can inflict are predicted in the end of this chapter. There the elements are set in motion, and our eyes are directed to that terrible day, when, amid the agonies of expiring nature, the light

of heaven shall be quenched in darkness, dismay, and sorrow.

The desolation of Israel, that premonitory warning to all ungrateful nations, is yet more fully explained in the twenty-fourth chapter. The stubborn people, and the idolatrous priest,—the luxurious master, and the dishonest servant,—they who broke God's laws by usury, and they who submitted to ungodly compacts, shall all be swept away. Power and wealth shall be no protection; poverty or meanness of station no excuse. Even the sacerdotal stole shall not cover the prophaner of its purity from a soul-searching God. "The earth shall mourn;" it shall be burnt with fire; a remnant shall be left,—a small gleaner preserved from a devoted harvest. The scattering of the tribes by the Assyrian conqueror, the long desolation produced by the Roman invasion, and the closing scenes of the universe, all successively pass in the mind of the prescient seer. When Israel "wept by the waters of Babylon," the earth "did not reel to and fro like a drunkard;" nor was it removed like the cottage or tent of a wandering shepherd, when Titus stormed the temple at Jerusalem, or Adrian ploughed up the foundations of the city where the Lord's anointed had suffered a malefactor's death. "The windows from on high were not opened," nor were "the kings and mighty ones of the earth gathered together as prisoners in a pit." That day is still to come;—the day when the Lord shall reign gloriously in Jerusalem, in the presence of his ancient and heavenly hierarchy. Therefore, let the Christian priest and noble, the trader whose God is gain, and the servant who, either in the multiplicity of worldly care forgets his heavenly Master, or acts dishonestly by his earthly,—the tender and delicate woman, who seems fastidiously to disdain the common earth, —all who pervert justice, and all who deny God,—let them tremble at the still unfulfilled portions of this prophecy!

The collect prays for a right use of those *Holy Scriptures* which the epis-

tle assures us were written for our learning; to exercise patience, and to inspire hope. The calling of the Gentiles is the topic upon which St. Paul addresses the Romans. In the primitive ages of the church, it was a lively source of consolation to these converts, when labouring under severe persecution, to know, that their renunciation of idolatry, and adoption into the Church of God, were plainly declared by those ancient writers who, though Jews themselves, and feeling all the nationality of their country, yet predicted the excision of that often-pardoned but ever-offending people, and the engrafting of an alien branch on the stock of faith. We, who live in probably the latter ages of Christianity, have our hope and patience equally exercised by the continuance of Israel as a scattered yet distinct people; and by the unperformed assurance, that before the consummation of all things, the remnant, of which Isaiah spoke in the afternoon proper lesson, shall be gathered into the storehouse of divine mercy.

A portrait of the despised Son of Man, invested in the solemn character of judge of men and angels, is selected for the gospel. Here our Lord describes to his apostles that destruction of the civil and ecclesiastical polity of the Jews, which, from its peculiar horror, and the unrelenting vengeance with which it was inflicted, is considered by all Christians, as more emblematical of the day of judgment, than the woes of any other nation since the creation of the world. "Jerusalem is still trodden down by the Gentiles." Only for a short period, since the death of Christ, has she been out of the possession of her enemies; but "when the times of the Gentiles are fulfilled," direful omens of another change shall alarm all the nations upon earth. Whether these signs shall take place in the material heavens; or whether, by the sun, moon, and stars, according to the general language of prophecy, earthly potentates are figuratively personified, it would be presumptuous to determine. The predictions that are

preserved in holy writ were not intended to make us seers and diviners, but humble observers, delighted to trace the hand of God in every event, with a conviction that all will ultimately accomplish, first the purification, and then the preservation, of his Church. Whether, therefore, our Lord described the premonitory signs of his coming in literal or in prophetic language, the conclusion is the same. Whether kings and princes, instead of shedding benign influence like the heavenly luminaries, scorch and afflict the earth; or the people, no longer fertilizing the nations by their industry, realize their symbol of a tempestuous overwhelming ocean by popular contentions and furious insubordination,—be it the part of every devout Christian to watch, to pray, and to consider the signs of the times; not as the men of Athens, who loved to talk of wonders, but as those who “look for new heavens and a new earth, wherein dwelleth righteousness.”

SOCIETY (IN ENGLAND) FOR THE PROPAGATION OF THE GOSPEL.

In the last number of the Journal was given an Abstract of the Annual Report of the Society. The following are extracts from the Annual Sermon, which was preached by the Lord Bishop of London, (Dr. HOWLEY) before the Society, on Friday, the 21st of February, at the Parish Church of St. Mary le Bow, from Matt. xxviii. 18, 19, 20.

THE present limited influence of Christianity in the world, is traced by his Lordship in a manner which ought to put to shame all indifference on the subject, to the want of due exertions on the part of its professors.

Formally invested with authority, and endued with power from on high, the Apostles entered on their office; and, declaring to Jew and to Gentile the terms of salvation, repentance from sin and faith in the crucified Redeemer, experienced the testimony of Christ to the word of his grace, (Acts xiv. 3.) in the unexampled triumph of the Gospel over the passions and prejudices, the inveterate intellectual habits and social usages, of mankind. In

the course of a few years, a mighty revolution was effected, by their ministry, in the religious opinions and practice of the various nations which acknowledged the dominion of Rome.

The early predominance of the Faith in the capital and provinces of that vast empire, was naturally regarded as the immediate prelude of the happy consummation presignified in the records of prophecy, when Christianity should assume her legitimate sovereignty, and become the religion of the world. The magnitude of the obstacles already surmounted might justify the most sanguine expectations. The faith, which had baffled in its infancy the united hostility of human wisdom and power, had attained stability and permanence, and was advancing with progressive rapidity in the career of conquest.

But the primitive convert who indulged this pleasing speculation, could he return from the grave, would behold with surprise and mortification the disappointment of his fairest hopes. It is, indeed, a distressing reflection, that, after the lapse of so many centuries, the influence of our blessed religion is still so feebly and imperfectly felt in the most extensive and populous regions of the ancient world; that, while the ends of the earth have yielded their treasures and territory to the avarice or ambition of Europe, they have not received in exchange the inestimable truths of the Gospel; that the nations of the East, while they bow in passive submission to the power of Christians, reject the yoke of Christ.

Yet nothing, on examination, will be found in the present state of religion in the world, which is not perfectly consistent with the language of ancient prophecy, and the promises of our blessed Lord.

The varied predictions of the Old and New Testaments coincide in describing a series of conflicts between the gross superstitions and corrupt affections of mankind on the one hand, and the pure religion of Christ on the other; till the warfare shall be finally terminated by the extinction of death, and the subjugation of every enemy.

The reasons of this mysterious dispensation are founded in the nature of things. Conversion to Christ implies the submission of the understanding and will to the law of holiness; a change of the inward man, not to be effected by violence, but resulting from the conviction of truth, and the cogency of motives which act by a moral efficacy, and not by compulsion, on the will. Our Lord has entrusted this difficult work to the intermediate agency of his servants, with an assurance of effective assistance, in aid of their faithful endeavours. But he has no where engaged to exert an irresistible influence in sub-

duing the perverseness of the infidel, who obstinately rejects the truth; nor is he bound to supply the deficiencies, or prosper the endeavours of Christian preachers or communities, when they are negligent or unfaithful in the promulgation of his Law.

In these arrangements of grace we observe a striking analogy to the ordinary course of nature. It is man who dresses the ground and scatters the seed: it is God who blesses the labour of the husbandman with increase. The genial influences of heaven, the shower, the dew, and the sunshine, are limited in their effects by the quality of the soil, or the measure of industry employed in its cultivation. In a similar manner, without the slightest impeachment of our Lord's fidelity or power, the progress of conversion will recede or advance, in proportion to the piety and knowledge of his servants, their zeal and ability in the propagation of truth, and the intellectual and moral capacities of those to whom the word of salvation is addressed.

The Bishop adds,—

It is the object of the present discourse, to verify these observations, by reference to some of the principal missions in different ages of the Church; and if their truth is established, we shall at least have obtained some direction for our future proceedings, in the performance of duties peculiarly incumbent on a nation which covers the sea with her navies, and extends her dominion to the ends of the earth.

His Lordship then depicts the intellectual and moral qualifications of the first Preachers of the Gospel, as giving them a personal aptitude for the duties of their Ministry; and observes, that those primitive teachers possessed an auxiliary of incalculable power, in the general conduct and character of the whole Church.

But zeal (the Bishop adds) in the bosom of the primitive Christians, was associated with meekness and patience, with conscientious attachment to order, and willing conformity to discipline. It was not a wild or impetuous passion, but a sober and rational principle of conduct; attentive to the suitableness of its means, and the sufficiency of its power, and anxious to regulate its movements by the dictates of prudence, in subordination to legitimate authority. The believers in Christ, however widely dispersed through the mass of society, were thus united in a regular body; and, like the several parts of a disciplined army, had the advantage of acting at once on the most distant

points, with a combination of force directed by a common plan.

In this *unity of principle, of action, and of object*, conspicuous alike in the practice of individuals and the general proceedings of the Church, we have, I conceive, discovered the cause which, under the guidance, and with the sustaining power of Christ, was of most immediate efficacy in the early diffusion of the Gospel.

In illustration of the truth of this observation, his Lordship draws an affecting picture of the Roman Missions.

To pour the light of the Gospel over the benighted regions of the East, has long been a favourite object of pious and reflecting men, among the two great divisions of Christians which share the Western World: and could a project of such extent and importance have been achieved by human policy and power, the exertions of the *Roman Church* may seem to have been adequate to its accomplishment. The celebrated establishment for the propagation of the faith commands our admiration, by the grandeur and magnificence of conception displayed in its plan, and by the energy and judgment which prepared and directed the arrangement and application of its means. Its designs, in their full extent, embraced the conversion of the world; and, in the different religious orders prepared to act under its direction, it had the disposal of a power, prodigious in force, and proportioned to the magnitude of the undertaking. These singular institutions supplied a number of men distinguished by ardour of piety and innocence of life; accustomed to labour, to poverty, to the severest privations; inured to implicit obedience; proficient in the study of human nature; and versed in the sciences, the arts, and the languages, which could facilitate admission and intercourse in the several countries assigned for the exertions of their zeal. A regular system of inspection and discipline insured the advantages of control and direction, at the greatest distance from home; combining the movements of the several Missions, and exacting the labours of every individual in his allotted station.

With such ample provision and skilful disposition of means, the world was prepared to expect some extraordinary result from the united efforts of this *great company of preachers*. (Ps. lxxviii. 11.)

But their path was encumbered with difficulties. The obstacles opposed to their progress, by the peculiar tenets and manners of the East, were increased in a tenfold degree by the degenerate morals of Christians; and, above all, by the crimes and cruelties of European states.

turers, which cast a dark shade of suspicion on the motives and the views of the Missionary, when he pressed on the natives the acceptance of the religion of purity and peace.

We are not prepared to assert, that these impediments, however discouraging, might not have been gradually surmounted by the perseverance and activity of the preachers, if the doctrines and maxims of their Church had allowed them to teach the truths of the Gospel unadulterated by erroneous traditions, and to proclaim the sovereignty of Christ without reference to the dominion of Rome. But the disadvantages under which they laboured in these respects, were further aggravated by the craft or the vanity of individuals, who, in derogation of a primary law, with a view to the acquisition of nominal proselytes, presumed to conceal or disguise the fundamental truths of the Gospel, and to sanction the *communion of darkness with light*, (2 Cor. vi. 14.) by opening the pale of the Church to idolaters, without faith, repentance, or knowledge; who were suffered to retain the pollutions of Paganism, whilst they professed the worship of Christ. Nor did the evil terminate here. The fairest hopes of success were, in some instances, fatally blasted, by mutual competitions, animosities, and dissensions; and, in others completely extinguished by the natural consequences of an ambitious policy, which infected their ranks, and subjected alike the guilty and the innocent to the suspicion and vengeance of the native Princes.

From the operation of these several causes, the blood of Martyrs has flowed without the effect of producing, as in happier ages, a new growth of believers: and, among the descendants of their once numerous converts, the few who still profess Christianity are sunk in the grossest corruption; without even a shadow of pretension to the knowledge, the virtue, the constancy of faith, which obtained for the primitive Christians the respect and admiration of mankind.

When, to these considerations, we add the principle of intolerance and lust of exclusive domination, which condemning alike the claims of antiquity and the rights of conscience, invaded the privileges of the Eastern Bishops and Patriarchs and the liberties of the native Christians, we shall contemplate, without astonishment, and with less poignant regret, the failure of the Romish Mission.

But the Bishop, with a faithful hand, applies the view which he has taken of the causes of primitive success, in the just rebuke of the negligence and failings of the professors of a purer faith than that of Rome.

The enterprises of *protestant* Missions, more contracted in plan, and less ostentatious in conduct, may perhaps establish a claim to superior praise, if we compute the amount of success by the number of real believers, and allow no other test of conversion than sincerity and efficacy of faith. But the hope of an invidious triumph must yield to feelings of humiliation and shame, when we are compelled to acknowledge, that the impression produced on the natives by the preachers of our pure religion is almost as nothing in proportion to the immense population of India; and that, among the Protestant nations which have obtained power and influence in the East, we have little claim to the palm of distinction, in the comparison of our feeble exertions with the amplitude and extent of our means,

The cares of one venerable Society have, indeed, for more than a century, been directed with parental solicitude to that interesting quarter of the globe. Among the Missionaries employed in her service, are shining examples of zeal and devotion, of knowledge and holiness, of meekness, disinterestedness, and charity, worthy of the Apostolic age. The virtues of these holy men have been justly appreciated by the natives, have been rewarded by the affection of the lower orders, and the favour and confidence of the great. Yet, whilst in the spirit of primitive Christianity they preached her purest doctrines, whilst they were respected as sages and revered as saints, their instructions were heard with indifference, and the number of their converts was small.

To what peculiar combination of circumstances must we ascribe the infelicity and barrenness of their conscientious labours?—to the obstinate prejudices of the natives?—their vicious habits?—their indifference to truth?—their aversion to novelty?—their dislike to the moral restraints implied in reformation and repentance? The influence of these causes is great, perhaps insurmountably great, in the present state of opinions and manners among the nations of India. But is this the whole of the case? Is the blame of rejecting the offer of salvation exclusively imputable to the natives? Have we taken all possible means to dissipate the prejudices and discourage the barbarous superstitions which shackle their minds and degrade their character? and have they not reason to complain, that we have never assured to the convert, protection, employment, or favour; security from the resentment, or compensation for the scorn, of his countrymen? May we not find an obvious cause of their disregard to the Gospel and inaptitude for the reception of its truths, in the prevalence of

sentiments and conduct among the Europeans in India, altogether discordant with the pure spirit of evangelical charity, which united the affections and efforts of the Apostolic Church in the promotion of the common cause?

The energies of society have never, in fact, been directed to the work of conversion, as an object of general concern; whilst the truth and dignity of our holy religion are, in too many instances, discredited by the vices of its professors, their neglect of its sabbaths and sacred ordinances, and their contempt of its ministers and doctrines. The future advancement of Christianity in India will, in a great measure, depend on the success of our endeavours to eradicate the infidelity and correct the morals of the European population. Will the native embrace a faith which is disgraced or derided by its professors? Will he admit the necessity of renouncing his vicious practices, when he discovers no traces of Christian virtue in the conduct of Christians by name? A reformation of this kind might be justly regarded as the dawn of a brighter day in the East. In the present state of society, it were, indeed, absurd to expect an immediate and extensive revival of the virtues and graces peculiar to the early ages; but much may be gradually effected by the application of existing resources, in repairing neglects and omissions, which are generally acknowledged and lamented in the present day. And much has already been done. This great concern of humanity is no longer regarded with indifference: it has engaged the serious attention of Government, and interested the feelings of individuals. The necessity of extirpating the germ of the evil, by rational and pious education, is universally felt; and, whilst appropriate instruction at home is secured to the higher ranks, institutions have been established in India, to communicate religious knowledge to the children of indigent Christians, and by early cultivation of reason, to prepare the hearts of the natives for the reception of Divine Grace.

In this state of public opinion and feeling, the formation of an ecclesiastical establishment,* on the genuine model of antiquity, in the capital of our Eastern dominions, is a circumstance of peculiar importance, whether it be considered as restoring to our pure religion her integrity of form and legitimate honours, and thus promoting the salutary influence of her ministers, and observance of her ordinances; or whether we regard it as a centre of union to men of sober and reasonable piety, who, in the arrangement and prosecution of their beneficent schemes

for the advancement of the Gospel, will be led by duty and prudence to this high authority, for information, direction, and assistance. By the light of this new star, the wise and the virtuous, who in singleness of heart engage in the service of Christ, will be anxious to shape their course: to this point they will look for instruction, in the original conception of their plans, the preparation of means, and the choice of instruments: and here they will find their best security against the danger of wasting the energies of zeal and of talent in fruitless exertions, from want of concert and regularity in their proceedings, or of consistency and precision in their views. To such *unity of principle, of action, and of object*, we have traced the successes of the primitive Church; and from the return of the same spirit, we may expect the renewal of those victories which first shook the empire of darkness, and the consummation of that triumph which shall effect its final extinction.

After a brief recapitulation of his argument, his Lordship thus concludes:—

From this view of the case, we derive the consolatory assurance, that the obstacles which have hitherto disappointed our hopes, may in time be surmounted, by a vigorous and honest application of means confessedly within our reach, and already in partial operation. The path which was trodden by the early disciples is still open: it will still be illumined by the presence, and smoothed by the power, of the Redeemer. In making our country the centre of action, the source of light, to the remote dependencies of the empire, and, through them, to the whole world, we shall lay the solid foundations of success. And hence we perceive the necessity of redoubled exertion, to root the love of Religion in the hearts of our people, and to accustom them from their infancy to *walk as children of light*. (Eph. v. 8.) By perseverance in this system, we may ultimately be enabled to check the moral infection too widely diffused by our countrymen, who are brought, by the calls of professional duty or commercial enterprise, into immediate contact with the heathen; and to impress on their mind and their conduct the genuine character of Christianity; so that *all who see them shall acknowledge them, that they are the seed which the Lord hath blessed*. (Isa. lxi. 9.)

The supposed impracticability of working an extensive reform among a description of men, more particularly exposed to the evils of ignorance and the seductions of vice, may furnish to indolence or indifference a specious pretext for inaction. But Charity, sustained and directed by

* See the Bishop of Calcutta's admirable Charge, delivered at his Primary Visitation, 1815, and lately published in London.

the principles of duty and faith, is not easily discouraged, and never despairs. Her ardour and energy will quicken and kindle, in the struggle with difficulty: her strength will increase with exertion: her skill will be perfected by experience. Confiding in the goodness of her motives, her end and her means, she will never relax her endeavours to accomplish a task, which, if sovereignty be granted to nations in trust for the benefit of mankind, may seem to have been specially assigned, by the dispensations of Providence, to this favoured country. The joint obligations of gratitude, of wisdom, of duty, imperiously require our hearty concurrence to the apparent destination of heaven: nor shall we escape an indelible stain of national guilt and disgrace, if, indifferent to the welfare of our fellow-creatures, or insensible to the advantages which we experience from the diffusion of light, we refuse to communicate the blessing; if, deaf to the gracious voice which invites us to exercise the noblest of privileges, we leave it to others to spread the truths of salvation to the ends of the world, and to hasten the rising of that glorious day, when *the desert shall blossom as the rose*, (Isa. xxxv. 1.) *the leopard shall lie down with the kid*, (Isa. xi. 6.) and all the families of the earth, renouncing their unnatural animosities, shall merge the distinctions of country and colour in their common relation to the Saviour, who died for the redemption of mankind.

We have extracted the greater part of this Sermon, not only on account of its intrinsic excellence, but because we wish our readers to partake with us in the pleasure which we derive from witnessing the pledges thus given, in the highest quarters, of hearty co-operation in the diffusion of Christianity through the world. The anxiety which the higher pastors of the Church are beginning to feel for the recovery and edification of her distant members, and which is strongly expressed both in the primary charge of the Bishop of Calcutta and in the present discourse of the Bishop of London, awakens in our minds a lively hope, that the course, which has been at length entered on, will be consistently pursued, until the various assemblages of our fellow-churchmen throughout the world shall enjoy all the benefits of Christian worship and discipline that it may be possible to extend to them.

The state of most of our colonial possessions, in respect of morals and

religion, is truly afflictive; and nothing can so effectually, under the blessing of God, remedy the evil, as the practical application of the principles of this discourse. While free scope is given to the voluntary exertions of Christian Societies in this great work, the state is bound to extend to all her dependencies the blessings of our primitive order and worship. The British possession in the West-Indies, the assemblages of Englishmen scattered round the Mediterranean, the Western and Southern Colonies of Africa, the Presidencies of Madras and Bombay, the Island of Ceylon, the groups of the Eastern Archipelago, with the growing empire of New-South-Wales—all these demand the vigilant and affectionate exercises of the Episcopal Functions, the maintenance of devout Worship, and the faithful administration of the word.

The Right Reverend preacher has forcibly urged the advantages which must arise to every effort to propagate the faith, should the parental care of the Church reclaim by the divine blessing, her own children scattered throughout the world to a walk consistent with their Christian profession.

THE ANNUAL MEETING

was held, as usual, in the Vestry Room of St. Mary-le-Bow, immediately after the Sermon; when the report of proceedings was read, and thanks voted to the Bishop of London for the Sermon preached by his Lordship. [*Missionary Register*.]

ORDINATION.

At an Ordination, held in Trinity Church, New-York, on the 23d day of October last, by the Right Rev. Bishop HOBART, Mr. David Brown was admitted to the holy order of Deacons, and the Rev. Samuel Johnson, Deacon, to the holy order of Priests.

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SATURDAY, DECEMBER 18, 1817.

[Vol. I.]

MEMOIR of MOWHEE, a Youth from New-Zealand, who died at Paddington, Dec. 28, 1816. By the Rev. BASIL WOODD.

(From the Christian Guardian)

So far as I have been able to ascertain particularly, this young man was born in the island of New-Zealand, about the year 1796.

On Monday, Dec. 16, about twelve days before his death, I had taken him to spend the evening with some friends. We came home together, as I was fearful of trusting him by himself, lest he should mistake his way. We had some very pleasant conversation, in which he expressed himself greatly delighted and edified with the company to which he had been admitted. I little thought that this would prove the last time I should ever take him out with me.

Just before we got out of the coach, I said, "Mowhee, you can now write a tolerably good hand. I wish you would, at your leisure, write down what particulars you can recollect of your history. I will keep it, to remember you, after you have departed for New-Zealand."

Accordingly, in the course of the week, he undertook this narrative; and had proceeded in it as far as his return to his native island, at the close of 1814, when his unexpected death prevented farther progress.

From this narrative, and from occasional conversation, I have collected the following interesting facts: and, so far as I am able, I shall insert the statement in his own plain and unaffected words. The history discloses an extraordinary series of the interpositions of Divine Providence.

Mowhee was a relation of Terra, a
Vol. I.

head chief, and a man of considerable influence, on the south side of the Bay of Islands.

About the year 1806, one of the natives had gone to Port-Jackson, in New-South-Wales, and stayed there some time. On his return, he told his countrymen "what a fine place the English people had, and the wonderful news of our Saviour dying for sinners and the world." He also persuaded many of the natives to wish to send their children thither.

Shortly after, two ships came into the harbour. The captains came on shore; one of them to the spot where Mowhee's family resided. By the character Mowhee gave of him, he appears to have been a man of a very friendly disposition, and of a religious state of mind. He frequently conversed with Mowhee's father; and endeavoured to impress on his conscience the value of his soul, the importance of eternity, and the leading truths of the Christian religion. This kind attention so much gained the affections and confidence of the father, that, when the ship was preparing to quit New-Zealand, he earnestly entreated the captain to take his son a voyage with him.

Mowhee was at this period about nine or ten years of age. He had been a good deal with the captain while on shore, and loved him as a parent. He had also been frequently on board the ship; and, as was perfectly natural, was greatly delighted with the novelty of the scene, and the prospect of the voyage to a new island.

Accordingly, when the day arrived for the sailing of the ship, the father and mother, and several natives, accompanied Mowhee on board. Here.

he found a native, with whom he was acquainted, who had been to visit the English settlements, and was going back again with the captain. He spake highly of the kindness of the captain, and of the English people; and persuaded Mowhee to persevere in his intention.

At this time the ships were surrounded with canoes, which kept her company till she was withoutside the heads of the Bay. About sun-set they left the ships; and now a most melancholy farewell was taken of Mowhee by his parents. The mother, in particular, was quite overwhelmed in an agony of grief. For a long time she refused to quit the ship; and was, at length, taken away by compulsion.

This was the last time that Mowhee and his parents ever saw one another. Some months after, a fatal epidemic sickness was brought from a distant part of the island. Numbers caught the infection and died; and, among them, the affectionate parents of our young friend. Mowhee always spoke of his father as a man who had learned of the captain to worship the true God; and he trusted he should meet him again, *to part no more*.

In the evening, the captain called Mowhee, and the other native, whose name was Hearry, into the cabin. He spake kindly to them, and bade them be assured of his friendship; and told Mowhee that he should in future call him by the name of Thomas.

During this evening, the wind began to blow very hard, and the sea was very tempestuous for a few days. Mowhee was exceedingly terrified; but his countryman quieted his fears, by assuring him that the storm would not long continue, and that, in a short time, they would see Norfolk Island. As soon as they arrived off that island, a boat came on board, with a Mr. Drummond, who took Mowhee and the other native on shore, to his own house.

The first object which engaged his attention and excited his astonishment, in this place, was the building of a brig, a sight to him entirely new.

Mr. Drummond received him with great kindness; and assured him, that if he was disposed to reside with him, he should be treated like one of his sons.

Mr. Drummond placed him at a day-school for near a year. Here he began to learn to read and write; and from this period, as a token of regard, he took the name of Thomas Drummond.

Shortly after the whole family sailed for New-South-Wales. They landed at Sidney; and, in February, 1812, removed to a farm, at a village called Liverpool.

During this period, it appears that Mr. Drummond, and the Rev. Mr. G——, used to explain to Mowhee the general principles of the Christian religion, the meaning of going to church, the nature of the worship due to Almighty God, and the redemption of man by the death of the Lord Jesus Christ. Here, to use his own words, he frequently was taught that the Son of God came into the world to save sinners, and that whosoever believed on him should inherit everlasting life. Mr. D. had adopted the pious and venerable custom of having all his family and servants, every Sunday evening, in his parlour. He heard them read portions of the Holy Scriptures, and then familiarly explained them, according to their capacities.

Mowhee's ordinary employment was in the farm; and much of his time was occupied in taking care of the sheep, and preventing their straying to lose themselves in the woods. His mind, however, possessed too much ardour and activity for this mode of life. He described it as a lonesome employment; and, in a few months, he became completely weary of it, and expressed to Mr. Drummond his earnest desire to quit the farm, and gratify his curiosity in seeing more of the world.

Just at this crisis, the Rev. Samuel Marsden calling at Mr. Drummond's, Mowhee's desire was communicated to him. He arranged an exchange, in consequence; and Mowhee was removed to Parramatta. He was then

d under the protection of this
guished Clergyman, and enjoy-
e benefit of his prayers, exam-
nd daily instruction. About this
d he was admitted to the Chris-
Church by the sacrament of Bap-

He was also introduced to the
intance of another persevering
r in the missionary cause, Mr.
nas Kendall.

. Kendall devoted much of his
to the instruction of Mowhee;
friendship was formed from this
d, which, we trust, will survive
rave.

owhee appeared to be a youth of
r feelings. He never forgot Mr.
all's kind attention. Whenever
ame was mentioned, his eyes
led with tears of affection.

hen the *Active* sailed the next
to New-Zealand, Nov. 19, 1814,
the Rev. Mr. Marsden, Mr. and
Kendall, and others, Mowhee ac-
panied them. On Tuesday, Dec.
1814, the *Active* arrived at the
er District, on the south side of
Bay of Islands. This was the
ct to which Mowhee belonged,
o the chief of which he was re-

s interview with his relation and
trymen, is thus described in Mr.
den's letter: "Terra was an old
apparently about seventy years
ge. I went, accompanied by
rs. Nicholas, Kendall, and King,
sit him; and took with me a
g man (Mowhee,) about seven-
years of age, who was a relation
e chief, and who had been almost
years from New-Zealand; the
r part of which period he had
with me in Parramatta. He
also lived several years with a
Drummond, at Norfolk Island,
had been exceedingly kind to

When he landed on the beach,
nd Terra sitting with some of his
s and people. He received us
cordially, and wept much, and
cularly at the young man's re-
; as did many more, and some
aloud." Such was the strong
ral affection which marked the
acter of the natives of New-Zea-

Mr. Marsden left him in New-Zea-
land, intending that he should assist in
the improvement of his countrymen;
as he had been much at Parramatta,
and had become well acquainted with
English manners. Having, however,
heard much of England, and being
possessed with an unbounded thirst
after knowledge, he obtained permis-
sion of his friends to visit this favoured
island. About August, 1815, he was
accordingly received on board the *Jef-
ferson* whaler, a ship bound to this
country. Having no money to pay
his passage, he came over in the
capacity of a common sailor. The
voyage occupied about ten months;
and he arrived in the river Thames
about the month of May, 1816.

The captain of the ship, feeling him-
self burdened with a foreigner from
a far distant island, without friends or
support, and not knowing how to pro-
vide for him, availed himself of the
circumstance of his having mentioned
Mr. Kendall as connected with the
Church Missionary Society; and, un-
der this impression, took Mowhee to
the Society's House, in Salisbury-
Square.

His case was immediately laid be-
fore the Committee; and received the
unanimous opinion, that this friendless
stranger should be taken under the
protection of the Society, and provid-
ed for at its expense, till an opportu-
nity should offer for his return to New-
Zealand. As his friend, Mr. Kendall,
had resided in my neighbourhood, it
was also recommended by the Com-
mittee, that he should be placed under
my eye and superintendence. Mow-
hee was accordingly brought to my
house on Monday evening, June 10,
1816.

Our first attention was to procure
him board and lodging in a creditable
family, near the Edgeware Road, a
few doors from one of the Charity
Schools connected with Bentinck Cha-
pel; the masters of which were re-
quested to pay him every attention in
their power, and to take care that he
was supplied with whatever was rea-
sonable and expedient, and to be par-
ticularly careful of his acquaintance.
Having furnished him with suitable

apparel, I then sent him to a day-school kept by Mr. Hazard, a pious and intelligent man, in the adjoining street. I desired that he might be instructed in reading, writing, and the first rules of arithmetic; and that particular attention might be paid to his religious instruction. I especially urged that he should learn to repeat the admirable summary of the divine law in the Church Catechism, in order that he might be thoroughly instructed in his duty to his God and to his neighbour; in humble hope that, through the divine blessing, he might be brought to examine himself by the law of God—by that law might attain to the knowledge of his sins, be convinced of his fallen nature, feel the need in which he stood of a Saviour, and, with a penitent and believing heart, might understand the design of the death of the Lord Jesus Christ, and trust alone for pardon and acceptance to the Lamb of God, who taketh away the sin of the world.

I requested also that Mr. Amies, one of the masters of the Bentinck Schools, and another friend, Mr. Short, would bring him with them to attend the worship of God at Bentinck Chapel, and see that he was present at the public catechising of the schools at the afternoon service.

I felt the cause of this young stranger, from a far distant land, peculiarly interesting. It struck me as a golden opportunity, or, rather, as an opportunity more precious than gold, not to be lost; that good was to be done to him now, or, perhaps, never; that in a few months we must part to meet no more on earth; and, therefore, that it was an imperative duty, the dictate of Christian charity, to afford him, in that compressed form which the shortness of his abode in this country demanded, all the general knowledge possible. Our earnest desire and prayer was, that when he returned to New-Zealand, he might carry back with him a competent acquaintance with the arts of civilization, the general principles of Christian morality, and the sublime truths of the glorious Gospel of the blessed God.

This was our object; and, in a short time, the intelligent youth amply repaid the expense and attention of the Society.

He discovered great tenderness and humanity of mind, an ardent thirst for all useful knowledge, a perfect readiness of compliance with the advice of his instructors, and a devout ambition to qualify himself to be useful in his native country. He took great delight in attending the house of God, in hearing religious conversation, in reading profitable books, and in frequenting the schools.

Occasionally, at the Sunday School, he undertook the instruction of a class of little boys, that he might learn how to teach the children in New-Zealand.

He was particularly delighted one day, when I took him to visit Bentinck Girls' School, with the practical simplicity of Dr. Bell's system of education; and he thought he understood it sufficiently to attempt to instruct upon that plan.

During my annual residence at Drayton Beauchamp, I was prevented from paying him that attention which I earnestly wished; but I left him under the care of friends, who, I trusted, were actuated by principles of Christian duty, and would not be inattentive to their charge.

Immediately on my return, my first object was to call on Mr. Hazard, and inquire how Mowhee was going on. Mr. H. gave me a very satisfactory account of our young friend. I found that he had improved surprisingly; and that, under the kind attention of his instructor, he had gained more information than I had anticipated. He had acquired a knowledge of the first principles of drawing and perspective, had done several of the first problems of Euclid, and had drawn various plans and elevations for building of houses. He gave me specimens of all these, selections of which I have presented to the Committee of the Church Missionary Society.

Conceiving, however, that a regular report would be more satisfactory to his kind friends, I requested that

ed to give me a written testimony of his general improvement. In this paper I have learned, besides the usual hours spent in school, he generally occupied two in the evening in religious instruction, drawing, &c. He was, thus engaged, all attention and industry; frequently expressing his desire to improve, that he might be able to instruct his countrymen, and especially in the knowledge of agriculture. He often declared his dependence on the goodness of God, bringing him from a state of darkness to the marvellous light of the Gospel. He spoke with great gratitude of the instruction which he had received; and often intimated his desire that he should be able to assist his countrymen when he returned.

When asked, one day, whether he wished to continue in England, he replied, with much feeling, "O no! I can do no good here; I may do some good in my own country."

One day, after having been at my house where I had shown him a collection of Indian idols; he said to Mr. Short, on his return, "O what a great gift it is to be delivered from idolatry, to serve the living and true God!"

In the months of October and November he was frequently unwell. Mr. Hazard said to him, "Mowhee, it is better you stay at home a day or two if you are better." His reply was, "No, Sir; I am never so happy as when I am at school."

Hazard assures me, that he saw him out of temper; and on all occasions he manifested a humility, patience, and meekness, which would be an acquisition to any youth who bear the name of Christian.

Though, in general, very silent and reserved, he was always very communicative with his teacher: he seemed to have formed a great regard for me, and several times said to him, "O, how sparkling in his eyes, 'O, how shall I often think of you, when you are thousands of miles off.'"

It is very remarkable that he dis-

covered no desire or interest as to any of the public sights which attract the populace. When informed, on the 9th of November, that the Lord Mayor of London would pass through the streets in grand procession, attended with men in armour, music, flags, &c. and that it was such a sight as he might never see but at this time, he could not be prevailed on to walk to Westminster to witness it. But if invited to go and see a new school—an examination of children—a meeting of a Society for Christian benevolence, the distribution of Bibles, or the support of a mission to the Heathen—he was all life and attention.

Mr. Hazard informs me, that he was very regular and constant in his seasons for devotion.

Another friend, whom I requested to take notice of him, who brought him with him to chapel, and often accommodated him in his pew (Mr. Short,) has informed me, that he never heard him use an improper word, that not a symptom of the ordinary profane language of sailors ever escaped his lips, and that he never mentioned the name of God but with awe and reverence. He seemed also very cautious in his words, to speak plain truth with great simplicity.

One Sunday, as they were walking home from chapel, when the subject of the discourse had been the sufferings and death of the Saviour, Mr. Short asked him if he understood what he had heard. Mowhee replied, "Yes, indeed, I did understand it; and I hope I shall ever remember it. My poor country is in a dark state; but, at the day of judgment, this country will have most to answer for: for this country has the light shining before them; and it certainly must be their own fault, if they walk in darkness." After a while, he added, "Alas! my poor country knows no better; but I hope, before long, they will have these glorious truths revealed to them; and how happy shall I be, if I should be able to return and assist in teaching them!"

At another time, on Advent Sunday,

day, Mr. Short having asked him what was the design of the Redeemer's coming into the world, Mowhee immediately replied, "He came into the world to save sinners. Had he not come and suffered, you and I could never have reached heaven. Had he not died for our sins, we must have perished for ever."

I cannot here pass over the great kindness of another esteemed friend, Mr. Coates. On my leaving London, I requested him also occasionally to visit Mowhee, and to explain to his capacity the doctrines and duties of our most holy religion. I thought that the instructions of persons of different attainments and education might contribute, by its variety, to render divine truth more easy to be understood by our young friend. With my request Mr. Coates very kindly complied, frequently inviting Mowhee to spend the evening at his house. On these occasions he studied to excite him to diligence and application, in obtaining all that knowledge which might render him a fit instrument for promoting the civilization, and moral and religious instruction of his countrymen. His constant method of spending the evening was to desire Mowhee to read a chapter in the New Testament; on which he himself made such observations as the subject naturally suggested, and in this manner endeavoured to engage Mowhee in a familiar conversation. On one of these occasions, when Mr. Coates pointed out the extensive blessings which he might be the means of conveying to New-Zealand, by religious instruction, civilization, and various branches of useful knowledge, for which distant generations might have cause to render thanks to God, his countenance assumed great animation, and he seemed to realize the prospects which had been opened to his view;—but, in a moment, it passed away; and he observed, with a dejected air, "But my countrymen will not attend to what I tell them."

After my return to London, I desired him, one morning, to accompany to the Philological School, myself,

and the sultan Katergerry, who lately come from Tartary to acquire information, that he may here benefit his countrymen. Here was greatly delighted. The principles of geography were explained to him in a new and simple method. The longitude and latitude of his own country, and the proper employments of its inhabitants at different hours of the day, pointed out to him. With all he seemed much gratified.

The damp and foggy weather of November greatly tried his constitution. He contracted a very cough; and, for a time, continued with the usual symptoms of consumption. I instantly put under the care of a medical relative, Mr. Charles Woodd; and, in a time, was happy to find that, by his kind attention, all the alarming symptoms were completely removed. As it was evident, however, that the damp and cold atmosphere disagreed with him, it was judged prudent to recommend to the Sultan that, as soon as an opportunity offered, he should return to his country.

At this period I was indulging a pleasing hope that Mowhee would, in a short time, return to New-Zealand, moderately qualified to instruct and assist his countrymen in building small houses, to improve their civilization and the duties of justice and mercy, and to assist in teaching the sublime and holy truths of the Gospel of our God and Saviour.

Such was our delightful contemplation, when a mysterious providence, by an unexpected event, on a sudden, *Dust thou art, and dust shalt thou return!*

On Christmas Day, Mowhee complained of a great pain in his side and back, and was so unwell, that he was advised to keep at home. On Thursday morning, I was informed that his face was considerably swollen, and that symptoms of dysentery appeared.

I was engaged that morning to attend the funeral of a respected friend, and proposed calling to see

my return; but the afterpart of the day brought on a heavy rain; and not being very well, I did not venture out. I had previously desired that medical aid might be immediately called in.

On Friday morning, immediately after breakfast, I repaired to the house where he lodged. The account given me was very alarming. I went up stairs, and the scene was the most distressing and dreadful that I have ever witnessed.

The fact was, that the whole system, if I express it rightly, was, as it were, decomposing. His blood was oozing from every pore—the mouth, nose, ears, and eyes, exhibited this awful spectacle.

I had been told that he probably would not survive the ensuing night. No time, therefore, was to be lost, especially as delirium was apprehended.

I said, "Mowhee, you seem very ill. Life is always uncertain. If it be the will of God, I pray that you may recover; but if not, I trust you have got good by coming to England."—He lifted up his bleeding eyes, and said, "I trust, Sir, I got good to my soul before I came to England, when I was at Norfolk Island, and in New-Holland." After a pause, he added, "Also, since I have attended the school, Mr. Hazard has been very kind, and has taken great pains. He often read the Scriptures with me, and explained them."

I said, "I trust, my good friend, you are sensible of your state as a sinner before God."—He shook his head, and replied, in his usual manner of assent, "O yes!—O yes! very sensible of that."

I then said, "I hope all your dependance for pardon and mercy at the hand of God is wholly and entirely built on the death and merit of your blessed Saviour." He again shook his head, which was his ordinary custom when any thing interested him, and replied, "O yes!—O yes!—on Him alone. *He that believeth on Him shall have everlasting salvation.*"

I again observed, "I trust you endeavour to submit to the will of God,

your heavenly Father; and I hope, that in your present situation, you feel the support and consolation of the Gospel of Christ." He replied, "O, Sir, I cannot express what I feel. I have not words; but it is in my imagination—it is in my thoughts."

Perceiving that he was greatly exhausted, and from the blood which collected in his mouth, spoke with difficulty, I then said, "Mowhee, would you wish me to pray with you?" He instantly said, "O yes! I should be very glad."

Accordingly, I kneeled down by his bed-side, and offered a short prayer.

After prayer he thanked me very affectionately.

Soon after, as his disorder advanced, he became delirious; but at intervals he was intelligent, and seemed at those periods engaged in lifting up his heart in prayer to God.

The next morning he appeared, for a time, a little revived; and lay very tranquil, resigned, and happy.

About five in the morning, one of his attendants read by him the prayers of the service for the visitation of the sick. He seemed to hear with attention, and to be wholly occupied in prayer; but nature was nearly exhausted. He lay in this state till about half past seven, when death closed his eyes, on the 28th day of December, 1816, and we humbly trust, that mortality was swallowed up of life, even life everlasting!

The two last Sundays in Advent,

(From Mrs. West's Scriptural Essays.)

THE nearer we approach to the feast of the Nativity of Christ, the more does our liturgy admit light and comfort into the offices.

The collect, epistle, and gospel, direct our attention to the stewards of the mysteries of God. These, in the scriptural sense, are our regularly appointed ministers; from whom it is now, unhappily, so frequently the practice of those who claim the praise of being more active labourers in Christ's vineyard, to alienate our minds. Far different were the views of the framers of our liturgy, who, by frequent ejaculations and prescrib-

ed prayers, were anxious to bind the pastor and his flock together in the reciprocal bond of intercessory supplication to their common Father. We must, however, admit, that if a clerical incumbent labours not "to turn the hearts of the disobedient to the wisdom of the just:" does not in his deportment appear as a minister of Christ, and, on account of his sacerdotal function, a doubly responsible steward of his intrusted temporalities,—he not being the minister here described, is not included in this prayer. Nor is he entitled to the affectionate respect which St. Paul claims in his Epistle, wherein he appeals to God to witness the sincerity, simplicity, independence, purity, and holiness of his deportment among his converts.

The gospel for the day contains our Lord's reference to the works which he performed in attestation of his Messiahship, in answer to the inquiries which the Baptist despatched from prison. We cannot suppose that he who had seen the promised sign point out the Saviour of the world, should doubt its verity. He asked, to remove the incredulity of others; and Jesus, after he had satisfied the messengers, bore testimony to the divine mission of John before the multitude. These mutual attestations will be more properly considered when we meditate on the nativity of that saint.

Being now advanced to nearly the vigil of her Lord's nativity, the Church becomes importunate in her addresses, and tremulous in her hope. Judgment to come, has reminded her of her provocations; the Scriptures have directed her to a Mediator and Redeemer, for whose speedy appearance in the spirit, as well as in the flesh, she eagerly supplicates; and with a reference to that awful day to which this season so peculiarly directs our views, she implores deliverance from sin, that sore hinderance to the Christian candidate, who has started to run the race whose prize is a crown of immortality.

The epistle is a brief but correct definition of religious joy. Who are

they that deny the pleasantness of a religious life, combine piety with gloom and moroseness, and describe the Christian as a constant, instead of an occasional inmate of the house of mourning? St. Paul invites him to rejoice, to rejoice always; and only cautions him not to let his exultation overleap the bounds of moderation. Why is prayer described as a tedious and unpleasant occupation? An Apostle, who was eminently familiar with holy exercises, speaks of it as an antidote to worldly anxieties and painful cares; and promises those who accustom themselves to a practical dependence upon Him who seeth what is best for us, a "peace which passeth all understanding." It is not here meant that prayer should supersede industry. St. Paul did not dictate one system of ethics at Philippi and another at Thessalonica, where he commanded "that if any would not work, neither should he eat;" and at Corinth enforced his precept by labouring with "his hands night and day," rather than submit to have his necessities supplied by others. It is not diligence and prudent precaution, but absorbing anxiety and restive resistance to God's appointment of our due portion of worldly prosperity, from which St. Paul dissuades us, in a text primarily intended to regulate the religious feelings of his amiable and beloved converts, the Philippian church.

On the gospel for this day (which is also connected with the history of the Baptist), we shall in this place only remark, that it is applicable to the season. Do we inquire, like the angels in the twenty-fourth psalm, who is this expected stranger, for whose appearance the church solemnly prepares us? An awful inhabitant of the wilderness of Judea comes forward to tell us that he is His forerunner;—and though in himself so much superior to the common race of men as to have had his birth predicted, yet was he unworthy to perform the most servile offices to Him whom he had heard proclaimed the well-beloved Son of God.

We have meditated, in succession,

on the Christian mysteries as connected with our Saviour's life, and seen him re-conducted to the Heaven of heavens, to "the glory which He had with the Father before the world was." Past miracles and wonders prepare us to expect future, if they depend upon the promises of "Him who hath done these great things for us already." If we are convinced, by irrefragable evidence, that the Son of God was incarnate, died and rose from the dead, we must also believe the testimony which himself has given us; which the angels, who certified his ascension, confirmed; and which the apostles, who were imbued with his spirit, continually asserted, that He will again return from heaven to judge the quick and the dead; and that the time of His second advent will be that at which the material world will be destroyed, like a machine whose utility has terminated.

In the prophetic parts of the New Testament, the coming of the Lord has various meanings, and often applies to the impending destruction of the Jewish state. But when stripped of all figurative or allusive images, it is in the most express and literal words applied to the day of judgment. Our faith is somewhat startled, at perceiving that even in the commencement of the Christian era it was sometimes spoken of as immediate, or fast approaching. The moral use of this uncertainty respecting its time is evident; mankind want every stimulant to divert their attention from this too tenderly beloved world; and nothing could have kept up the expectation of its destruction, in those ages which were distant from the event, but ignorance of its remoteness. On the other hand, so stupendously awful is the certainty,—that the necessary business of life would be suspended in the times immediately preceding it, did the inhabitants of the earth know that the hour was nigh, when all the labours of wisdom, policy, genius, and skill, would perish with the theatre on which they were exhibited. Like the hour of our individual summons, the death of the world is rendered to us indefinite.

But with respect to the intimations which were given by Christ, it is evident that his apostles misconceived him, as they did his predictions of his own death and resurrection, by supposing that the destruction of the world would immediately follow the ruin of their own nation. They mistook the meaning of the phrase, "this generation," by supposing it limited to an existing race of men; instead of implying what is in other places called "the latter days," "the days of the Son of Man," or "these times;" referring to the Christian era. In St. Matthew, Christ plainly told them that the end would not be at present; and in St. Luke, that the times of the Gentiles must first be fulfilled. Clearer views were afforded them by that Spirit who gave them a right understanding in all things; though the Thessalonians misunderstood St. Paul, who, in writing to them, fell into a habit which is common to a raised imagination; and painted that scene as impending, which he beheld in sure expectation; but in his second letter he corrected their mistake, showing that various events must first take place. The oracle is not falsified by the erroneous guesses of the interpreter. The last day of the world will come—the Lord Jesus will descend from Heaven—the books will be opened—the judgment will sit—the irreversible doom of mankind will be executed. Though nearly two thousand years have elapsed since those purposes were declared, they are delayed by Him in whose sight a thousand years are but as one day; and whose promise of a Redeemer, though delayed for seventy generations, was fully realized. Let us preserve this conviction, unclouded by the mist of sensuality, or sordid worldly care; unshaken by perceiving that the menacing guesses of commentators, and the calculations of expositors, have successively proved fallacious. Can the declarations of God be affected by the presumption of man? "Of that day and that hour knoweth no man; no, not the angels which are in Heaven." This only we know: Israel is still in tribulation; Pagans

ism exists; Antichrist is active, even in a three-fold state of warfare;—therefore, “the times of the Gentiles are not fulfilled.”

The annihilation of the earth by fire is positively asserted by our Saviour, St. Paul, St. Peter, and St. John. Its former partial destruction by a deluge, of which geology affords ocular demonstration, renders the event probable. That was an awakening judgment; but many of the purposes of its creation were then unfulfilled; this will be deferred till all are accomplished. In its present deranged state, the earth could not be adapted to holy and happy inhabitants. Whether from its ashes a new and beautiful world will arise; whether the wretched exiles from Heaven will be doomed to inhabit its ruins; whether it will resolve to chaos, and be a blank in creation, we are forbidden to inquire.

But a scene infinitely more interesting to the inhabitants of the earth, than the exhaustion of her boiling deeps, or the disappearance of her molten mountains, will succeed; namely, the eternal determination of their individual fates. How the thoughts of every heart will be disclosed, every word repeated, every action investigated, we know not. The objection concerning the length of time which this scrutiny will take is invalid, because the great audit will not begin till the angel has declared “that there shall be time no longer.” Of the result we are fully informed; for the justice of God in his dealings with man will be made apparent; the secret good works of his faithful servants will be proclaimed aloud; the pretended virtues of those who defied his authority, or disobeyed his laws, will be divested of their false lustre; they will even be compelled to admit the justice of the sentence which condemns them, “and these shall go away into everlasting punishment, but the righteous into life eternal.”

On the definiteness of these terms we dare not argue. The learned agree, that the original word, implying duration, is in either case positive

and express. Who is there that would abridge the happiness of Heaven, by limiting it even to millions of years? Who is there that dare say, that the torturing flames of Tophet shall last no longer? And, on the other hand, who can assert, that Heaven is beyond the reach of God’s power, or Hell not within the limits of his mercy?

But anxious man wishes for what no man can assure, a positive repeal of the sentence of perpetual misery; and asks, if a good and righteous God will continue to punish, when the reformation of the offender is by his own sentence impracticable? We might reply, that the divine government extends over thousands of worlds, and that every part of its economy is involved in reciprocal relations. We know, that angels of the highest order sinned in Heaven; and that the blood-shedding of the Son of God was necessary to procure for sinners of mankind a state of probation, and a promise of grace. The eternal enmity of God to sin, illustrated by terrible examples of punishment, may be salutary, nay, even necessary, to keep sin and sorrow from the new Jerusalem. Of this we may be assured, that the terrors of the Lord are not denounced against infirmity, but obduracy. “They are meant to preserve the innocent from guilt, and to convince those who have transgressed of the immediate necessity of repentance. It is not by one act of wickedness that the beneficent Father of the universe will be for ever alienated from his creatures, or infinite mercy kindled to everlasting anger; but by crimes deliberately committed against the admonitions of grace and the convictions of conscience; by a life spent in guilt, and concluded without repentance.” They who so far meditate on the threatenings of God, as to make them influential on their conduct, may depend upon his grace, to preserve them from experiencing their tremendous results.

Of the nature and intensity of future punishments, our present organs can form no conception; for as they are only adapted to the present life, they must be equally inadequate

to determine how in future they may become susceptible of Almighty mercy, or of Almighty wrath. A body capable of suffering intense and endless torment, without being destroyed—or a mind gnawed with the anguish of eternal despair, yet without becoming obtuse in its feelings,—are equally to us inconceivable. Yet we should not discard the material images which Scripture applies to the future residence of sinners, as figurative and metaphorical. Are not the impenitent threatened with the wrath of God; and can any thing be too terrible to be included in that tremendous denunciation, applied to a body and a soul alike susceptible and eternal?

The moral design of these revelations concerning the future world is obvious; and, unhappily, their too frequent inefficacy is equally apparent. Beseet by objects of sight, we forget the things that are unseen. We barter the safety of our souls, for what our secret convictions, and the experience of others, tell us is transient, delusive, and worthless. How shall we emancipate our minds from the seductions of amusement, and the slavery of business? By frequent retirement from the bustle of life, and by a regular use of those appointed means of grace, which teach us to remember, that we are here pilgrims hastening to an unseen world. Among these, let us especially attend to a constant and serious observance of the Lord's Day; that weekly division of time, which perpetually reminds us that it will end in eternity.

Let us consider the events of the last week on this day of leisure; and the recollection will lead to the most useful species of knowledge, self-acquaintance. But to acquire this, a man must not meditate on his gains, lossess, and expectations; nor on his adroitness, his deserts, or the injuries, real and supposed, which have irritated and roused his feelings. His eyes must be fixed on his temptations, trials, and offences; and his attention directed to ascertain how far he has fallen short of that moral standard by which he measures his neighbour's ac-

tions. His frequent lapses will prove his natural insufficiency; and that discovery, firmly impressed upon his mind, will soon familiarize him with the energy of prayer. He will find that he wants assistance; that he requires a Spiritual Friend, a Redeemer, a Mediator, and a Sanctifier. Let him but persevere in strictly prohibiting the intrusion of worldly thoughts on this day hallowed by his Creator's rest, the resurrection of Christ, and the descent of the sanctifying Spirit; and he will go on from strength to strength, till he determines, that "one day spent in the courts of the Lord is better than a thousand." "All ideas influence our conduct with more or less force, as they are more or less strongly impressed on the mind; and they are more or less strongly impressed on the mind, as they are more frequently recollected and renewed."

Unquestionably, supernatural supplies of grace are conveyed in holy ordinances; but we should always remember, that if we omit the exercise and intense application of our faculties, our souls are compared to that barren vineyard which divine forbearance long spared, and mercy cultivated; but which only a miracle that would annihilate free will could make productive. "Almighty and merciful God, guide us by thy gracious favour, and further us by thy continual help; and in the hour of death and day of judgment good Lord deliver us!"

Extract from a Sermon preached at St. John's Cathedral, in Calcutta, on the 13th April, 1815, &c. &c. By T. F. Middleton, D. D. Bishop of Calcutta.

BUT in another view of the dispensations of Providence, I am to urge you 'to seek the Lord.' It was foretold by Noah, that 'God should enlarge Japhath, and he should dwell in the tents of Shem.* How amply and how clearly has this prophecy been fulfilled! How hath Japhath, the ancestor of Europeans, been en-

larged by their establishment at different periods among the descendants of Shem, the father of the nations of Asia! but most signally in that widely extended dominion, which hath been given by Providence to a distant island in the West. But the gifts of God, whether national or personal, carry with them corresponding obligations. We greatly err, if we imagine that empire is conferred upon nations merely to gratify their avarice or their ambition; we should rather apprehend, that if the tree bear not fruit, it will be cut down, as cumbering the ground.* But we hope that the period may yet arrive, when the nations which surround us shall have derived from our intercourse, benefits, which the vicissitudes of the world, and the revolutions of empires, shall not be able to efface. Our legislature has humanely declared, that 'it is the duty of our country to promote the interest and the happiness of its subjects in useful knowledge, and in moral and religious improvement;† preserving, however, a strict regard to those principles of toleration, which are inseparable from the spirit of the Gospel. Under these restrictions, what a field is open to benevolence, and how powerful are the motives by which it is impelled! Who of us has not been struck with horror at the exhibition of the last few days?‡ What Christian has not praised the Disposer of events, that he is blessed with a knowledge of the Gospel? How deeply has he felt the truth of that declaration of his Saviour, 'my yoke is easy, and my burden is light!§ With what gratitude does he reflect, that 'a full, perfect, and sufficient satisfaction hath been once made for the sins of the whole world!' and how ardently does he wish, that to all the world this saving truth were known! Then would pilgrimages and penances, and self-inflicted tortures, and all the modes of individual expiation, fall into disuse, and men would adopt a reasonable service. They would 'repent, and be baptized in the name of Jesus Christ for the remis-

sion of sins;¶ and they would worship their Maker in the spirit of truth.¶ For this glorious consummation we must patiently and humbly wait; in the mean time, recollecting the part which in the scheme of Providence is assigned to ourselves. It was said, by an early apologist of our religion, that 'the Christian is the same everywhere;*** meaning, that wherever his lot may be cast, he professes the same faith, and acts upon the same conviction. In the second century, no doubt, this praise was well-merited and just: we might even conceive that Christians, living among Gentile nations, were, if possible, more circumspect in their behaviour on that very account; they would feel that they had to support the character of Christ's religion, and to establish its efficacy in reforming the morals and the hearts of men. It were too much to affirm, that Christianity, even where it is most free from corruption and decay, still retains all the marks of its early vigour; and still less ground is there to believe, that Christians, in their intercourse with the unconverted, regard themselves as living under a heavier responsibility. It is, however, most awfully important, circumstanced as we are here, that we should exceed that measure of Christian righteousness, which, in the laxity of the times, is frequently thought sufficient: a degenerate Christianity will make but few converts from an inveterate and strongly fortified superstition. Let immoral habits, however common, and in whatever form they subsist among us, be renounced:—let the day of rest be generally, not partially, dedicated to God:—let the public worship be regularly, not occasionally, attended, when there is no reasonable impediment:—let it be seen, that we have a religion and a Church:—let its ministers, of whatever rank, where they act worthily of their sacred calling, be had in reverence and esteem:—let charitable institutions be multiplied, and, where they are applicable, extended beyond our own pale:—let

* Luke xiii. 7.

† 53 Geo. III. c. 155.

‡ The rites of Scceva. § St. Matt. xi. 30.

¶ Acts ii. 38.

¶ St. John iv. 24.

*** Tertullian de Corona.

it be manifest, that the Gospel regards as "of one blood all the nations of the earth:—let us cultivate a friendly and instructive intercourse with those who acknowledge our superior advantages:—let useful arts be introduced and encouraged:—and let the evidences of our religion, the only religion which has evidences to produce, be exhibited in their simplest form:—individual duty does not extend beyond these limits; but having discharged it thus far, we may, without presumption, commit the issue unto God.

INDIA.

THE VIDYALAYA, OR HINDOO COLLEGE OF CALCUTTA.

THIS Institution is remarkable, as being the first which has been formed for English Instruction, projected, superintended, and supported, by the Natives themselves.

MANAGING COMMITTEE.

Heritable Governors:

Dhee Raj Portal Chund Buhadoor,
Zemindar of Burdwa n

Gopee Mohun Thakoor

Directors for the current year, 1816-17.

Baboo Gunganarein Doss.

Baboo Radhamadub Bonerjee.

Baboo Joykishun Sing.

Baboo Gopee Mohun Deb.

Huree Mohun Thakoor.

European Secretary:

Lieutenant F. Irvine.

Native Secretary:

Baboo Budddeenath Mookerjee.

RULES OF THE COLLEGE.

These Rules were approved by the Subscribers, at a Meeting held August 27, 1816.

Tuition.

1. The primary object of this Institution is, the tuition of the sons of respectable Hindoos, in the English and Indian Languages, and in the Literature and Science of Europe and Asia.

2. The admission of Pupils shall be left to the discretion of the Managers of the Institution.

3. The College shall include a School (*Pāthāl*) and an Academy (*Mahā Pāth-sālā*.) The former to be established immediately; the latter as soon as may be practicable.

4. In the School shall be taught English and Bengalee, Reading, Writing Grammar, and Arithmetic, by the improved method of instruction. The Persian Language may also be taught in the School,

until the Academy be established, as far as shall be found convenient.

5. In the Academy, besides the study of such languages as cannot be so conveniently taught in the School, instruction shall be given in History, Geography, Chronology, Astronomy, Mathematics, Chemistry, and other Sciences.

6. The Managers will determine at what age Students shall be admitted to the School and Academy. The English Languages shall not be taught to Boys under eight years of age, without the permission of the Managers in each particular instance.

7. Public Examination shall be held at stated times, to be fixed by the Managers; and Students who particularly distinguish themselves, shall receive honorary rewards.

8. Boys who are distinguished in the School for proficiency and good conduct, shall, at the discretion of the Managers, receive further instruction in the Academy, free of charge. If the Funds of the Institution should not be sufficient to defray the expense, benevolent individuals shall be invited to contribute the amount.

9. When a Student is about to leave either the School or the Academy, a certificate shall be given him, under the signature of the Superintendents; stating the period during which he has studied, the subjects of his studies, and the proficiency made by him; with such particulars of his name, age, parentage, and place of residence, as may be requisite to identify him.

Funds and Privileges.

10. There shall be two distinct Funds; to be denominated the "College Fund," and the "Education Fund;" for which separate subscription-books shall be opened: and all persons who have already subscribed to this Institution, shall be at liberty to direct an appropriation of their contributions to either fund, or partly to both.

11. The object of the College Fund is, to form a charitable foundation for the advancement of learning, and in aid of the Education Fund. Its ultimate purpose will be, the purchase of ground, and construction of suitable buildings thereupon, for the permanent use of the College; as well as to provide all necessary articles of furniture, books, a philosophical apparatus, and whatever else may be requisite for the full accomplishment of the objects of the Institution. In the mean time, until a sufficient sum be raised for erecting a College, the contributions to this fund may be applied, as far as requisite, to the payment of house-rent, and any other current expenditures on account of the College.

12. The amount subscribed to the Education Fund shall be appropriated to the

education of pupils, and the expense of tuition.

13. All subscribers will be expected to pay the amount of their contributions to the Treasurer, either at the time of subscription, or, at the latest, within a month from that time; the payment to be made in cash; or what the Treasurer may consider equivalent to cash.

14. All subscribers to the College Fund, before the 21st day of May, 1817, being the Anniversary of the day on which it was agreed to establish this Institution, shall be considered *Founders of the College*; and their names shall be recorded as such, with the amount of their respective contributions. The highest single contributor at the close of the period above mentioned, viz. on the 20th day of May, 1817, shall be recorded *Chief Founder of the College*: and all persons contributing separately the sum of 5000 rupees, and upward, shall be classed next, and distinguished as *Principal Founders*. Under their subscriptions shall be registered those of the other Subscribers to the College Fund; arranged according to the amount contributed by each individual, and the dates of subscription.

15. Every single contributor of 5000 rupees, and upwards, to the College Fund, before the aggregate sum of a lack and a half of sicca-rupees may have been subscribed to that Fund, shall be an Heritable Governor of the College. He shall be entitled, on payment of his subscription, to act in person, or by an appointed Deputy, as a Member of the Committee of Managers. He may leave his office of Heritable Governor, with all its privileges, by a written will or other document, to any of his sons or other individual of his family, whom he may wish to succeed thereto on his demise. Should he fail thus to appoint a successor, his legal heirs shall be at liberty to nominate any one of his family to succeed him. Should a question arise among them concerning the right of succession, it shall be determined by the Managers.

16. Subscribers to the College Fund, who are not Governors, and whose joint or separate subscriptions to it, (made before a lack and a half of sicca-rupees shall have been contributed to it,) shall collectively amount to 5000 rupees, shall be entitled to elect any one of their number to be a Director of the College. After paying their subscriptions, amounting to 5000 rupees, they shall transmit a written notification to the Secretary of the Committee of Managers, bearing their respective seals or signatures, and specifying the name and designation of the person elected by them to be a Director for the current year. A statement of their several contributions to the College Fund shall also accompany the notification, or

be included in it, for the purpose of showing their title to make the election.

17. The persons so elected, after the regularity of their election has been verified by the Committee of Managers, shall be considered Directors till the 21st day of May next; on or before which date a similar election and notification to the Secretary shall be made for the ensuing year, and so on successively from year to year. Provided, however, that, on the death of any joint or separate Subscriber, the privilege of election shall be considered extinct with respect to his proportion of a joint subscription, or the amount of any separate subscription made by him, and included in the aggregate sum of 5000 rupees, which must consequently be supplied by an additional contribution, or the union of an additional Subscriber, in order to maintain the privilege of electing a Director for the ensuing year.

18. An individual contribution of 5000 rupees, and upwards, to the College Fund, made subsequent to the aggregate subscription of a lack and a half of sicca-rupees to that fund, shall not entitle the contributor to become an Heritable Governor; but he shall be a Governor for life; and be entitled, on payment of his subscription, to act in person, or by an appointed deputy, as a Member of the Committee of Managers, during his life.

19. The Managers will determine what shall be the privileges, with regard to the election of Annual Directors, to be enjoyed by the contributors to the College Fund, of further sums of money subscribed after the completion of a lack and a half of sicca-rupees.

20. The subscription to the Education Fund shall be restricted, for the present, to the admission of One Hundred Scholars into the School of the Institution; that being calculated to be the greatest number which can be admitted during the first year, without detriment to the good order of the School and the progress of the Scholars. The subscription will, however, be extended, as soon as a greater number can be admitted.

21. A Subscriber of 400 sicca-rupees to the Education Fund shall be entitled to send a Pupil to receive instruction in the School, free of any expense, for the term of four years. The subscription, with a corresponding privilege, may also be made for any shorter period, not being less than one year, at the rate of 120 rupees per annum.

22. If the Pupil, for whose tuition a subscription shall have been made, be found, on examination, qualified to leave the School before the expiration of the period subscribed for, he shall be entitled to receive a proportion of the sum paid by his patron, corresponding with the term unexpired.

23. If a Pupil die before the expiration of the period subscribed for, his patron may, at his option, send another for the unexpired term, or receive back a proportion of his subscription, or have a proportionate credit in making a new subscription.

24. In all calculations of time relative to the Education Fund, the English Calendar shall be observed; and fractional parts of a month shall not be reckoned against the Institution.

25. Any number of contributors to the Education Fund, (not being Governors,) before the completion of One Hundred Scholarships mentioned in the 20th Article, and the aggregate of whose subscriptions may amount to 5000 rupees, shall have the same privilege of electing an Annual Director as is given by the 16th and 17th Articles to Subscribers of the same amount to the College Fund; except that their privilege, instead of extending to the life of the Subscriber, shall be restricted to the period for which the subscription is made. With this limitation of privilege, they may also unite with Subscribers to the College Fund, in electing Directors.

Government.

26. The Government of the College shall be vested in a Committee of Managers, to consist of Heritable Governors, Governors for life, and Annual Directors, or their respective Deputies.

27. The Managers shall possess full powers to carry into effect the whole of the Rules now established. They may also pass additional Rules.

28. The Managers shall be Trustees of the Funds, and shall be empowered to issue any requisite instructions to the Treasurer; as well as to pass all accounts of receipts and disbursements, after causing the same to be audited in such manner as may be found most efficient.

29. The Committee of Managers will appoint an European Secretary and Native Assistant Secretary, who shall also be Superintendents of the College, under the direction and control of the Committee. The appointment and removal of Teachers, and all other Officers, whom it may be necessary to employ in any department of the College, shall be vested in the Managers.

30. The ordinary Meetings of the Managers shall be held on stated days, and as often as may be found necessary. When extraordinary Meetings may be requisite, they shall be convened by the Secretaries. The attendance of at least three Members shall be required to constitute a Meeting on common occasions; and when a new Rule, or the abolition of an existing Rule, is to be considered, notice shall be given to all the Members,

or their Deputies, in or near Calcutta, that a full attendance of the Committee may be obtained.

31. All questions shall be determined by a majority of voices of those present.

32. Any Member of the Committee, who, from not residing in Calcutta or its vicinity, or from any other cause, may be unable to attend its Meetings in person, may, by a Letter addressed to the Secretary, appoint a fit person, residing in Calcutta or its suburbs, to act as his deputy; and such person, if approved by the Committee, shall be entitled to attend a Meeting, and vote on all questions before it, in like manner as the Member represented by him.

33. The Managers may delegate to one, two, or more of their number, any particular duty which can be more conveniently performed by such delegation; and are empowered to direct and execute all matters of details, not specially provided for by the Rules now established, in such manner as they may judge best for the Institution entrusted to them.

34. There shall be an Annual General Meeting of the Subscribers, at which a Report shall be made to them of the state of the funds and progress of the Institution.

The following Account of a recent Visitation and Charge of Dr. Law, (Brother of Lord Ellenborough) Bishop of Chester, appears in an English Paper.

YESTERDAY se'ennight the Right Rev. DR. GEO. HENRY LAW, Lord Bishop of this Diocese, held his Visitation in Nantwich, when he confirmed nearly 900 males, and upwards of 1000 females, in the Parish Church. On this occasion, the Right Rev. the Diocesan delivered his charge to the Clergy, of which (as we understand it is similar to what he has delivered throughout the Diocese,) the following is an outline:—

His Lordship, after stating that many advantages accrued from a frequent Visitation of the Diocese, expressed his warmest approbation of the meritorious exertions of the Clergy, in support of "the Society for promoting Christian Knowledge," and "the National System of Religious Education;" and observed, that his settlements declared at his first

Visitation, respecting these and other institutions, remained unaltered.*

He then explained the fundamental doctrines of the Christian Religion, and the distinguishing tenets of the Church of England, observing, emphatically, that we are justified solely through the merits of Jesus Christ, and by faith in him, and not by our own works; but that the latter always accompany the former, and are evidences of its existence. He particularly insisted upon the inefficacy of faith, unless accompanied by that holiness without which "no man shall see the Lord." He proceeded to refute a charge frequently made against the Ministers of the Church, of substituting Ethical discussions for Evangelical discourses, by showing, that the pure morality of the Gospel is explained and enforced in the pulpits of the establishment, and that our Saviour's sermon upon the Mount is a most excellent model for ours.

His Lordship next took a luminous and comprehensive view of the Calvinistic doctrines of *Predestination*, and its consequent *Final Perseverance*; and while he showed, in the most interesting and eloquent manner, its inconsistency with the principles of revealed truth, and its tendency to sap the foundations of moral obligation, and of man's responsibility, his charity led him to avow his belief in the piety and sincerity of many who believed and preached those doctrines. "To those," said his Lordship, "who are not of us,—to those, all forbearance, and toleration, and respect, ought to be shown; for, if adversaries, they are fair and open ones."

He then made some pertinent and striking remarks on the conduct of such as, professing themselves Ministers of the Establishment, and exclusively assuming the character of Evangelical, are secretly undermining the fabric they profess to support.

His Lordship most ably vindicated the Church of England from the charge of maintaining unconditional Salvation, most satisfactory proving it to be as contrary to her doctrines as to reason and Scripture.

His Lordship then proceeded to call the attention of the Clergy to the importance of an effective manner of reading the Liturgy, and while he was impressed with an opinion of its superiority to all extemporaneous effusions, he observed, that from the continued and frequent recurrence of the same sentiments, expressed in the same words, if read in a hasty, careless, negligent manner, it must fail of effecting the results it is so admirably calculated to produce.

He enlarged upon the necessity of a warm, serious, and affectionately impressive delivery; justly inferring, that when the Minister appears cold, lifeless, and unconcerned, the hearers will remain so too. To the apparent warmth, sincerity, and concern, of extemporary preachers, his Lordship imputed their success in drawing large congregations. Enthusiasm will ever be active, and the reveries of mysticism will not cease to attract the ignorant. Nor is this to be wondered at, when it is considered that folly will always admire what it does not understand.

His Lordship considered *preaching*, however as only a part, though an important part, of the duty of the Minister of Christ; and expatiated in a beautiful manner on the advantages arising from an unrestrained intercourse and communication with his parishioners. From an affectionate concern for their temporal as well as spiritual welfare, he would be endeared to them as a friend, to whom they might look up for consolation, advice, and assistance. On this subject his Lordship was particularly eloquent and impressive, and, we have no doubt, powerfully aroused the feelings of his audience.

* In his former charge, the Bishop advocated the National Society, founded on Dr. Bell's System, in which there is religious instruction, in preference to "the Lauenstein System;" and the Society for Promoting Christian Knowledge, in preference to the British and Foreign Bible Society.

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[Vol. I.

The Life and Martyrdom of JOHN HOOPER, Bishop of Gloucester and Worcester.

(From a late British Publication.)

MR. JOHN HOOPER received his education at Oxford, where he applied himself with great diligence to the study of the learned languages and the sciences. But after having made a considerable progress in these pursuits, he discovered that they were unable to satisfy the desires of his soul; and that wisdom of a superior kind was necessary to prepare him for eternity. He, therefore, began to search the Scriptures diligently, and to improve his reading by prayer and meditation. In proportion as his knowledge of divine things increased, he became dissatisfied with the prevailing system of Popery, and showed a partiality in favour of the reformed religion; that religion which is now become, through God's goodness, the established religion of England. This change of sentiments could not remain long unknown, but exposed him to the malice of the Papists, which drove him from Oxford. For some time after he was sheltered in the house of a noble patron; but persecution following him thither also, he was compelled to seek a refuge abroad among the German Reformers.

When Edward VI. succeeded his father Henry VIII. the clouds of superstition began to disperse, and the light of the true gospel dawned upon England. At this period the Protestants experienced the protection and favour of the government, and many who had left their homes on religious motives, hastened to return; and Mr. Hooper, who, like a true Christian, had always cherished the love of his country, was among the number. He appears, however, to

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have left his brethren on the Continent with great regret; for his heart was united to them by the strictest bands of fellowship; and he felt, without doubt, that Christian believers are connected by closer ties than those of country or kindred. A remarkable circumstance which occurred at his last interview with his friend Mr. Bullinger, shows the chief object which he had in view. For, after an exchange of affectionate sentiments, and mutual promises of remembrance, Mr. Hooper added, "The last news of me you shall hear; but I shall not be able to write: for where I shall take most pains, there shall you hear of me to be burnt to ashes." On returning to England, Mr. Hooper became a zealous and successful preacher of the Gospel; and although he freely exposed sin wherever he found it, yet his hearers were extremely numerous: they perceived his affection to them in his desire for their conversion, and welcomed his rebukes, as being the effects of love to their souls.

In 1550, this exemplary man was made Bishop of Gloucester and Worcester; and truly he resembled the primitive bishops, the first in the line of succession, who, by the direction of the Great Bishop of souls, were chosen and ordained by the hands of his Apostles. His deportment in this new situation was worthy of a servant of Christ. My author observes that, although he was bishop of two dioceses, yet he so guided them, as if he had in charge but one family; "No father in his own household, no gardener in his garden, no husbandman in his vineyard, was more or better occupied than he amongst his flock; going about his towns and villages, in teaching and preaching to the peo-

ple." A considerable part of his income he employed for charitable purposes; and his usual practice was to distribute food every day to a number of poor people, whom he previously examined in the articles of their faith.

His family was regulated on the same principles which influenced his public conduct; his children were brought up in the nurture and admonition of the Lord; his servants were encouraged in the love of holiness; and every part of his palace gave some evidence of the owner's Christian spirit and temper. In this manner was Bishop Hooper engaged until the death of King Edward, when the gospel became again obscured, and popery again attained its power in this kingdom. Soon after this change he was deprived of his bishopric, and confined in one of the prisons of London. It appears that he experienced great severity; and every plan was adopted which seemed likely to shake his resolution; but he remained faithful in the cause of his Divine Master; and the only effect the cruelty of his Popish enemies produced, was to wean him more from the love of the world, and to prepare him for a glorious eternity. Upon being informed that he was to be executed at Gloucester, in his own diocese, he lifted up his hands and eyes, praising God, that he saw it good to send him among the people of whom he had been pastor, that he might confirm, by his death, the truths which he had delivered to them; not doubting that the Lord would give him strength to bear his cross with patience, and to suffer to his honour and glory.

A short time before his martyrdom, a person who was greatly attached to him, intreated him that he would save his life by acknowledging the Roman Catholic Church; but his answer proved the strength of his faith: "True it is," said he, "that death is bitter, and life is sweet; but, alas! consider that the death to come is more bitter, and the life to come more sweet: therefore, for the desire and love I have to the one, and the terror and fear I have of the other, I do not so much regard this death, nor esteem

this life, but have settled myself, through the strength of God's Holy Spirit, patiently to pass through the torments and extremities of the fire now prepared for me, rather than to deny the truth of his word."

At Gloucester it was designed to confine him in the common jail; but the guard which brought him from London declared that he had behaved so gently and patiently on his journey, that they would rather lodge with him, than that he should be sent to lodge among the outcasts of society. His gratitude was greatly excited by this proposal, as well as by the reception it met with from the magistrates: so sensible was he of the smallest expression of kindness.

—He spent the night before his death almost entirely in prayer, as the best preparation for the awful transaction of the following day.

The account which is given of the martyrdom of this excellent prelate is as follows:—When his body had been fastened to the stake by an iron hoop, he looked round on the people; for being tall, and standing on a high stool, he could see to some distance. The surrounding crowds were weeping for him. Then lifting up his eyes and hands to Heaven, he prayed, probably for them as well as for himself. The person who was appointed to make the fire came to him, and asked his forgiveness; to whom he replied, "Why should I forgive you? I know of no offence which you have ever committed against me." "O Sir," said the man, "I am appointed to make the fire." "Therein," said Hooper, "thou dost nothing offend me; God forgive thee thy sins, and do thy office, I pray thee." Then the reeds were thrown up, and he received two bundles of them in his own hands, embraced, kissed them, and put one under either arm, and showed with his hand how the rest should be placed.

Shortly after the order was given that the fire should be lighted; but as the faggots were green, it did not soon kindle, and it was a considerable time before the reeds caught it. At length it burned round him; but the wind, being strong, blew the

flames from him, so that they only scorched him.

After some time a few dry faggots were brought, and a new fire was kindled; but it burned below, and only scorched him as before. During both the first and second fire he prayed, saying mildly, and not very loudly, but as one free from pain, "O Jesus, thou Son of David, have mercy on me, and receive my soul." After the second fire was spent, he wiped both his eyes with his hands, and looking on the people, said with a raised voice, "For God's love, good people, let me have more fire." All this while his lower parts were burning; but the faggots being few, the flame did not reach his upper parts.

A third fire was then kindled, which was stronger than the former two. The bladders of gunpowder now burst, but they were so placed, that they did him no service. He now prayed with a loud voice, "Lord Jesus, have mercy on me: Lord Jesus, receive my spirit." These were the last words he was heard to utter. But when he was black in the mouth, and his tongue swollen, so that he could not speak, yet his lips moved till they were shrunk to the gums: and he knocked his breast with his hands, till one of his arms fell off, and then knocked with the other, until, by a renewal of the fire, his strength failed, and his hand stuck to the iron on his breast. Immediately, bowing forwards, he yielded up the ghost.

He was three quarters of an hour in the fire. Like a lamb he patiently bore the extremity of suffering, neither moving backwards nor forwards, nor to either side.

And now, reader, what should be your feelings at the close of such an account as that which you have seen. Is it not calculated to impress on you and me a sense of the value of our souls, their lost state, and our need of a Saviour? Did Hooper give up his body to the flames, rather than renounce his hope in Christ? Let us ask ourselves, what pains we have taken, to secure to ourselves that blessed hope which maketh not ashamed.

If we would die in comfort, as Hooper did, we must be brought to feel as he felt, how sinful and guilty we are, both by nature and by practice. For without this conviction we shall not go to Jesus, as our Saviour, nor value his redemption. "They that are whole need not a physician, but they that are sick."

Our Reformers have declared, that "we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings." "Christ," says the Homily of Salvation, "is the righteousness of all them that truly do believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life. So that now in him, and by him, every true Christian man may be called a fulfiller of the law, forasmuch as that which their infirmity lacked, Christ's justice (his obedience to the Law) hath supplied." That this hope of the Gospel was Bishop Hooper's ground of confidence, through life and in death, is plain from the history before us. It was for maintaining this doctrine that he was persecuted, and at last burned at the stake. And it was this doctrine which enabled him to meet death, in its most terrible form, with confidence and joy.

This hope, reader, must be your's and mine, if we would live and die in peace. We are "miserable sinners;" and "there is no other name under Heaven, given among men, whereby we can be saved, but the name of Jesus Christ." To him we must look for salvation; and then we shall live holily, as Hooper lived; and die happily, as Hooper died.

An Account of the Society in England for Promoting Christian Knowledge.

[The Society in England for promoting Christian Knowledge is so distinguished for its pious labours, that we presume the following account of this venerable institution will be acceptable to our readers.

This Society consists partly of scribes, and partly of common

Members.* The former contribute such annual sums respectively, as each thinks proper, towards supporting the expenses of the Institution. The latter are such persons in Great-Britain and Ireland, and other parts of the world, as are recommended or invited to correspond with the Society, for the purpose of acquainting it, from time to time, with the state of Religion in their neighbourhood; of suggesting such methods of doing good as occur to them; of distributing Bibles, Prayer Books, or any other books and tracts recommended by the Society; and of remitting such occasional benefactions as they themselves are pleased to contribute, or are enabled to collect from well-disposed Christians.

The **OBJECT** of the Society is expressed in its name. It is **THE PROMOTING OF CHRISTIAN KNOWLEDGE** generally throughout the world.

Early in the year 1699 † a few individuals of elevated station and eminent piety, both among the Clergy and Laity, began to meet together in a voluntary society, and, as such, with unanimity and zeal, and with numbers gradually increasing, they exerted themselves to advance the knowledge of true Religion, by such methods as appeared to them most conducive to that end. About the middle of the year 1701, at their instance, a **CHARTER** was obtained from his Majesty **KING WILLIAM III.** by which many of the then subscribing and corresponding Members, with several other persons of distinction in Church and State, were incorporated, by the name of **THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS**, for the better carrying on of that branch of the Society's designs, which related to the colonies beyond the seas, belonging to the kingdom of England.

But the Charter of that Corporation being limited to *Foreign Parts*, the Members of our voluntary Society still continued, in that capacity, to prosecute their benevolent designs *at home*: and the Incorporated Society confining its operations principally to the British Plantations in **AMERICA**, the proceedings of this

Institution were early extended to *India*, and gradually into *other parts of the world*. Our's, therefore, is a Society distinct from that Corporation, and is known by the name of **THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE**.

In prosecution of this great undertaking,

1. **THE EDUCATION OF YOUTH** in the principles of the Christian Religion, and in habits of useful industry, has ever been an object of the Society's especial regard and concern. Its resources therefore have never failed to be liberally communicated for the benefit of **CHARITY AND SUNDAY SCHOOLS**. And so great was its success, even at a very early period of its history, in procuring the erection and establishment of **CHARITY SCHOOLS**, that within little more than ten years after the commencement of its proceedings, nearly five thousand children were taught in and about the cities of London and Westminster, most of them being also clothed, many boarded, apprenticed, &c. This good example, set in the metropolis, was rapidly followed in all parts of the kingdom: and from the *Summary View* printed by the Society in the year 1741, it appears that, besides those established in Scotland and Ireland, upwards of sixteen hundred **CHARITY SCHOOLS** had then been established in England and Wales only, in which about forty thousand poor children were regularly receiving the blessings of Christian Education. And that these institutions might better answer the true purposes for which they were erected, the Society have not been wanting to recommend, in their correspondence with such of their Members as have been concerned in the support and management of the same, that, together with religious and useful instruction, care should be taken to inure the children to industry and labour, that so they may become good Christians and loyal subjects, and be willing and fit to be employed in husbandry, navigation, or any other occupation. With these views the Society printed and dispersed many editions of an account of *the Methods used in erecting Charity Schools*, together with such *Rules* for their good order and government as had been approved of by the Archbishops and Bishops, who directed the same to be observed within their respective dioceses.

While the design of **CHARITY SCHOOLS** was yet new, the Society promoted their erection, not only by its advice and correspondence, but also in many cases by pecuniary supplies; by contributing towards the expenses of building, to the salaries of masters, and by other methods of a similar nature. But subsequently these objects, for the most part, were gradually left to the individual exertions of the Members of the Society, and to

* The Society has about ten thousand five hundred subscribers and donors, each of whose subscriptions and benefactions have extended from one pound one shilling, to nine thousand nine hundred and forty-six pounds four shillings and eleven pence sterling; and in one instance the Society received a legacy (from Lord Vryhovren) of seventy-five thousand three hundred and thirty-one pounds four shillings and two pence sterling.

† The first Meeting took place March 8, 1698-9, at which were present the Right Hon. Lord Gaisford, Sir Humphrey Blackworth, Mr. Justice Hook, Dr. Bray, and Colonel Colchester.

other pious and public spirited persons, in their respective districts: and the Society itself was hereby better enabled greatly to extend its operations in one particular branch of this very important department. For of all the schools above enumerated, and of the very many others of a like description, which, from time to time, have since been instituted, by far the greatest portion have been from their foundation constantly supplied through this Society, in whole, or in part, with the Books used therein; and with those copies of the Holy Scriptures, Book of Common Prayer, and devotional or practical Treatises, which, in many cases, are bestowed upon the young persons of each sex, at their discharge from these schools, for their protection and guidance amid the dangers of a sinful world.

About the year 1764, the Society saw the applications to its repository for supplies of the above description, rapidly and extensively increase by the introduction of SUNDAY SCHOOLS. And, not doubting that Divine Providence would continue to raise up to them pious benefactors, to enable them to meet all the demands which should be occasioned by such a cause, they listened to these increased applications, not with feelings of apprehension for their own stability, but with those of unmixed satisfaction, and with thankfulness to the Giver of every good and perfect gift. The years which are gone by have amply realized their expectations in regard to this very salutary department of Christian education, both as respects themselves and the public at large.

From like considerations the intelligence was received with similar impressions, that the NATIONAL SOCIETY FOR THE EDUCATION OF THE POOR IN THE PRINCIPALS OF THE ESTABLISHED CHURCH, instituted in the year 1811, had required, in their plan of union with the Diocesan and District Societies and Schools in connexion with that Institution, that no books of religious instruction should be admitted into their schools, but which are now, or shall hereafter be contained in the catalogue of this Society. The applications to our repository for Books for the use of schools have already, by this determination, been very largely augmented, and our expenses correspondently increased. Nor is this all. But, as the number of persons able to read, must, through the agency of that Society, be greatly increased in every part of the kingdom, it is evident that the call will be rendered proportionably greater upon this Society for every other description of books which it distributes. The institution of the National Society therefore supplies a very cogent argument for an enlarged patronage to our own. And

when this fact has once been pointed out, it may be added, that no result is yet contemplated from these circumstances, but what shall redound to the further growth and prosperity of the united cause of piety and charity.

The benefits derived from the early example and influence of our Society in this essential department of Christian edification, the religious education of youth, spread rapidly into other quarters of the world; and were often gratefully acknowledged from Ireland, Scotland, Wales, and other parts of the British dominions; and in Holland, Switzerland, Germany, Russia, Prussia, and many other countries of both Continents; in most of which Societies were speedily instituted upon the same designs, and avowedly after the model of ours.

II. To disperse the Holy Scriptures, the Liturgy, and many pious and judicious Books and Tracts in the English language on all the leading points of faith and practice, has been, from the beginning, another principal branch of this Society's designs, both at home and abroad: and, in the pursuit of this object, in which a very large proportion of the Society's funds is annually expended, they have been enabled, through the munificence of numerous benefactors, to send forth an almost incredible number of all these, as they trust, to the great temporal and everlasting comfort of multitudes of their fellow-creatures.

The Society has also, from time to time, at very great charge, procured and aided the publication of the Scriptures, Book of Common Prayer, and various approved devotional and instructive treatises in the Welsh, Irish, Manks, Gallic, Portuguese, French, Danish, German, and other languages.

In the year 1709, the Society circulated copies of a new edition of the Welsh Common Prayer Book.

In the year 1714, they issued proposals for collecting subscriptions towards a new impression of the Welsh Bible; which obtained so extensive a patronage, that in 1718 an edition of above 7000 copies was finished, together with the Apocrypha, Book of Common Prayer, Psalms in Metre, &c. By similar efforts, like impressions of 15,000, 15,000, 20,000, 10,000, and 20,000 copies were printed in the years 1748, 1753, 1770, 1799, and 1809, respectively: besides sundry separate editions of the New Testament and Liturgy. And though, by some of these very costly undertakings, the Society for a time was greatly reduced in its funds, yet, through the blessing of Divine Providence, it was ever enabled speedily to regain its former powers, and to continue to prosper in its resources and operations more and more.

During all this period, many of the most

valuable devotional and didactic treatises on the Society's catalogue have, as occasion required, been translated into the Welsh language, and printed for distribution.

In the year 1712, the Rev. John Richardson, a corresponding member of this Society, and Rector of Annah, in the diocese of Kildare, commiserating the unhappy condition of the popish natives of Ireland, made application to the Board in London upon that subject. In consequence of this application they directed 3000 copies to be printed of a book drawn up by Mr. Richardson, entitled "*A Short History of the Attempts that have been made to convert the Popish Natives of Ireland to the established Religion*," which they caused to be circulated, together with "*A Proposal for the Conversion of the Popish Natives of Ireland to the Protestant Religion, by printing the Bible, Liturgy, and Exposition of the Church Catechism, and other useful Treatises in Irish; that so they may be instructed, and have the offices of religion performed to them, in their own language: as also by erecting Charity Schools, for the education of the Irish children, gratis, in the English tongue and Protestant religion.*" A Committee of members was appointed to receive subscriptions towards this design: and an edition of 6000 copies of the Book of Common Prayer, the same number of the Church Catechism, with the Irish alphabet, and elements of the Irish language, for the use of the Charity Schools, and 6000 copies of Lewis's Exposition of the Church Catechism, all in the English and Irish languages in parallel columns, were speedily printed, by the encouragement then obtained, and were distributed, partly in Ireland, and partly in the Highlands of Scotland.

In like manner, in the year 1763, the Society issued proposals for printing the Bible, the Liturgy, and several religious books and tracts, in the vulgar tongue of the Isle of Man; in consequence of which (the undertaking being enforced by the recommendation and patronage of the venerable Bishops Wilson and Hildesley) they were enabled, in a few years, to disperse *gratuitously*, a large impression of the New Testament, Book of Common Prayer, Christian Monitor, Lewis's Exposition of the Church Catechism, &c. &c. In 1773 they finished an edition of the Manks Bible and Apocrypha; and in 1776 another of the New Testament. Soon afterwards 3000 copies of the Book of Common Prayer, and 3500 of Bishop Wilson's Treatise on the Sacrament of the Lord's Supper, were printed and distributed: and in 1808, at the suggestion of the present Bishop of Sodor and Man, they undertook a third edition of the Book of Common Prayer, which has since been finished, and is now in course of distribution at a

charge to the Natives of little more than one-third of the prime cost.

In the years 1793 and 1794 the Society contributed 150*l.* towards the printing a translation of the Liturgy into the Gaelic language, for the use of the natives of the Highlands of Scotland; and in 1803 they gave 300*l.* towards an impression of the Bible in the same language, printed under the direction of the Society in Scotland for PROPAGATING CHRISTIAN KNOWLEDGE.

In the year 1808 the Society defrayed the charge of an edition of 2250 Danish Prayer and Psalm Books, for the use of the Danish prisoners, and other indigent persons of that nation, in Great-Britain, and grants have frequently been made for procuring Swedish and Finnish Bibles and Prayer Books, for the use of seamen in the British service, and others; and consigned to the care of the Pastor and Elders of the Swedish Church in London.

III. A third great branch of the Society's designs has been to diffuse the blessings of Christianity, by the establishment and support of Religious Missions, and other expedients necessary to that end: and, accordingly, while it has been careful to provide for the spiritual welfare of a few small islands near our own shores, it has also extended its regard to the destitute condition of the natives of Africa, and, on a more enlarged scale, towards those of Asia.

In the year 1752, the Society accepted a trust from the Rev. Mr. Hartshorne, Rector of Brosely, Salop; and from that trust, aided by the special contributions of many other charitable individuals, but yet not without a considerable additional charge upon the general funds, they have been enabled to open Schools, and to support two Clergymen, as *established Missionaries* in the Scilly Islands.

In Foreign Parts, (besides numerous other occasional undertakings, and benefactions for special purposes) the Society has, for many years, and at a very great expense, sent out, supported, and aided Missionaries to preach the Gospel to Europeans and natives in the East-Indies: and it has, from time to time, contributed largely towards the translating and printing of the Scriptures and other books in several Eastern languages; and also to the establishment and encouragement of Charity Schools, and the erection of Churches in that quarter of the world.

In 1710 the Society undertook the superintendence of such charities as should be intrusted to them, for the support and enlargement of the Protestant Mission at Tranquebar; in pursuance of which resolution, they published, the same year, (1710) a *Proposal*, inviting benefactions for an impression of the New Testament in Portuguese, and to enable them to set up CHARITY SCHOOLS among the heathens

in Malabar; both which objects were speedily effected: and a correspondence was settled with many persons of worth and influence in the most eminent places subject to Great-Britain in India: by which expedient the Society is informed, from time to time, of the state of religion, the conduct and success of their Missionaries, and other particulars connected with the propagation of the Christian Faith in those regions. Since the date above specified, (1710) the Mission has gradually been extended to Madras, Cudalore, Trichinapally, and Tanjore.

To the assistance derived from the Society, by its regular transmission of money, printing paper, presses, and other requisite materials, it has likewise been in a great degree owing, that the Missionaries have been enabled, at different times, to translate and publish several editions of the whole or parts of the Holy Scriptures, the Book of Common Prayer, Psalter, and many books and tracts, connected with Religion and civilization, in the Tamulian, Bengalee, and Portuguese languages: in which department, as well as in every thing else relating to these Missions, the views of the Society were for many years very successfully promoted by the active services of their lamented Missionaries, the apostolical Swartz and Gericke.

In the year 1720, the Society extended their regard to the Greek Church in Palestine, Syria, Mesopotamia, Arabia, and Egypt; and for their use printed in the Arabic language an edition of above 6000 Psalters, 10,000 New Testaments, and 5000 Catechetical Instructions, with an abridgment of the History of the Bible annexed, at an expense amounting to nearly 3000*l.* to which his Majesty King George I. in testimony of his approbation of the proceedings of the Society, was a bountiful contributor, by a gracious benefaction of 500*l.* Most of these books have been sent to those parts; into Syria by means of the Society's correspondents at Aleppo, by the Patriarch of Antioch, &c. &c. into Persia through their correspondents in Russia; into India, through the hands of their Missionaries; and into Africa, latterly by means of the Sierra Leone Company.

Recently (1809, &c.) the Society have been liberal contributors to the Arabic Bible, begun by the late Rev. Professor Carlyle, which is now finished, and is ready for distribution, as opportunity shall arise.

In addition to the above *three-fold* division of the principal designs of the Society, there yet remain some other undertakings of a more *specific* character, highly interesting to every friend to religion and his country, which cannot therefore be passed over in silence, even in a brief abstract like the present.

In the beginning of the year 1732 the Society, when they heard the melancholy account of the sufferings of the Protestants in Saltzburgh, having first obtained his Majesty's leave, resolved upon doing all that laid in their power to raise collections for their persecuted brethren. To this end, about the middle of the same year, they published *An Account of the sufferings of the persecuted Protestants in the Archbishopric of Saltzburgh*, and appointed certain of their members to receive and collect contributions. Afterwards they published a *farther account of the sufferings*, &c. and thirdly, an *Extract of the Journals of Mr. Commissary Von Reck*, who conducted the first Transport of Saltzburghers to Georgia, &c. &c. (1734.) These *Accounts*, being enforced by the generous example of many noble and honourable persons, as also by liberal contributions, and earnest exhortations from the Right Reverend the Bishops and their Clergy, had, through God's blessing, so good an effect upon the minds of charitable and well-disposed Christians, of every rank and denomination, that the Society, besides making many large remittances to Germany, was enabled to send over to the English colony in Georgia, in four different years, four transports, containing more than two hundred Protestant emigrants, chiefly Saltzburghers, who, with two Missionaries and a Schoolmaster, settled themselves at Ebenezer, upon lands assigned to them by the trustees for establishing the said colony.

The revolution in America ending in a separation between that country and this, the Mission is now discontinued; and the funds which the Society had appropriated to its support, have been applied to the general designs. The last Missionary still continues to receive an annual pension from the Society.

From a very early period of our operations the spiritual necessities of the Army and Navy have constituted one important department of the Society's concern; and from its stores copies of the Holy Scriptures, and certain other books, have frequently been granted to both those great National Establishments. In the year 1701, 3000 *Soldier's Monitors*, and the same number of a *Pastoral Letter from a Minister to his Parishioners*, were sent over to the English army in Holland; and in the same year the *Seaman's Monitor* and some other tracts were very extensively distributed in the Navy. In the year 1722, the Society projected another very large distribution of the *Soldier's Monitor* amongst his Majesty's land forces. The design was communicated to some individuals of the Privy Council, and upon their encouragement and approbation a large impression was prepared. In the following year similar proceedings

were instituted with respect to the *Seaman's Monitor* for the Navy; and so acceptable were both these undertakings to his Majesty King George I. that he directed the whole charge of the printing, binding, and distribution of those works, amounting to nearly 500*l.* to be defrayed from his Majesty's treasury.

With regard to the Navy, especially, the Society was, for a great many years, and at a very considerable annual expense, accustomed regularly to furnish to the commanders of vessels, *gratuitously*, on their special application, for the use of the crews under their command, Bibles, Common Prayer Books, Psalters containing the Church Service, and some short select practical Tracts, in proportion to the number of each ship's company; and while these, together with similar applications from the commanders of the shipping of the Hon. EAST-INDIA COMPANY, have, especially of late years, kept continually increasing to the very great increasing charge upon the funds of the Society, the Board have had peculiar satisfaction in observing that this branch of their designs has, through the Divine blessing, in many instances been productive of very salutary effects.

In the year 1812, the Lords Commissioners of the Admiralty, in token of their approbation of the Society's past services in this department, and with a desire that the benefits of Christian knowledge might be still more extensively diffused throughout the Navy, through the medium, as heretofore, of this Society, were pleased to direct a communication to be made to the General Board, that their Lordships had ordered the Commissioners of the several Dock-Yards to receive such books as shall be sent to them by the Society, on the suggestion of the Chaplain General, and to form depots; which books are, from time to time, to be given to the Captains of his Majesty's ships in the proportions directed by their Lordships. And their Lordships have further signified their pleasure, that a special account be kept by the Society of all books thus issued, for the purpose of defraying the expenses of the same. This pious and beneficent purpose promises to be attended with the happiest effects: and every good man will rejoice at the contemplation of the enlarged opportunities thereby afforded of the consolations and the instructions of religion to the defenders of our country.

In like manner, from the earliest period of its institution, the attention of the Society has been directed, as occasion required, and their means would allow, to the religious wants of the poor and afflicted in Hospitals, Prisons, Work-Houses, Alms-Houses, and other public institutions. In the year 1710, they pro-

moted a subscription for fixing large 4*to*. Bibles, and other Religious books, in the prisons in and about the cities of London and Westminster. In 1725, they presented a packet of books to every County Gaol in the kingdom; and in the year 1731, and at other periods, they exerted themselves, not without considerable effect, (printing in 1732 one thousand copies of a Proposal, &c.) to promote the introduction of Divine Service into those institutions; as they did about the year 1729, and at other times, to establish family prayer, and to set up schools for the education of poor children in Work-Houses. And, with regard to all those establishments above enumerated, which are not provided with any proper fund for the purchase of books, the Society, desirous that a repository should be known to which they might have the power to resort in the hour of necessity, did, in the year 1811, extend to them also its offers of *gratuitous* supplies; not doubting but that upon a public representation (should such representation at any future time become necessary) any extraordinary pressure upon the Society, hereby occasioned, would speedily be relieved by the bounty of the charitable and well-disposed: and still further, from the same motives, and with similar hopes, it invited the making of inquiries *generally*, through the parochial Clergy and other Members of the Society, into the wants of the indigent and labouring classes in all parts of the kingdom, in order to a removal of those deficiencies, so far as the means reposed in its trust shall allow, by grants of the Holy Scriptures, and other publications of the Society, at the usual reduced prices.

The sources from which the Society has hitherto been enabled to carry on all these and other important and extensive designs, have been the annual subscriptions of its Members, together with the legacies and occasional donations of very many pious and charitable benefactors: and the General Board, when they adopted those very considerable enlargements of the beneficent and *gratuitous* undertakings last mentioned, did not take that step, but in the humble trust that the same gracious Providence, which for so many years has enabled them to carry on their designs for promoting Christian knowledge, and edifying the body of CHRIST, will still furnish the means whereby those objects may be pursued with increased activity and vigour.

And, while the General Board express reverently this their assured reliance in the Divine protection, and add their persuasion that the above statement of the designs of the Society will not have been in vain, but will continue to call forth, from year to year, the cordial aid of many

pious and public spirited Benefactors, it must not be omitted, that among the instrumental means for the accomplishment of these its expectations, and for success in all its undertakings, the Society looks with peculiar hope and satisfaction to the permanent zealous aid and co-operation of the Diocesan and District Committees, which, in compliance with the resolutions of the Society, bearing date June 12, 1810, and March 5, 1811, and under the direction and approbation of our Prelates, have been established in almost all parts of the kingdom.

The end aimed at in these Institutions, was to extend the usefulness of this Society; to increase its influence; and to promote the union and co-operation of the Clergy and Laity throughout the kingdom, in all its sundry important charitable designs.

In prosecution of these purposes the Committees have provided for their meetings on a certain day in each quarter of the year, and oftener, as occasion may require. They have severally appointed a Secretary and Treasurer. They receive and transmit to this Board voluntary benefactions and donations, annual subscriptions, and payments for packets of books. They transmit requests for books and tracts dispersed by the Society; and the usual recommendations of persons proposed to become Members; which, by their means, have been very largely augmented. They promote annual or occasional parochial or general contributions throughout their respective districts; in return for which they obtain books to the amount of two thirds of the sums so raised, at the usual reduced prices of the Society; whereby the capital annually devoted to pious uses is incalculably increased; the number of persons united in bands of co-operation and sympathy with this Society proportionably enlarged; the sphere of charitable offices extended; and the pecuniary pressure upon the parochial Clergy greatly diminished, at the same time that their means of doing good are multiplied. In one word, these Committees direct their attention to such objects within their several districts, as occupy on a larger scale in London the deliberations of the General Board.

In fine, no one can be able to form an adequate estimate of the importance of this Society to the prosperity of religion and charity, but by taking into the calculation that such as the transactions are of this Board, as imperfectly detailed in the present account, such, likewise, according to their measure, are the proceedings of the several Diocesan and District Committees, wheresoever dispersed throughout the kingdom.

And when it is considered, that, by these means, in many districts almost every

clergyman is a member of this Society, and thus stands at the head of his parish, in that situation, in which the Providence of the Great Head of the Church has placed him, in a capacity by associating to himself the most respectable part of the laity, as subscribing members, or as contributors to the parochial, or other local collection, to extend effectually to all parts of his charge the many spiritual advantages which are to be obtained in connexion with this Society; and when it is further considered, that these members, both of the Clergy and Laity, are occasionally brought together, beyond the limits of their own parishes, to the meetings of the Committees, to lend their aid to provide for the necessities of their respective districts and neighbourhoods; to consult upon the promotion of religious education; upon the dispersion of books of Christian edification; and upon a provision for the spiritual wants of the afflicted and needy in work-houses, hospitals, prisons, and other public institutions; and when, at the same time, all this is prosecuted in strict conformity with the principles of the English Constitution, both in Church and State, and for the purpose of preserving the unity of the Spirit in the bond of peace, no true friend to our country and our religion can, it is presumed, contemplate the whole scheme without feelings of devout thankfulness to the Author of all good, and without looking forward with cheerful hope to the preservation amongst us, and to the enlargement and stability of the inestimable interests of peace, and piety, and true religion.

The first Annual Report of "the Protestant Episcopal Missionary Society of Young Men and others," presented at the Anniversary Meeting, on the 2d of December, 1817.

On the occasion of the first anniversary of a society established for purposes universally admitted to be laudable and pious, much is usually expected at the hands of those who have been intrusted with the management of its concerns. Aware of this general, and, perhaps, not unreasonable expectation, the Board of Directors would evince great insensibility, if they did not feel their peculiar responsibility.

It must be remembered that this society originated under circumstances peculiarly inauspicious. So sa-

were was the pressure of the times, and so various the existing channels through which the benevolence of the public would necessarily flow, that the institution of another society, requiring great individual effort, and pecuniary aid, could not be justified, but on a principle of the most imperious necessity, and the strongest conviction of duty. That necessity did exist; that conviction of duty was felt. Unpromising as was the prospect, in humble confidence of the blessings of heaven, an effort has been made—An appeal has been made to the pious munificence of our fellow Episcopalians, and the appeal has not been in vain.

To prevent even the partial desertion of the boundless field for missionary labour, was an object worthy of ambition; and although our hopes have not been completely realized, yet we feel the highest pleasure in being able to say that much has been done. The aid that has been rendered by this society to the Bishop and Committee, who, by the canons of the Church have the management of missionary concerns, has been feelingly and gratefully acknowledged. As the object of this society is simply the accumulation of funds, with which to assist the authority of the Church in the employment of Missionaries, its operations cannot be either various or complex; therefore the detail of the proceedings of this society will, at no time, derive its interests from the variety of its matter.

Soon after the organization of the society, the Board of Directors appointed a Committee, with discretionary powers, to adopt such measures as might be deemed expedient, to augment the funds. At the first meeting of that Committee, it was determined to address a printed circular to the Episcopalians of this city, soliciting their aid, either as annual subscribers or donors. To the faithful and diligent labours of that Committee, the society is essentially indebted for the largest portions of its funds. Among the many instances of individual efforts, the Board of Directors deem it an act of justice to

notice particularly the pious and unwearied efforts of a female member of Christ Church in this city, to whose exertions the society is indebted for upwards of one hundred dollars of its funds! May such instances of zeal, for the extension of our apostolic Church, be numerous, and abundantly rewarded by its glorious Head.

It is to be regretted, that the prevalence of a general disposition to grant donations, in preference to becoming annual subscribers, has prevented the increase of the latter to as great an amount as could be desired; it being the only species of aid that possesses the quality of permanency, and which is indispensably necessary to the future usefulness of the society. It appears, from the report of the Treasurer to the Board of Directors, that there has been paid into the Treasury \$ 976 18; the principal of which sum has been derived from donations, several of which evince a spirit of liberality and Christian benevolence worthy of the cause which they were intended to promote. The total amount of annual subscriptions will not exceed the sum of \$ 620. This is to be deeply regretted, and ought to operate as a powerful stimulus to renewed and vigorous efforts to increase the number of annual subscribers. The partial success of past efforts, it is true, is somewhat discouraging; but the times are changed; means are more abundant; and we trust that more flattering success will crown the exertions of our successors. Pursuant to the order of the President, \$ 800 have been paid into the hands of the Church Missionary Committee. The current expenses of the year, have been \$ 88 95, and the balance in the Treasury is now \$ 87 25. About \$ 200 remain unpaid, and falls due at this time. Preparatory measures have been made, to collect all that may remain unpaid after this period.

The Rev. Samuel Johnson, Missionary in the western, the Rev. Joshua M. Rogers, Missionary in the northern, and the Rev. Charles W. Hamilton, Missionary in the north-east part of this state, are the Mis-

sionaries aided by the funds of the society.

The Board refer to the journal of the late Convention of the Church for a very interesting exhibition of the gratifying fruits of Missionary exertions. The Missionaries employed are fifteen in number. Their labours are directed principally to the new settlements, and to some old but reduced congregations. They have been instrumental in organizing many flourishing Churches. There are several places where additional Missionaries could be most advantageously employed. We are assured that the people in these new settlements contribute fully in proportion to their means; which, however, are incompetent to the support of Clergymen. The Bishop, in his address to the Convention, states the inadequacy of the missionary collections hitherto to pay the salaries of the Missionaries, which, in consequence of the pressing calls for the ministrations of our Church, have been engaged; and without an increase of the fund, the number of Missionaries, or their salaries, must be materially reduced. The field for missionary labours is most ample; and nothing is wanting, under the smiles of a gracious Providence, but pecuniary means, in order to extend our apostolic Church to the remotest bounds of our widely extended country. To aid in extending the ministration of the word and ordinances of the Gospel of peace and salvation to our destitute spiritual brethren, and to be instrumental, in any degree, in the moral and spiritual improvement of our fellow men, are duties, the discharge of which must yield the most unmingled gratification to the benevolent feelings of the Christian, and to a heart suitably affected with a sense of the spiritual blessings we enjoy.

The Board of Directors cannot close the report of their proceedings without a grateful acknowledgment of the providential care and protection of HIM who is the "Author of every good and perfect gift," and offering their fervent prayers for the future enlargement and usefulness of the society, whose

affairs have been intrusted to their management.

All which is respectfully submitted. By order of the Board of Directors.
Gerardus A. Cooper, }
George R. A. Ricketts, } Committee.
Floyd Smith, }
W. Cooper, }

On motion of the Rev. Dr. How, Resolved, That the Society accept, with great satisfaction, the Report of the proceedings of their Board of Directors for the past year, and return them their thanks for the zealous and faithful discharge of the duties of their office.

Resolved, That the Society feel more and more deeply impressed with the importance of the object for which they have been associated, and that they will continue, under the Divine blessing, to prosecute it with unabating diligence.

On motion of the Rev. Mr. Lyell, Resolved, That the Society feel deeply indebted to those young ladies who have, by their zealous exertions, contributed to the increase of its funds.

On motion of Mr. Smith, Resolved, That the title of the Society be, and is hereby altered to that of "*The New-York Protestant Episcopal Missionary Society.*"

The society then proceeded to ballot for officers for the ensuing year. The following gentlemen were declared unanimously elected.

The Right Rev. Bishop Hobart, being President, ex-officio.

Dr. John Watts, 1st Vice-President; Floyd Smith, 2d Vice-President; Dr. G. A. Cooper, 3d Vice-President; D. A. Cushman, Treasurer; Ferris Pell, Corresponding Secretary; J. Smyth Rogers, Recording Secretary.

Other Managers.

William Onderdonk, jun. Cornelius R. Duffie, Thomas N. Stanford, Lewis Loutrell, Warmaldus Cooper, Charles Keeler, Alexis P. Proal, William Baker, David R. Lambert, Luther Bradish, George R. A. Ricketts, Edward Hitchcock, Edward M'Vickar.

N. B. Subscriptions and donations will be thankfully received by the Treasurer, 189 Broadway, or either of the managers.

LINES ON THE GRAVE OF A CHILD.

Oh, sweet my Baby! liest thou here,
So low, so cold, and so forsaken?
And cannot a sad Father's tear
Thy once too lovely smiles awaken?
Ah, no! within this silent tomb
Thy Parents' hopes receive their doom!

Oh, sweet my Baby! round thy brow
The Rose and Yew are twined together:
The Rose was blooming—so wast Thou—
Too blooming far for Death to gather.
The Yew was green,—and green to me
For ever lives thy Memory.

I have a flower, that press'd the mouth
Of one upon his cold bier lying,
To me more fragrant than the South,
O'er banks of op'ning violets flying;
Although its leaves look pale and dry,
How blooming to a Father's eye!

Oh, sweet my Baby! is thine head
Upon a rocky pillow lying?
And is the dreary grave thy bed—
Thy lullaby a Father's sighing?
Oh, changed the hours since thou didst rest
Upon a mother's faithful breast!

Oh! can I e'er forget the kiss
I gave thee on that morn of mourning,—
That last sad tender parting bliss
From Innocence to God returning!
Mayst thou repay that kiss to me,
In realms of bright eternity!

STANZAS.

"A cloud came over my soul."

O WELCOME is the Cloud of Night
That makes the morrow's dawn more dear,
Or Dewy Veil that falleth light
The Summer's fervid breast to cheer:
The Thunder-cloud of fate and fear
Doth in its folds a blessing bring,
And weeps in showers its wasteful shock:
Even Winter's rudest Storms but rock
The cradle of the Spring.

But ah! far other are the Clouds
That wrapt the sickening soul in gloom,—
That clothe the heaven in funeral shrouds,
And darken like a living tomb
This beauteous Earth,—whose breathing
bloom
Might sooth the sullen heart of care—
Where bounteous Nature pours around
Her healing balm for every wound,
Unpoison'd by Despair!

O THOU! whose everlasting arm
Spread like a tent yon azure sky,
And framed those glorious worlds to charm
Th' adoring heart, the raptured eye—
Who through the vale of misery
Canst guide, though doubt and danger
press—

Chase from my soul these shades of night,
That shroud from my bewildered sight,
The SUN of RIGHTEOUSNESS. S.

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